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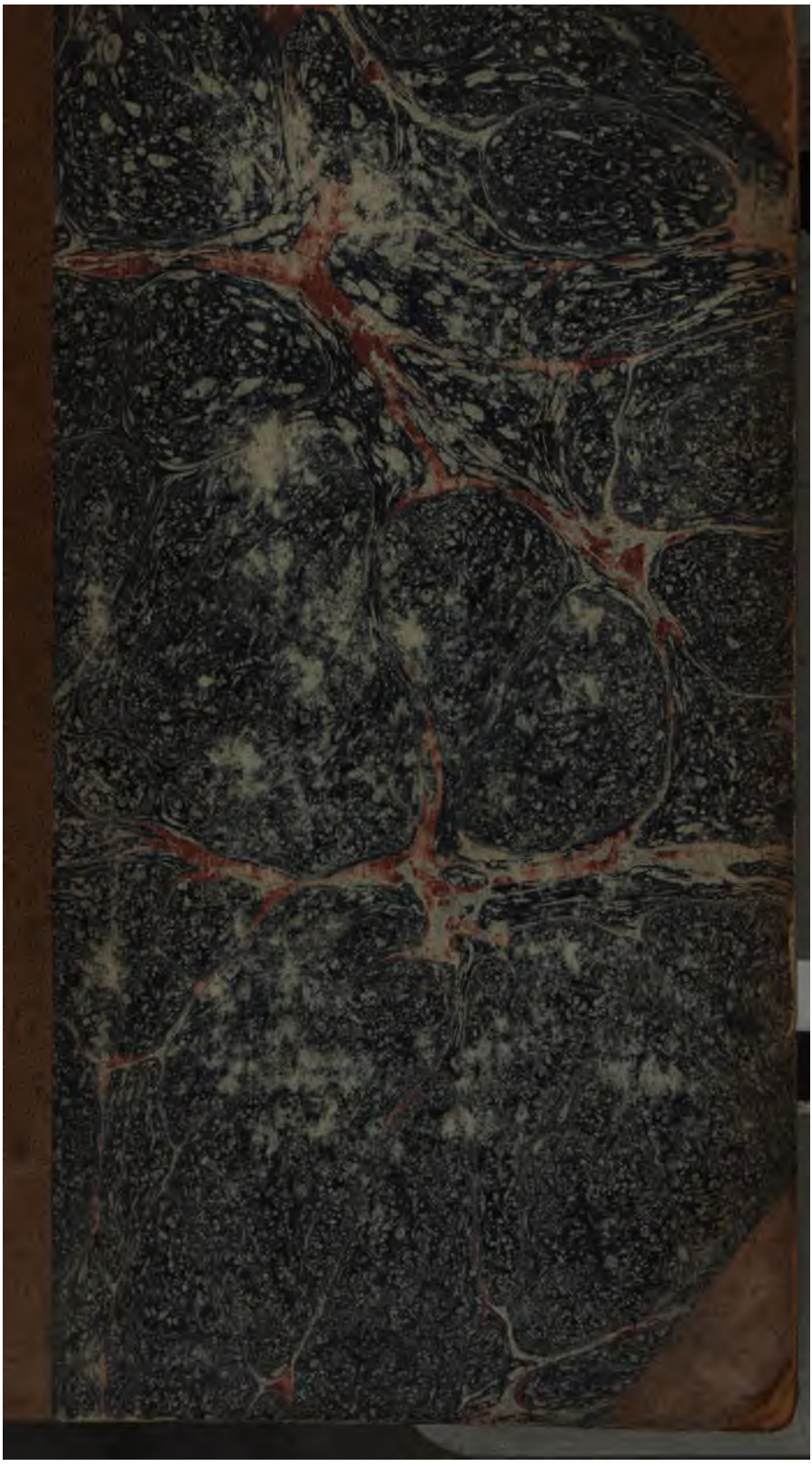

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THE

Baptist Magazine

FOR

1819.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

CONTRIBUTORS.

VOL. XI.

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

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1819.

PREFACE.

THE close of the year calls upon us for our annual Address to our Readers.

We rejoice with them in the exertions of Christians of various denominations in behalf of our common religion during the present year, and implore the blessing of the great Head of the Church upon them, as well as upon our feeble endeavours to subserve his cause, and to promote his glory.

Great efforts are now making by the enemies of Christianity, by means of scurrilous and blasphemous publications, to gain proselytes to their impious opinions. But it is a foolish, as well as wicked, attempt. It is a vain thing for them to reproach and blaspheme the Holy One of Israel: His cause must and will prevail. Some persons, who are already the servants of sin, may be deceived by their writings; but the righteous shall go on his way, and he that hath clean hands shall be stronger and stronger.

At such a time as this we feel ourselves particularly called upon, not merely to cherish sentiments of sincere love and brotherly affection to our fellow-christians, (for in this we trust we have never failed,) but to declare our high regard for all who love Zion, and who are fellow-citizens with ourselves of that happy city. Although it is our province to pay more immediate attention to that part of its wall which is "over against our own house," we are anxious, according to our ability, to promote the prosperity at large of the city of which we form a part.

We request our Correspondents to accept our thanks for their numerous and valuable communications, and hope to be favoured with a continuance of them; but the limited extent of our pages renders it necessary for us to reject many papers, which we should otherwise take pleasure in inserting, as well as to abridge others which we do insert. The same cause also occasions the delay of papers which we hope to be able to insert at some future period. We lament these things, but we cannot prevent them.

We formerly hoped to be able to give a monthly Portrait; but it was attended with difficulties, which we did not sufficiently contemplate. We have added, however, to the number of our pages; and we will give an Engraving as often as it shall be in our power.

Our readers will have perceived that an addition has this year been made to the sum which had been usually granted for the Widows of our Ministers. It will afford us real pleasure should the increased sale enable us to add to their comforts the ensuing year.

We have been informed that some of our Ministers, feeling for the necessities of the Widows, have exerted themselves in their respective circles in recommending the Magazine. Were all our Ministers to follow their example, we are persuaded that a much larger number might yet be sold.

THE

Baptist Magazine.

JANUARY, 1819.

HISTORY OF THE CONFERENCE
AT SALTERS' HALL,
ON THE DOCTRINE OF THE TRINITY, IN 1719.

AS the present year is the first *centenary* of an event of great importance in the annals of Nonconformity, it may not be improper to present our readers with a succinct account of a conference, which has been rendered memorable by the baneful influence it has produced in the denomination, the most distinguished at that time among Protestant Dissenters;—the ENGLISH PRESBYTERIANS.

Salters'-hall Meeting-house, belonging to the Presbyterians, is situated in Salters'-hall-court, Cannon-street, London. At the period above referred to, the Rev. W. Tong, an eminent minister, was the pastor of the church. The present ministers are the Rev. W. B. Collyer, D. D. and the Rev. Henry Lacey. They are both of the Independent denomination; the former being pastor of a church at Peckham, and the other of a church at Plaistow.

The cause of the conference alluded to, was the revival of the Arian heresy in England, at the beginning of the eighteenth century, by the writings of Emlyn, Clark, and Whiston. These principles *were very zealously and successfully propagated* in the west country. The flame of angry contention first broke out at Exeter, in 1718-19, among the Presbyterian body in that city. There were three united congregations, and four ministers, viz. the Rev. Messrs. —— Withers, Joseph Hallet, James Pierce, and John Lavington. The labours of these ministers, says Mr. Pierce, were well accepted, until the controversy arose about the explication of the doctrine of the Trinity.* For the sake of impartiality, the account shall be given in his words. "The gentlemen," says he, "who used to manage the temporal affairs of the congregation, were pleased, some time ago, to send for seven ministers in the country, and desire their advice. These were the reverend persons following:—Messrs. Ball of Honiton, Horsham of Topsham, Hall and Moore of Tiverton, Waldrond of Ottery, Eveleigh of Crediton, and Manston of Lympstone. None of the ejected ministers' side were advised with, or knew any thing of their being sent for, till they came, being men picked out as fit for the purpose. Had an equal number been chosen on both

* Case of the Ministers ejected, p. 6.

sides, some good might have been expected.—But these ministers, who were really parties in the controversy, pursued no designs for peace. The paper of advice they drew up, was not drawn up, after a hearing of us [Mr. Pierce and Mr. Hallet], nor was it communicated by them to us, but accidentally fell into our hands while they were scattering it about the country in a circular letter. Nay, though I insisted upon it to three of them, that they should give no advice relating to me, without first hearing what I had to say; yet did they never give us a hearing.

"We thought they had no more right to draw up tests for us than we had for them; and leave it for God and the world to judge, whether they have acted a christian and brotherly part in what they have done against us.

"Wednesday, March 4, they came hither the second time; and the next day the four ministers were desired to meet the gentlemen; which accordingly they did. Then the paper the seven had drawn up and subscribed was read to us, which shall hereafter be published at large. It consisted of three articles, the second of which was what we were urged with, and was this: *That the denying the true and proper Divinity of the Son of God, viz. that he is one God with the Father, is an error of that nature*, [that is, an error which is a sufficient foundation for the people to withdraw from the communion of their ministers holding it,] *contrary to the doctrine of the holy scriptures, and the common faith of the reformed churches.*

"Then was it put to us, whether we owned that *the Son of God was one God with the Father.* I urged them not to be hasty, telling them, there were heads of advice under the consideration of the whole body of the London ministers, which were shortly expected, and might be the means of healing us. They answered, they had nothing to do with them; nor would they wait for them; those advices not being the advices of the Presbyterian ministers; but the addition of the Anabaptists to one side made a majority: though I am since informed *they* were divided, as well as the other denominations, ten on the one side and nine on the other.

"I desired that we might have time to give our answer; but was told we must do it presently. Mr. H. told them, he heard there was in the press a book written by four eminent ministers in London, and desired that we might see whether that which was shortly expected would satisfy us.* Nothing of this nature availeth. There was no attempt made to charge us with denying the true and proper Divinity of the Son of God, even in the true sense of the article; so that we had not fair dealing in that respect. For here was nothing laid to our charge, supported by witnesses: but an inquisition was as truly set up, to rack our consciences, and search out the secret sense of our minds, as ever there was in Spain or Portugal. I challenged them thus: 'Gentlemen, is there any single expression you can any of you charge me with using, either in praying or preaching, that has been disagreeable to the scrip-

* This was afterwards published, entitled "The Doctrine of the ever-blessed Trinity stated and defended," by the Rev. Messrs. Toug, Robinson, Smith, and Reynolds.

tures?' No one offering to allege any, I added, 'Then, gentlemen, I take you to record, that you have no such to accuse me of.' To which I was answered by one of them: *Stop there, we do not say so.* Then said I, 'I desire to know what it is, that I may clear myself.' All the answer to which was, That they did not come prepared for that. I cannot but think this was disingenuous. To deal thus with a man, is to wound his reputation, without giving him room to vindicate himself, let him be ever so innocent; which is the worst sort of calumniating.

"I then told them, as to their articles I would own that *Christ and the Father were one*, because he said so. They asked if I would own they were *one God?* I answered, 'If they would turn me to the text where it was said so, I would own it:' but I had over and over declared, I would subscribe no religious tests at all that were not expressed in scripture words: that if they made it a religious test that *three and two make five*, I would refuse to subscribe. And I gave this reason for my stiffness: 'That I verily believed that the worst mischief had been done to the church of God by imposing unscriptural creeds, or tests, upon men; and that now God had stirred up a noble spirit in men, in whom we little expected it, to plead against impositions; and therefore I could not in conscience give up the liberty they were so bravely defending.' They said, Then they had my answer. Mr. Hallet then next refused in like manner to give his assent. Then Mr. John Lavington, who had as great a hand in kindling the flame as any man, roundly gave his assent. *And Mr. Withers, in the last* place, offered them this explication in the words of Bishop Pearson, 'Though the Father and the Son are two distinct persons, yet since the Son is of and from the Father, as the fountain of the Deity, and intimately united with him, I conceive, in this sense, he may be said to be one with the Father.' This would not be accepted; and so they said they were for withdrawing from us, but were for parting amicably. I told them, they knew I had several times declared, that in case they could heal the breach, and continue to hold communion with one another, I should be very glad to be laid aside, if that would be the means to make peace; and that I continued in the same mind still. And I said to them, 'Gentlemen, you see I cannot do what you desire; is there any thing I can do beside, that will be of service to the peace of the church?' But I had no answer. There were several of them which were much more modest than the rest, and would have been glad if counsels of peace had been followed. And when we got up to go away, I said to one who I saw was troubled, 'Sir, I put it to you; Do you believe that the gentlemen [the seven ministers] who drew this paper, did it with a design to heal?' He would not say so; but answered, 'He believed they did it with a design for the glory of God.' He desired us then not to depart, but let them withdraw and consult. We staid some time, and then one of them returned, and brought us this civil answer (though some of them declare they knew not of it), 'That if we had no more to say to the gentlemen, they had no more to say to us;' and so we parted."

From this time Mr. Pierce and Mr. Hallet were prevented from preaching in their usual place of worship; but were told they might preach "at the little meeting; and Mr. Withers, who had now offered farther to subscribe the *Nicene* creed, might preach at that near the Bow."*

The gentlemen who composed the managing committee, published "An Answer to Mr. Pierce's State of the Case;" to which Mr. Pierce published a reply, entitled "The State of the Case defended." Some other pamphlets were published at Exeter, "Arius detected and confuted," and "The Innocent vindicated."

That our readers may have the whole case at Exeter before them, the statement of the committee must also be presented. They say, "The *violence* and *artifice* wherewith the attempts made against the ever blessed TRINITY were carried on, and the strange progress it had of late made, especially among the youth here, necessitated us to proceed with that expedition to prevent many ill consequences that we were in fear of. Nor could we think it reasonable, that such as declined to declare their own faith, could be supposed competent advisers for us.

"We assure you we have a hearty concern for the peace of the churches, and for the reputation of our ministers; but we dare not give up so great an article of our faith, as is that of the proper Deity of the SON and HOLY GHOST, which we apprehend fully held forth in the sacred scriptures, as expressed in the fifth and sixth answers in the Assembly's Catechism, or in the first article of the church of England. Nor can we in conscience join with those ministers who decline to defend those truths (though requested to do so) when they are openly attacked; but rather countenance and encourage the advances of those errors, by declaring for a SUBORDINATION, &c.

"Upon all occasions we are ready to demonstrate a Christian temper to those who differ from us, and to maintain a brotherly love towards them. As we are not for *imposing* our sentiments on them, or *persecuting* them in any respect for what *opinions* THEY may hold; so WE only insist on our *own liberty* of worshipping God agreeably to our consciences, and of hearing those ministers, who will *preach* and *defend* the faith which we have received, and which we think most agreeable to the word of God."—Signed,

James White	John Stephens
B. Brindley	John Vowles.
Anth. Vicary	Edm. Cock
S. Munckley	Mark Burridg
Fran. Lydston	H. Waldrond
T. Jeffery	John Pyon.†

While these things were transacting at Exeter, the flame spread itself to London. The general body of London ministers, consisting of *Presbyterians*, *Independents*, and *Baptists*, had been applied to from Exeter for advice on this very important subject. A committee of that body drew up "Advices for promoting Peace," and a meeting was specially convened at Salters'-Hall Meeting, on February 19, 1718-19, to deliberate and agree upon these articles. The assembly was numerous, and after

* *Case of Ministers, &c. p. 7—15.*

† Letter from Exeter to the Rev. Jeremiah Smith, and the subscribing ministers.

the Rev. Joshua Oldfield, D. D. had been appointed Moderator, it was agreed to proceed with the discussion paragraph by paragraph, without any division, or any considerable appearance of hands to the contrary.

On Friday the 24th, was a second meeting, at which time the names of all present were set down, and then called over, one by one; each denomination being to approve or disapprove of such as were reported to belong to them; and exceptions were allowed to be made against any whose presence might be objected to. After this, matters were debated for several hours, and at last a question was agreed to be put, for the decision of which a division was found necessary. This question was, "Whether a declaration concerning the Trinity, should not be inserted in the Paper of Advices?" Those who were against this declaration being inserted, went into the gallery, to the number of 57; those who were for it staid below, to the number of 53. Thus a majority of *four* appeared to carry the question in favour of the conduct of Messrs. Pierce and Hallet.

On this occasion much warmth was manifested. One minister asked, "Whether they came there to be contradicted by Anabaptist teachers?" It was replied, "The persons they aimed at were not Anabaptist teachers, but Baptist ministers, of which name they were not ashamed; but the former appellation, denoted *re*-baptism, which they disowned." As those ministers who were against the declaration respecting the Trinity being introduced into the Articles, were going into the gallery, one *cried out*, "You that are against persecution, come up stairs!" To which another rejoined, "You that are for the doctrine of the Trinity, stay below!" The Rev. Thomas Bradbury, who had proposed this measure, was hissed in the Assembly; and though this indecent conduct was reproved, yet the person added, "he hoped there would be no occasion for hissing." Mr. Bradbury was understood by some to have said, "You that are for the doctrine of the Trinity, are desired to stay below; and you that are against it, to go up into the gallery." He, however, satisfied the Assembly that his words were, "You that are for *declaring* your faith in the doctrine of the Trinity, if any are above, you are desired to come down; and those of you who are not for *declaring*, are desired to go up."* After the confusion was hushed, the Assembly declared that Mr. Bradbury had given them satisfaction; and passed a vote, "That in future no person be censured before he be called upon to explain himself."

The next meeting, March 3, was opened by loud complaints by some of the *majority*, that they were under a charge without doors, as if they were against the doctrine of the Trinity. These were answered by others of the minority, that all ground of suspicion might be removed, and the world be satisfied, by the Assembly making and subscribing an immediate declaration of their faith in the Holy Trinity,

* There is a traditionary report, that Mr. Bradbury was so provoked by the indecent *hissing* which he received, that he tartly replied, "I have been pleading the cause of him who bruised the head of the serpent; it is not wonderful therefore that the seed of the serpent should hiss!"

antecedent to their proceeding to any thing else. A roll of paper was then produced, on which was written the first Article of the Church of England, viz.: "There is but one living and true God, everlasting; without body, parts, or passions: of infinite power, wisdom, and goodness; the Maker and Preserver of all things, visible and invisible; and in the unity of this Godhead, there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." To this was subjoined, "We do heartily subscribe to that which is above expressed, as what we believe to be the doctrine of the blessed Trinity, revealed in the scriptures." There were also proposed for their subscription the fifth and sixth Articles of the Assembly's Catechism, viz.: "There is but one only, the living and true God. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost: and these three are one God; the same in substance, equal in power and glory." To this the same declaration was appended as to the former; and both were signed by the names of 60 ministers, and they afterwards were increased to 77. While these were in the gallery, the rest, to the number of about 50, staid below, and proceeded to the consideration of Advices to the people of Exeter. The subscribing ministers, without wishing to impose their sentiments, invited their brethren below to join with them. The minority below refused; the majority in the gallery sent a solemn message to them, by two of their brethren, to PROTEST against their proceedings, and to warn the Moderator to leave the *chair; and adjourn the meeting* to March 9. The minority, however, continued to act by themselves after the majority had left the place; and then agreed to meet again on March 10. Both parties, after the 3d instant, met at separate places, and at length sent their separate Advices to Exeter. These, with the names and other particulars of the subscribing and non-subscribing ministers, &c. &c. must be deferred.*

IOTA.

THE

PALACE OF SCIENCE,

AND THE

Temple of Contemplation & Devotion.

A FRAGMENT,

By the late Rev. Mr. RYLAND.

THIS building, with its appurtenances, is supposed to take up above a hundred acres of land. The scene is laid on Epping Forest. The central house is that beautiful structure built by Lord Tilney; to which we add two

* The Pamphlets consulted for the above History are: 1. The Case of the Ministers ejected at Exon, by James Pierce, 1719. 2. A Defence of the Case, by Ditto, 1719. 3. A True Relation of some Proceedings at Salters' Hall, by those Ministers who signed the first Article of the Church of England, &c. &c. &c. 4. A Vindication of the subscribing Ministers, by several of the Ministers of the three Denominations who subscribed the Declaration, 1719. 5. An Account of the late Proceedings of the Dissenting Ministers at Salters' Hall, &c. &c. in a Letter to the Rev. Dr. Gale, with a Postscript to Mr. Bradbury, 1719, 6. The Anatomy of the Heretical Synod, &c. by T. L. the Author of the Scourge, 1719. 7. The Noble Stand, or a Just Vindication, &c. &c. first and second Parts, by Daniel Wilcox, 1719. 8. An Authentic Account; Reasons for not subscribing, &c. &c. 1719.

grand wings, in the form of a crescent, containing near thirty noble departments. The first house on the right wing is styled THE SCHOOL OF TRUTH. To this we take the pupils every morning at six o'clock. Here we contemplate the nature of *Truth*, in opposition to error, or mistaken conception of the nature of things; in opposition to hypocrisy, lying, and unfaithfulness. We likewise consider the properties of truth, as original, essential, pure, perfect, eternal, and immutable.

In the afternoon of the same day, we go to the first house on the left wing, which is the READING-ROOM. Here we are taught to avoid two things: *blunderation*, or reading wrong; and *jabberation*, or reading too fast; to which we add a third, *drawling*, or reading too slow. This is all the business on Monday.

On Tuesday morning, at six o'clock, we visit the second department on the right wing, which we call THE HOUSE OF GENIUS AND TASTE. Here we consider the nature of *Genius*, which is a bent of the will, and an aptitude in the understanding, to excel in any peculiar art or science. Here we consider the nature of *Taste*, which is a clear sense of the great, the true, and the beautiful, in the works and word of God.

In the afternoon we visit the second department in the left wing, which is called the Scriptorium, or WRITING-ROOM. Here youth are not only taught to write with ease and elegance, but to copy many of the finest pieces of beautiful writing and sublime sentiments, with which the city of London now abounds.

On *Wednesday morning* we visit the third department on the right wing, which is called THE HOUSE OF EVIDENCE. Here we consider the nature of *Evidence*, as it consists in the appearance of truth to the mind; we consider the clear evidence of the Divine existence and perfections; the clearest evidences of the immortality of the soul, and the brightest evidences of Christianity. We display the good old argument at large, arising from the working of *miracles*; the fulfilment of *prophecies* in the four universal monarchies, in the Jews, in the Messiah, and in the rise and present state of Popery. We consider the *goodness* of the doctrine, or its fitness to remove misery, and promote happiness. We lastly take a view of the moral character of the *penmen*, arising from the holiness of God.

In the afternoon we go to the third house in the left wing, called THE SCHOOL OF GEOGRAPHY.

The first object is a small *Map of England*, with the characters of famous men born in the several counties.

On Thursday morning we visit the fourth department in the right wing, which is called THE SCHOOL OF PRUDENCE, as it consists in proposing the highest end of man, the best means to attain that end, the fittest circumstances of time, and manner of action; with a securing ourselves against repentance; *i. e.* wishing that we had used other means, and taken better measures.

In this school of prudence we consider its opposite, which is *Imprudence*. This consists in proposing a bad end, or in using unfit means to attain a good one; in mistiming the actions of life;

and acting in a bad manner, in running ourselves upon dreadful consequences, and making work for bitter repentance all our days.

In this department, examples of Prudence and Imprudence are drawn from ancient and modern history. The characters of the wisest and most foolish of men are clearly and faithfully painted. The best maxims of Prudence, extracted from the book of Proverbs, are arranged and methodized in thirty-two heads. To these are joined the sublime and beautiful maxims of the great Master of mankind, in the four evangelists; with a supplement of the maxims of the apostle Paul. We close the lecture of this morning, with a view of the glorious consequences of Prudence with respect to eternity, and the terrible conquences of Imprudence in the future and immortal state of existence.

In the afternoon we visit the fourth department in the left wing. This is the SCHOOL OF ARITHMETIC.

Here we proceed in a regular and gradual method, from the first principles of Numeration, to the highest operations of Proportion, in all its various applications to the business of human life.

On Friday morning we visit the fifth department of the right wing, which is called THE HOUSE OF JUSTICE. Here we consider the nature of divine and moral Justice. Divine Justice consists in the ardent bent of God's will to preserve and maintain his own rights, by making fit laws for the government of all his rational creatures; and his constant will to punish all those who violate his laws, as well as reward the good who obey his laws, throughout his universal *empire.*

In other words, Justice in God is the exertion of holiness, and his ardent will not to let the violation of his laws pass without due attention, review, and punishment; because these laws were made for the preservation of the common order and beauty of the world.

Moral Justice consists in an ardent regard for the rights of mankind, with a deliberate purpose on all occasions to preserve them sacred and inviolate; in being just in our friendships, just in our commerce, just in our promises and contracts, just in our common conversation, and just by observing a due moderation even in our anger and resentments.

Here we consider Justice as taught by Aristotle in his Ethics; by Mark Tully Cicero in his Offices; and by all the best writers on moral philosophy, in the several periods of the world. We close all with Dr. Owen's Latin Dissertations on Divine Justice, which we have now translated, and intend to publish to the world. We finish the whole with prospects of divine and moral Justice, taken from the holy scriptures.

On Friday afternoon we visit the fifth department in the left wing. This is styled GEOMETRY HALL. We begin with Le Clerc's Practical Geometry, which consists of five books of problems. These are all taken from Euclid's Elements, and arranged in a more easy and natural manner than in even Euclid himself: it is a most beautiful introduction to Euclid's Theorems. When a youth of genius has passed through the first six books of Euclid, he will be able to go on his own legs, and read the easiest edition of Euclid, which is that of De-

chales, translated from the French. The next to this is that of Whiston, translated from the Latin. The third is that of Thomas Malton. The scholar may then go on to Dr. Barrow's Euclid, to Dr. Keill, to Edmund Stone, and to Dr. Simpson of Glasgow.

On Saturday morning we repair to the sixth department in the right wing, called the SCHOOL OF TEMPERANCE.

Here we consider the exact nature of *Temperance*, in all its three grand branches, with respect to meats, drink, and chastity.

The Work of the Temple on a Christian Sabbath.

On Lord's-day, at six o'clock, we go to the TEMPLE OF CONTEMPLATION AND DEVOTION. The first thing to be done is to sing the 104th Psalm, in Dr. Watts's version, or Mr. Merrick's.

The second thing to be done is, to read the first chapter of Genesis in Hebrew, every pupil marking with the utmost attention in his Hebrew Bible. The second portion of scripture is the 104th Psalm in the original; every pupil marking the reader with the same attention. The next thing to be done is an act of adoration of the Divine attributes, performed by the President of the palace and temple. The whole is closed with singing Mr. Addison's version of the nineteenth Psalm.

They all retire to their respective closets for secret devotion, till half an hour past eight o'clock. The bell rings;—they assemble again in the temple;—a chapter is read in the Greek Testament; the President makes some devotional remarks; he then enters into the great work of confession, and closes with singing the 51st *Psalm*.

They all separate, and retire to breakfast at nine o'clock. At half-past ten the bell rings; they assemble in the temple for public worship, and the servants are obliged to be present in their turns. The worship begins with reading the book of Psalms. Dr. Owen and Stephen Charnock; Dr. Witsius and James Hervey; John Brine and Dr. Gill; with George Whitefield; these seven divines take it by turns to lead the public worship. The subjects of their sermons are, the Purity of the Law, and the Glory of the Gospel in its utmost perfection and beauty. Dr. Owen entertains us with the most spiritual conceptions of the Person of Christ, and the depth and deceit of in-dwelling sin. Stephen Charnock instructs us in the sublime attributes of God, the wonders of special providence, and the nature and necessity of regeneration. Dr. Witsius charms us with the beauties of the economy of the covenants of God with man; and the finest criticisms on the Old and New Testaments. Mr. Hervey leads us to the tombs, and to all the nations under ground, for near six thousand years past: he leads us through all the arrangements of flowers, to the Rose of Sharon and the Lily of the Valleys; he leads us through the dark shades of night to the bright regions of heavenly day, and to Christ, the light of the new Jerusalem; he soars with us to the starry heavens, and leads us to Christ, the bright and morning star; he makes a descant upon all the various parts of creation, and views Christ as the first cause and last end of all worlds; he contemplates the perfections of nature in the fire, air, and ocean; he shows us the wonders of the wisdom, power, and goodness of

God, in the structure of the human body; and the ruin of the soul by man's apostasy and rebellion; he leads us by all the parts of nature and scripture to the divine and infinite satisfaction, and the divine and infinite righteousness, of the Lord Jesus, as the centre of faith and love to every true Christian. Mr. John Brine entertains us with most nervous and manly reasoning on all the branches of doctrinal and practical religion, and teaches us the most intense personal holiness by his own example. Dr. Gill leads us into an ocean of divinity, by a system of doctrinal and practical religion, and by a judicious and learned exposition of the Old and New Testaments. George Whitefield ascends the pulpit with a soul burning like Nebuchadnezzar's fiery furnace: he speaks in the thunders and lightning of Mount Sinai; and to distressed sinners in the soft still voice of Mount Sion. He petrifies our hearts with fear—they become like rocks of ice: he melts them with divine fire—they run like rivers in the desert. The public worship is concluded, and each person retires to his closet at half-past twelve o'clock. At one, the bell rings for dinner, which never lasts but an hour. At two o'clock they separate, and each retires to the shady walks and bowers of the garden. At three o'clock the bell rings; public worship begins, for one hour only, and consists of singing, prayer, and a lively sermon on the richest parts of the gospel. At four they retire to the shady walks under the elms, and the bowers of happiness and immortality. At five, the bell rings; they assemble in small parties, *without* riot or levity, for a little *refreshment of tea or coffee.*

At six the bell rings. Public worship begins with a hymn of praise. The minister, for the time, offers up an act of the most ardent gratitude and thanksgiving; he preaches a short lively sermon, or gives a beautiful exposition of some portion of scripture. Prayer and praise conclude the public worship of the day. Exactly at half-past seven, they all retire to the bowers and the terrace. At eight the bell rings. Family worship is performed in the great hall; and the texts preached on in the day, are repeated by the six senior pupils, in the Hebrew or Greek language; all is concluded in a short prayer and hymn. At half-past eight the bell rings for supper; and after a light refreshment, the junior pupils retire to rest at nine o'clock, and the senior never stay up beyond ten.

THE FRUIT OF THE SPIRIT.

No. I.—*LOVE.*

EVERY disciple of Christ is the subject of Divine influence. The Holy Spirit is freely imparted to those for whom the Saviour died, and all the excellencies of the Christian character must be regarded as the result of his gracious and sovereign operation. How striking is the contrast between the works of the flesh, and the fruit of the Spirit; between those dispositions and feelings which are the spontaneous growth of nature, and those which spring from an influence supernatural and divine! In the Epistle to the Galatians, we have a full and distinct enumeration of the Christian graces. The fruit of the

Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. What a rich cluster of fruit! What a bright assemblage of excellencies! How happy must be the heart in which these celestial graces dwell! We propose in a series of short essays, to consider each of them in their order. Love is the first in the enumeration.

Love varies according to its object. Viewed in relation to the Deity, it may be regarded as *devout adoration*. This is the peculiar form which it assumes. God is to be adored as the great first cause; the grand original and fountain of being; from whom all other beings have derived their existence, and on whom they are perpetually dependant. God is to be adored as the parent of good, the bountiful benefactor, who has scattered innumerable blessings around our path; to whom we are indebted for every breath we draw, and every comfort we enjoy. God is to be adored on account of the essential perfections of his nature. In him every excellency meets and centres. His greatness is unsearchable, his spirit is universally diffused, his knowledge extends even to the secrets of the heart. The moral attributes of the Deity attract our veneration. He is a God of inflexible justice, inviolable truth, immaculate purity, and matchless grace. These perfections are indeed only so many expressions of his holiness; and hence the love of holiness is the love of God. This devout adoration is mingled with a feeling of complacency and delight in the contemplation of his boundless excellencies. Though inseparably *connected with reverential awe, yet it is* remote from timorous and appalling fear; for "perfect love casteth out fear, because fear hath torment."

Love, viewed in relation to the Saviour, may be regarded as *ardent gratitude*, springing from a sense of obligation. Had it not been for the interposition of the Son of God, and the shedding of his precious blood, that punishment to which we stand exposed in consequence of sin, must have been inflicted on us, and we should have been doomed to hopeless wretchedness, and irrecoverable ruin. But he has borne the weight of our transgressions, and endured the curse for us: he has expiated our guilt by his vicarious sufferings on the cross; and humbly relying on the merits of his death, we enjoy the forgiveness of our sins, and the acceptance of our persons; a deliverance from condemnation, and the animating prospect of eternal happiness and glory. Such are our obligations; and how warm should be the gratitude of our hearts to that kind and condescending Saviour, through whom we are permitted to enjoy such invaluable privileges!

Love, with regard to our fellow-Christians, may be considered as *sincere affection*, called forth by a perception of their various excellencies, and the resemblance which they bear to that Saviour to whom our hearts are devoted. Those who have embraced the same great principles, and are influenced and animated by the same delightful hopes;—those who are travelling in the same path to the same city of habitation; who anticipate a perfect union hereafter, and are destined to be associates for ever, cannot but feel a mutual attachment *now*. Love will overleap the

barriers of party: expansive and generous in its nature, it will disregard all minor peculiarities and shades of sentiment. Wherever we recognize the image of Christ, wherever we trace his divine lineaments, the heart will open, and the affections flow forth. How endearing are the ties which bind us to each other! How delightful is that unity of spirit which pervades every member of the mystical body of Christ! The love of the brethren springs from the love of God. If we love the Saviour, we shall love his disciples too.

With regard to mankind at large, love assumes the form of *tender compassion*. What Christian can contemplate the wretched and ruined condition of mankind, and not feel his heart dissolve in pity? Does he not often shed the sympathetic tear, and weep for fallen and degraded humanity? The whole world lying in the wicked one; its deluded votaries eagerly engaged in the pursuit of trifles, grasping at shadows, unmindful of their guilt and danger, and treading the broad path which leads to destruction; presents a spectacle unspeakably affecting. How compassionate was the mind of Paul! When speaking of the wicked, he says, "Of whom I have told you often, and now tell you, *even weeping*, that they are the enemies of the cross of Christ." And such is the feeling of tender compassion which will pervade the mind of every real Christian. Love will display itself in this particular way: it is one of the ramifications of this principle.

Such then appears to be the *nature* of love. Let us now attempt to display its excellence.

Love is a *divine principle*: it is the fruit of the Spirit. It is *fixed in the mind*, and shed abroad in the heart by the Holy Ghost, which is given unto us. We are informed, on the highest authority, "that the carnal mind is enmity against God." Love and enmity are diametrically opposed to each other, and cannot dwell in the breast at the same time. The natural enmity of the carnal mind must be destroyed and eradicated, before love can be experienced. So long as man is abandoned to himself, and left to the impulse of his own polluted heart, he will remain a stranger to the exercise of love. No devout adoration of the Deity, no ardent gratitude to a Saviour, no sincere affection for his disciples, no tender compassion for mankind, will ever occupy his mind. God will be forgotten, or thought of only with horror and with hatred: Christ will be disregarded, and his offers of mercy impiously rejected: Christians will be despised, and looked upon as weak and deluded fanatics: and his fellow-men will be unnoticed, except as they may be found conducive to his private advantage. A blind and narrow selfishness debases every feeling of his heart, and mars every action of his life. Love, therefore, cannot originate with man; we must trace it to a higher source. It is the result of that regenerating process which is necessary to constitute us Christians. It is the product of Divine grace: the implantation of the Holy Spirit: it originates with that God whose nature and whose name is LOVE.

Love is an *essential principle*. It constitutes the sum and substance of personal religion. Without it, whatever may be our profession; however accurate and extensive our knowledge of divine truth; however familiar we may be with the theory of the gospel;

with whatever fluency we may converse; with whatever eloquence we may declaim on the subject of religion; still our pretensions are vain. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Apart from this principle, religion degenerates into a round of heartless ceremonies; it becomes an empty name, a lifeless form. The very essence and being of personal religion consists in love. Love is the plastic soul which pervades every part, and gives vitality, and beauty, and expression, to the form of godliness.

Love is an *operative principle.* It is the main-spring of obedience. It is not a barren feeling: it prompts to action. That love which has a reference to God, will lead to unlimited and unqualified submission to his will. "If ye love me," said the Saviour, "keep my commandments." Thus only can we express our gratitude, by yielding up ourselves unreservedly to him. Every injunction will be held sacred, every caution will be attended to, every precept will be practised, if love reigns in our hearts. That love which has a reference to man, will prompt us to acts of kindness and benevolence. We shall seek to promote the welfare of the human race. *Utility will be our constant* aim. We shall be mindful even of the temporal, but especially of the spiritual and eternal interests of those around us. We shall aim to "do good unto all, and especially to those who are of the household of faith." All our actions, to be acceptable in the sight of God, must flow from this principle. Love to God, and love to man, must form the governing motive of our lives.

Love is a *transforming principle.* It assimilates the soul to God. "He that dwelleth in love, dwelleth in God, and God in him." It constitutes the every image of the Divine Being, for "GOD IS LOVE;" pure, perfect, ineffable love. The more, therefore, we possess of this divine principle, the more we shall be transformed into the likeness of Deity. Heaven is the region where love abounds: its native seat, its favourite abode is there. Hence the more deeply our minds are imbued with this celestial grace, the more shall we be fitted for the paradise above. Love exerts the happiest influence over those who possess it. It purifies the soul from sense and sin; it calms the turbulence of the passions; it spreads a kindly warmth over the feelings; it renders the heart tender and susceptible. It leads to communion with the God of love, and is connected with the consciousness of an interest in the Divine favour. Thus it creates the purest pleasure, the most holy and serene delight, man is capable of enjoying. Love, too, gives a grandeur and an elevation to the character; stamps a dignity on man; raises him in the scale of being, and fits him to become the associate of angels and happy spirits above.

Love is an *immortal principle.*

Faith and Hope are associated with Charity on earth; and these three sister graces are appointed to attend the Christian in his journey through this vale of tears. He cheerfully surrenders himself to their guidance, and they conduct him safely to the gates of the celestial city; but there Faith and Hope surrender their charge, for their attendance is no longer needful. Charity still keeps by his side, enters with him into paradise, and becomes his associate throughout eternity. On earth we need the exercise of faith, and the influence of hope; but in heaven, the one will be exchanged for sight, and the other absorbed in fruition. Love, however, will never die: it will be perfected and expanded in the world of glory. This plant of paradise, after having diffused its fragrance awhile through the wilderness of this world, shall be transferred to a happier region, and fixed in a more kindly and congenial soil, where it shall bloom with immortal verdure, and flourish in the garden of God.

H.

VANITY OF DRESS.

"In like manner I will also that women adorn themselves in modest apparel, with shame-facedness and sobriety: as becometh women professing godliness."

1 Tim. ii. 9, 10.

"HERE," saith a learned commentator, (Dr. Whitby,) "it is worthy to be noted *by the women*, that this precept ought not to be slighted by them, as of little moment, seeing it is so carefully noted by the two chief apostles *of the Jew and Gentile, St.* Peter and St. Paul; and the contrary is represented as a practice opposite to godliness! Nor while you are dressing, should you forget that you are sinners, and therefore should put on shamefacedness; for all our ornaments and clothing are but a memorial of our first sin and shame. And when we take a pride in our garments, it looks as if we had lost the knowledge of the original of them, the loss of our innocency. Nor is this sort of advice to be confined to the female world: for, as the same author expresses it, '*if it be so unbecoming a Christian woman to be thus adorned, and tricking up her body, it must be much more unbecoming a Christian* MAN, and that which makes him truly deserving the name of a fop!' It is a token of a light and vain mind to be too fond of gaudy habits; a mind not much affected with sin, or with salvation. Surely Christians are born for greater things, and their aim should point at higher excellencies than these are. Let their chief ornaments be the graces of the Spirit, and the virtues of the heart and life. A well-adorned body and a neglected mind, very ill become a professor of the gospel."

Sermon on Christian Morality, by Dr. Watts.

To the Editors of the Baptist Magazine.

REMARKS

ON

PÆDOPHILUS'S EPIGRAM,

In the Evangelical Magazine for last Month.

I HOPE you will allow me, through the medium of your valuable miscellany, to make some

remarks on the following lines which appeared in the Evangelical Magazine of last month.

"Epigram on reading a late virulent review of the Rev. R. Hall's Reply to the Rev. J. Kinghorn, on Free Communion.

Cease! generous Hall! thy vain attempts to prove,
That Antipædobaptism suits with *love*.
In thee it dwells; and in a few beside,
Whom bigots, for their candour, rashly chide:
But flush'd with proud infallible conceit,
Harshly thy brethren all thy labours greet.
Though tender hearts, or stronger heads, may join
Things which abhor, by nature, to combine,
Cold are the hands to Love, or Friendship's charms,
That thrust sweet infants from their Saviour's arms.

PÆDOPHILUS."

I should consider criticism misapplied in examining the poetical merit of this *jeu d'esprit*; but, if I mistake not, it deserves the serious consideration of all who tremble at the word of God.

Antipædobaptists are represented, with a *few* exceptions, as uncandid bigots "flushed with proud infallible conceit." Whether this does not too much resemble bringing against them "a railing accusation," I leave your readers to judge. Dr. Johnson defines a railer "one who insults or defames by opprobrious language;" and certainly Pædophilus has entitled himself to the freedom of this illustrious fraternity. But not satisfied with abuse, he charges Antipædobaptism with being abhorrent to love or the charms of friendship. I do not know whether he considers himself as *infallibly* certain that he is on the right side in reference to baptism, but I am sure he ought to *be infallible* before he presumes to make such a charge. *If he be not, he must be* aware that *perhaps* he is charging a part of the doctrine of Christ with being opposed to love. But supposing him to be right respecting baptism, is he warranted in representing Antipædobaptists as being destitute of love? *He that loveth not knoweth not God, for God is love.* Does Pædophilus seriously make the charge, or like one of whom we read, will he say, "Am not I in sport?"

But where did he learn that Antipædobaptists "thrust sweet infants from their Saviour's arms?" Do they deny the authenticity of that part of the word of God, where it is recorded that Christ took little children in his arms? Do they deny the obligations under which Christian parents are laid to commend their infants to Christ? Certainly not. Had Jesus baptized these infants Pædophilus might complain of our not following his example: but the scripture gives us no such information. If Pædophilus will take the trouble of going into a Jewish synagogue, he will perhaps witness, as I have done, an illustration of this passage of scripture. Children are there brought to the rabbi, who lays his hands on them and prays. Jesus, it appears, complied with this and other practices in Israel, which were not sinful.

Another observation I would make on the epigram is, that it is exceedingly improper to use such weapons in defending what we judge to be truth. If Antipædobaptists are wrong, let it be proved from the word of God. If Christ has commanded infants to be baptized, or if the apostles had any such custom, let the passages of scripture be fairly adduced; but let no arguments be employed, of which it can

hardly be believed by charity herself, that those who make use of them do not see their fallacy. Does Pædophilus really believe that the principles of Baptists are inconsistent with love? I cannot for a moment suppose it.

Before I conclude I should wish, with all meekness, to call the attention of Pædophilus to one or two passages of the word of God: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?" Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? I much fear the want of candour, and the rashness and bigotry of which he accuses the Baptists, are too plainly exemplified in his epigram. Again it is written, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." I think Pædophilus has yet to learn the meaning of this passage.

As to Mr. Hall, I have not the pleasure of his acquaintance; I am of his opinion respecting what is termed *free communion*: but I should be very sorry to charge those Baptists who differ from me, or even those who, according to my firm conviction, altogether mistake the nature of the ordinance of baptism, with "pride," "infallible conceit," and "want of love."

SIGMA.

Edinburgh, Dec. 5, 1818.

To the Editors of the Baptist Magazine.

Sept. 19, 1818.

A JUDICIOUS and useful minister of Christ having suggested to me in the course of conversation, *that no passage of scripture can afford real comfort*, unless taken in its original and strictest sense, or unless regard be had to the particular kind of comfort which it was designed to communicate, I beg leave to propose the following query to the readers of your valuable miscellany, wishing that some of them may discuss the subject.

Yours respectfully,

REBECCA.

QUERY.

Is that consolation which is derived from misapplied passages of scripture real or imaginary?

A CONSTANT reader of your Magazine, who has lately had his mind much exercised with respect to a general and particular providence, is very desirous of calling the attention of some of your worthy correspondents to the subject, through the medium of your useful publication.

QUERY.

Is there not only a general, but a special and particular, providence over the Lord's own redeemed people? To doubt a special providence appears to the writer to strike at the faith, hope, and comfort, so necessary to support the Christian in times of severe trial.

Yours, &c.

W. P.

W. P. would be obliged to any of your correspondents for a description of the editions in 1527 and 1530 of Tindal's New Testament, mentioning the size; the kind of title page; the division into chapters; the references or notes; the heads of the prologues; and whether embellished with wood cuts, and of what description.

Juvenile Department.

HISTORICAL ESSAYS.

No. XI.

On the Corruption of Christianity during the Reign of Richard I.

A. D. 1189—1199.

ALTHOUGH human depravity is evidently universal, yet it is manifested in very different ways, according to the varied tastes, dispositions, constitutions, and circumstances of men. Every individual is found to possess some darling passion, some favourite propensity, which he is particularly anxious to indulge — the gratification of which will be mischievous in proportion to his influence in society. The conduct of Richard I. forcibly illustrates these remarks, and should induce the reader frequently and resolutely to look into his own heart, to detect its ruling passion, watch its operations, and guard against its triumphant ascendency. The youth who possesses such a knowledge, and acquires such a habit, will have lasting reason to be thankful, for he will have regard to that fine scriptural admonition, "seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin* that doth so *easily beset us.*"

The love of military glory, or in undisguised language, pride, was the ruling passion of this monarch. His elevated circumstances, in connexion with the superstition of the age, favoured its indulgence, and led to all the extravagance and iniquity attending the crusades; indeed so completely had this passion gained the ascendency in his mind, that it seemed as if the delivery of the holy land, and the welfare of the eastern Christians, *instead of the prosperity of his own kingdom and the happiness* of his people, were the objects of his reign.

Such is the prolific nature of sin, such is the close connexion of the vices, that it does not appear possible to commit a *single* sin. It is not therefore surprising, that in the encouragement of a characteristic propensity, its unhappy subject should be hurried into numberless crimes that stand in the way of its indulgence. For a prince to gratify his thirst for military glory, money is indispensable, and the theatre presented to Richard for its display, remote as it was from home, as well as the rudeness of the age in which he lived, when riches were not abundant, and public credit was unknown, required no ordinary resources. These he was determined to obtain, and in their acquirement what a catalogue of iniquity was exemplified! How true it is, whatever may be the circumstances or motive of the individual, "he that maketh haste to be rich, shall not be innocent!" He possessed 100,000 marks, the treasure of his father, which, though a considerable sum at that period, was far inferior to his wants; he, therefore, only regardful of the present moment, shamefully put to sale the revenues of the crown, as well as offices of the greatest trust and power; he even suffered those who had repented of their vows to engage in this *holy* war, made in a moment of enthusiasm, to purchase the liberty of violating them, and remain at home; and, lost to all sense of virtue, and even decency, when a faithful minister cautioned him against this extravagance, he replied, he would sell London itself, if he could but find a purchaser. He gave up the fortresses of Roxborough and Berwick, those great acquisitions of his father, together with the vassalage of Scotland, for the paltry sum of

10,000 marks. Still more unlike the father of his people, the noblest character of a prince, he oppressed his subjects by exactions; extorting from the timid by menaces, and borrowing from the most wealthy what he had not the least prospect of being able to return.

How powerful is the force of example! The zeal of Richard against infidels had displayed itself even at his coronation, and the Jews, to whom thousands were indebted, (as they were the chief money-lenders,) were the first to feel its effects: not only were they massacred without distinction in London, but also in other cities, and particularly at York, where 500 of them, to escape the cruelty of their persecutors, shut themselves in the castle, and finding themselves insecure, killed their wives and children, threw their bodies over the walls on the multitude, and then perished in the flames their own hands had purposely kindled.

It too often happens, even in our own times, that with the greatest zeal for the externals of a religious establishment, is connected the most irreligious conduct; this will a little moderate our surprise, that in this dark age there should be found individuals who, while they were shocked to think that infidels possessed the tomb of the Saviour, exceeded in impiety the very unbelievers whom they were so impiously anxious to extirpate. Amongst these we have already seen that Richard was conspicuous, and in the execution of this horrid design, he was to be a leader. Indeed so notorious was his immorality, that Fulk, a preacher of the crusades, ventured to advise him first to forsake his vices, particularly his pride, his avarice, and his voluptuousness. "You counsel well," said the King, "and I hereby dispose of the first to the templars, of the second to the Benedictines, and of the third to my prelates;" which, while it showed the impiety of the monarch, reflected strikingly on these orders.

Former adventurers to Palestine, as well as the Emperor Frederick, *who had just arrived there,* found *the road fatiguing to their troops,* and, on account of the unfriendly disposition of the inhabitants through whose territories they had to pass, very dangerous, which induced Richard, and Philip of France, to determine on taking their forces by sea. The plains of Vezeley, on the borders of Burgundy, were the place of rendezvous. Here these mighty monarchs found themselves at the head of 100,000 men, well equipped and provisioned. Here they uttered expressions of the most ardent attachment, and bound themselves and their principal barons and prelates, by the most solemn oaths, not to interrupt the harmony and prosperity of each other's dominions during the crusade. The French fleet being appointed to assemble at Genoa, and that of Richard at Marseilles, they then separated, and marched to the respective ports. They soon put to sea, but from unfavourable weather were obliged to take shelter in Messina, where they were detained the whole winter. During this long leisure, so great a multitude found many occasions of disagreement, which more than once threatened the waste of those resources, in hostilities between themselves, instead of their employment in the objects for which they were collected. A solemn treaty having terminated their differences, they again set forward.

But Richard's squadron was again exposed to a furious tempest, and several of his vessels were wrecked on the coast of Cyprus. The king of that island, pillaging the vessels, and imprisoning the crews, incurred Richard's furious displeasure, and was imprisoned in return.

The English army at length reached the place of its destination, in time to assist at the memorable attack on Acre: two years had already been employed in the siege by the Christians of the East, and the numerous adventurers from Europe under the Emperor Frederick: so obstinately was it defended by Saladin, and the Saracens under his command. The arrival of the European monarchs with their forces, inspired the assailants with new courage, and Philip and Richard

glowing with emulation, entered with spirit into the design, alternately conducting the attack, or guarding the trenches. This exemplary conduct, however, did not continue: the characters of these princes were dissimilar, and Richard's romantic and furious disposition pre-eminently distinguished him, which was not beheld by Philip with indifference; nor was there wanting an occasion of manifesting their mutual dislike. The family of Godfrey of Bouillon, who was chosen King of Jerusalem, at the close of the first crusade, terminating in a female, the needless title was disputed, and it happened that these monarchs espoused the pretensions of different individuals; in which they were necessarily followed by their respective dependants. Although these disputes could not but obstruct their progress, they produced less disorder than might have been expected; and at length the wretched garrison, reduced to the last extremity, surrendered, stipulating in exchange for their lives, the restoration of the Christian prisoners, and the delivery of the wood of the true cross. These trivial advantages were the only reward of so profuse an expenditure of wealth, strength, and human blood. If it be true that we are hereafter to receive according to the deeds done in the body, whether good or evil, how terrific are wars, taken in connexion with the day of judgment!

To those who are acquainted with the nature of Popery, it would be expected that such a relick as the supposed true cross, would be immediately idolized. Hence we find that it was afterwards taken to the battle of Tiberlade, as a source of protection; and, doubtless, happy was he who could place himself nearest to its guardian influence: but alas! it was lost in that engagement, and its real worth thus ascertained.

Philip now tired of so fatiguing a life, and disgusted with Richard's increasing fame, proposed returning home, pleading ill-health; and that he *might quit the field of glory with better grace, left 10,000 men under the command of the Duke of Burgundy*, renewing his oath of not disturbing the King of England's dominions during his absence: an oath from which it is said he sought to be absolved on his arrival in Italy, but Celestine III. was too honourable to listen to so base a proposal. The state of England, however, favoured his designs; the prelates who were intrusted with the government, in the absence of the king, showed by their violent and open dissensions, how little they were concerned for the welfare of the nation, and how impiously regardless they were of the serious oaths they had taken. Longchamp, who ought to have been most exemplary for prudence and piety, seeing he held the legatine commission, in virtue of which he represented his Holiness himself, became the terror of the kingdom, disregarding alike the rights of his fellow-subjects, the requests of friends, and the mandates of the king repeatedly sent home. Philip therefore, notwithstanding his recent oath, availed himself of these disturbances, and endeavoured to tempt Prince John, the king's brother, from his allegiance; in which base design he was too successful. He even insinuated that Richard was accessary to Conrad's death, who was assassinated by the weak agents of the man of the mountains—a character well known at that time in the East, who possessed the most complete ascendency over his admirers, and by their means generally thus disposed of those who offended him.

Richard was less politic, but more sincere and violent than his royal rival; and so far was he from being discouraged by disorders at home, and occurrences abroad, that he entered on the new campaign, if possible, with increasing zeal. The siege of Ascalon was the first object now contemplated, preparatory to an attempt on Jerusalem; they accordingly directed their march along the sea-coast. Saladin, aware of their design, opposed their progress with an army of 300,000 men. A determined battle ensued, in which both the wings of the Christian army were broken, and but for the timely aid of Richard, who commanded the

main body, would have been completely beaten. He led on the centre with such ability and intrepidity, as not only to allow the wings time to recover themselves, but as to astonish every beholder, and gain the most decided victory. It is supposed that 40,000 Saracens were thus hurried into an awful eternity by *nominal* Christians, whose professed Master had long before declared that his "kingdom was not of this world; or else his disciples would fight, that he might not be delivered to the Jews." The victors, of course, soon possessed themselves of Ascalon, and our hero even arrived within sight of Jerusalem, the great object of his ambition, when he had the mortification to find that few besides himself were anxious to prosecute the enterprise, and that all, except his subjects, were determined to return to their homes, especially the French troops, whose commander was not satisfied to contribute any longer to the glory of the English king. A truce was therefore negociated with Saladin for three years, three months, three weeks, three days, and three hours: a term on which much dependance was doubtless placed, and which was well worthy of the enterprize in which they were engaged. Acre, Joppa, and some other maritime towns, were to remain in the power of the conquerors, and full liberty was to be allowed to the devotional travellers to Jerusalem.

Amid the wildness and wickedness of these expeditions, it is painful to think of the impression that must have been made of the nature of Christianity on the minds of the infidel inhabitants. If kindness to the distressed, and generosity to the oppressed, be virtues, the Saracens, rather than the Europeans, manifested them; for the glory of Richard was tarnished by his cruelty, particularly after the capitulation of Acre, when he ordered 5,000 prisoners to be slaughtered, because Saladin refused to ratify the treaty. Indeed the character of the latter was the more amiable and noble: *before his death, which happened soon after, he caused his winding-sheet to be carried through the city* while a herald proclaimed, "This is all that remains of the mighty Saladin, Emperor of the East." He had taken care, by his will, that Jews, Christians, and Mahometans should alike taste the effects of his benevolence.

The valour of Richard procured him the appellation of Cœur de Lion, and such was his fame, that one of his historians observes, "The memory of the lion-hearted prince was long dear and glorious to his English subjects; and at the distance of sixty years, it was celebrated in proverbial sayings by the grandsons of the Egyptians and Saracens, against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and, if a horse started from the way, his rider was wont to exclaim, 'Dost thou think King Richard is in the bush?'" With reputation as his only reward, he endeavoured to hasten home, where his presence was greatly needed; and as he dared not pass through France, the territory of his greatest enemy, he sailed for the Adriatic, and being unhappily shipwrecked, he put on the habit of a pilgrim, intending to travel secretly through Germany. In that country his own extravagance and imprudence betrayed him, and he had the mortification to be seized by a petty prince, who had served under him at the siege of Acre, Leopold Duke of Austria, who, offended with the kingly conduct of the monarch at that time, was pleased with an opportunity of resenting it. The Emperor Henry VI. may be said to have bought the royal captive; and transferred to his care, he was cast into a dungeon, and insulted with irons; where, for fourteen months, he had leisure to reflect on the real worth of human glory. Here he was degraded by the form of a trial, which, however, rather increased than sullied his dignity, for deigning, as he expressed it, for the sake of his character to make a defence, he poured forth such a torrent of manly eloquence, exposing the injustice, the cruelty, and, considering the scenes from which he had returned, the impiety of so detaining him,

that the court cried out shame on the emperor, and he was reluctantly obliged to consent to his ransom for the sum of about 300,000*l.* of our present money.

Richard's return to England was enthusiastically welcomed by his subjects, who venerated him the more for his renown, and delighted in him the more from an absence which had exceeded four years; three of which had been spent in the popular expeditions to the East. Richard gratified their feelings by repeating his coronation.

It might be expected that deep-rooted animosities were formed in his heart against the King of France, the Duke of Austria, and the Emperor of Germany, for the display of which, many occasions occurred: indeed, the remainder of the king's reign was but a scene of petty wars, scarcely worth detailing, in one of which appeared the anomaly of a bishop in arms, whom the king taking prisoner, somewhat offended the pope, who ordered him to be liberated, claiming him as his son; the king, who was not easily intimidated, replied, by sending to his *Holiness* the bishop's coat of mail, all besmeared as it was with blood, observing, "This have we found; know uow whether it be thy son's coat or not!"

But Richard's career was short, and that proud heart which nothing else was able to tame, was soon conquered by the king of terrors. The Viscount of Limoges had found a treasure, part of which he sent to the king; Richard claimed the whole, as superior lord, and to show that he was in earnest, besieged his vassal in his retreat: the garrison was ready to surrender, but the king cruelly declared, that as he had had the trouble to come thither, he would certainly take it by force, and hang every one of the prisoners. Surveying the castle before the attack, Bertrand de Gourdon, a famous archer, pierced his shoulder with an arrow, which from the unskilfulness of the surgeon, proved fatal. The monarch, however, commanded the *assault, took the* place, *and, horrible to relate, hung all* the *garrison, except Bertrand,* whom he reserved for a more terrible death; but struck with his magnanimity, in the interview he had with him, pardoned and rewarded him: but one of his officers, unknown to the king, caused him to be flayed alive, and then hung.

What awful corruptions of Christianity were the crusades, however patronised by the Bishops of Rome! Thousands of poor deluded creatures doubtless thought they purchased heaven by engaging in them; but true Christianity can only be known by its effects; and the apostle James beautifully observes, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

H. S. A.

BELLS:

THE BAPTISM OF THEM; &c.

The Roman Catholics are accused by many Protestants of baptizing bells. This was one of the grievances complained of by the Germans at the time of the Reformation. The Catholics deny the charge; they allow that they bless bells, with the addition of certain ceremonies, as they do all other church utensils, one of which ceremonies is, the giving of a name to the bell, to distinguish it from others, or in honour of some saint. If this denial does not proceed from their being ashamed of the practice, and if they are really innocent of it, they ought to be acquitted of prostituting baptism in this case, and censured for consecration and benediction only. The bells of the priory of Little Dunmow in Essex were new cast in 1501, and are said to have been baptized by the following names; 1. St. Michael the Archangel. 2. St. John the Evangelist. 3. St. John the Baptist. 4. The Virgin Mary. 5. The Holy Trinity and All Saints. The bells of Wimmington in Bedfordshire were named Christ, Magdalene, The Lord, Raphael, or

Maria. In the times of popery, bells were baptized and anointed *oleo Chrismatis*. They were also exorcised, and blessed by the bishop; from a belief, that, when these ceremonies were performed, they had power to drive the devil out of the air, to calm tempests, to extinguish fire, and to recreate even the dead. The ritual for these ceremonies is contained in the Roman Pontifical; and it is usual in their baptism to give to bells the name of some saint. In Chauncy's History of Hertfordshire, is a relation of the baptism of a set of bells in Italy with great ceremony, a short time before the writing of that book.

Bells were fastened, in the early ages of the world, to the horns of sheep, to inform shepherds where to find their flocks; on the heads of cattle, for the same purpose; to the necks of horses in teams, to give notice to travellers of their approach in narrow passes; and to the necks of falcons, to prevent their being lost. They were also used by the Romans in their houses; and also in their baths, to give notice of the time of opening them for public use. The use of bells for the purpose of summoning persons to places of worship, was introduced about the fifth or sixth century; and is said by some to have been the invention about the year 400, of Paulinus, bishop of Nola, in Campania, from which province they had their name. But it is thought by others that this is a popular error; that Pope Sabinus was the first who introduced this use of them; and that they were called Campanæ because they were hung on a kind of balance invented in that province. They were also fixed in the baptisteries, in imitation of the fixing of them in baths. It was about the year 960 that Pope John XIII. first consecrated a bell in the Lateran, and named it John the Baptist. Being found useful to call the people together, it was ordered that every church should have two at least; and, if they could be afforded, three.

The priest of Proserpine at Athens, *called Hierophantus, rung a bell to call the people to sacrifice. A codonopherus, or bellman, also walk*ed in funeral processions, at a distance before the corpse, not only to keep off the crowd, but to advertise the *flamen dialis* (or priest) to keep out of the way, lest he should be polluted by the sight, or by the funerary music.

Before the bells were hung, they were washed, crossed, blessed, and named by the bishop. This was what some Protestants call baptizing them; but others say it ought to be called a lustrating of them, in imitation of the lustration of trumpets, &c. among the Romans. Whatever occasion some Catholics may have given for the reproach, that they attribute to bells the power of driving away demons, dispelling storms, and so on, the ancient canons of the church do not appear to ascribe this power to them directly. Their meaning seems to be this—Satan fears and flees from the bells, because he knows they summon good people to prayer, which he dreads. It was therefore to prayer, and not to bells, that such good effects were ascribed.

Bells were used in churches in England before the time of Bede, who died in the year 735; but the Greeks had none till the year 865, when a Doge of Venice sent some to the Emperor Michael. Cosolius says, that when he was in England the churches in London, like those in Holland, Germany, Scotland, and France, had each one bell, and one only. He adds, that the figure of a cock in some metal was placed on the top of all the steeples as an emblem of vigilance. A canon was made in the thirteenth century, commanding the bells of churches to be rung when the bishop of a diocese visited, or passed through or near the towns of his diocese. About the time of the Reformation there are several instances of fines for not ringing on those occasions. Bonner fined the town of Bishop-Stortford for this omission, when he visited it with an intention to burn the Protestant inhabitants.

The clergy were the first ringers; and bellward, or bellwarden, was an ancient church officer, who had the care of the belfry. The tintinabulum, or little hand bell, rung at the elevation of the host, was a

utensil provided by the parish. In brief, baptisteries were the first public edifices of Christians; they were the predecessors of the churches and the fonts; the pulpit and the great bell are the old furniture, inherited and modernized by their successors. Nothing was thought more proper than a bell to give notice to the catechumens in the adjoining vestries to proceed to baptism, the men to come out into the hall, and the women to repair to their own baths to be baptized by the deaconesses. This resembled the similar custom in the city baths.

The practice of ringing bells in change, or regular peals, is said to be peculiar to England; whence Britain has been termed the *ringing island*. This custom was common before the Conquest. In ringing, the bell, by means of a wheel and rope, is elevated to a perpendicular, during which motion the clapper strikes forcibly on one side; in its return it moves through a half circle, and the clapper strikes the other side of the bell: thus in each sound of the bell, it performs a semi-revolution. The sound is caused by the tremulous motion of the air, which is owing to the change of shape in the bell from a round to an oval, and its returning back to its old position, or rather its approaching nearer to the centre, changing its form each time less and less till the sound ceases.

It was an ancient custom to ring the bells for persons about to expire, partly for the purpose of informing people that a soul was passing into eternity, in order that they might pray for its happy reception in another world; and partly to drive away the evil spirits who stood ready to molest the soul in its passage. This was the origin of our *passing-bells*.

Remarks. I. Bells were first used in places of public worship in connexion with the ordinance of Christian baptism: not the baptism of infants by sprinkling; but the immersion of such as had been instructed in the principles of the Christian religion.

II. *How much has religion* been disgraced by superstition! And how great must have been the ignorance and darkness of those ages when the Bishop of Rome consecrated a bell, and called it *John the Baptist!* and when other bishops of that church washed, crossed, and named bells before they were hung, and taught men that Satan fears and flees from the sound of them! How affecting that these men should call themselves the ministers of the gospel, and pretend to do these things as parts of the religion of Jesus Christ! The light of revelation has dissipated much of this gloomy darkness in Protestant countries: but it is truly grievous to notice the ignorance that still remains among the lower orders of mankind; many of them regard spells, amulets, and charms, much more than the word of God; even the superstition of the sound of bells driving away evil spirits is not entirely eradicated from the minds of the vulgar.

III. We should be thankful for the enjoyment of so great a degree of religious liberty. The demon of persecution has of late years been confined within narrower bounds than formerly; yet human nature is still the same: it is not therefore to be ascribed to any tenderness or goodness in man, produced by the change of the times, but to the providence of God. Some persons seem to be insensible of this, and suppose that as light has increased, human nature has become better; but they are mistaken. Events which lately took place in France, and even in our own country, are sufficient to convince us, that the original enmity between the seed of the woman and the seed of the serpent still continues; and that, were the fence of civil law which God has graciously placed around us, once removed, the disposition by which bloody Bonner, of infamous memory, was influenced, would soon make its appearance, and the bells might again ring at the burning of heretics. Let us be thankful for our privileges, and pray for grace to improve them.

D. Q.

Obituary.

ANNA EMERY.

ANNA EMERY, aged twelve years; grand-daughter of the late Rev. John Emery, thirty years pastor of the Baptist church at Little Staughton, Bedfordshire; and of the late Rev. Joshua Symonds,* a successor of Mr. Bunyan, and upwards of twenty years Baptist minister of the church, over which the Rev. Samuel Hillyard now presides, both of whom were eminent and laborious ministers, and whose memory is still precious to many; was a child of a very sweet and affectionate disposition. When very young, she was much pleased with scripture history. When she was about five years old, and was in great pain from the tooth-ache, she listened with considerable attention to what I said concerning the sufferings of Christ. "Pray tell me more," said she; "it eases my pain: I like to hear about Jesus Christ."

When she was nine years old, seeing me in great trouble, she manifested considerable concern, and, with sweet affection, said, "My dear mamma, I am very sorry to see you in so much distress; but I think I can tell you of some texts of scripture that are suitable, and may comfort you. One is, 'Rejoice not against me, oh mine enemy; though I fall, I shall arise.' Another," said she, "is in the Psalms. 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all.'"

About this time she was very fond of singing the 377th hymn, second part, in Dr. Rippon's selection:

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.
After death its joys will be
Lasting as eternity."

Her favourite hymn was the 62d hymn, 1st book, of Dr. Watts:

"Come, let us join our cheerful songs,"

which she frequently sang with great animation.

Her health began to decline in the early part of February, 1817. She had an abscess in her right arm, which was attended with acute pain, and many surgical operations were performed: the pain continued many months with little intermission. The surgeon frequently expressed his surprise at the fortitude and patience which she manifested. After her arm was partially healed, she was attacked with an inflammation in her left leg, which occasioned a confinement of many weeks, but was never heard to utter the least complaint, although her sufferings were very distressing. During the winter she could go out but little. When able to attend at Mr. Yockney's meeting, she always used to write down the texts. No one proposed it to her; it was her own wish; as well as to select verses of hymns, and to write them.

From the above-mentioned period, she could never amuse herself with exercise and play; but would quietly divert herself with her books and needle. During the summer before her death, she was able to walk out, though with difficulty on account of her lameness. One day in the autumn, when walking in the garden, she looked up, as she afterwards told a friend, to a window very near, where a young gentleman, about her own age, lay dangerously ill. "I thought," said she, "that death is come very near now, and that, perhaps, he may come for me next."

I do not know that any durable impressions were made upon her mind till her long illness; which finally terminated all her sufferings. She was confined to her bed ten months; namely, from January 7, to November 2, 1818, except one day in February, when she was carried down for a few hours; but the Lord

* *We shall endeavour to procure a Memoir of this excellent minister.* [EDITORS.]

enabled her to bear all her sufferings with the most exemplary patience. The greatest part of the time she was deprived of the use of her limbs, and lay in one position, entirely helpless, but calm and serene, submissive to the Divine will. She would sometimes say, "I am afraid the Lord afflicts me in anger;" at other times, "Do not you think one whose heart is *not* changed, might bear an affliction like mine with *patience?* and, Do you *really* think it is the Lord that supports me?" When putting these questions to her friends, she always appeared deeply affected, and complained of the wickedness of her heart. She was very grateful to her friends, particularly for their assistance in raising her up in bed; which put her to the most agonizing pains. She usually kissed, and thanked them for their kindness, with a sweet smile. She felt a pleasure in promoting the happiness of those about her. During the long summer, she did not once go out to behold the beauties of creation; but she often spoke of the *pleasure* which she *felt* in her sisters being gratified with occasionally walking out in the fields.

Soon after the first appearance of her disease, which was a rheumatic fever, about Christmas, 1817, she earnestly desired relief from the violence of the pains, and frequently expressed her surprise at her sufferings, by remarking, "I did not think a little girl like me could bear so much pain; neither did I think the human body was capable of enduring such agonies! O when will the happy day arrive that I shall be well again? What, *no one,*" (she would often exclaim,) "is there *not one* in the universe that can relieve me, or remove my affliction?" Her mamma said, that her friends very deeply sympathised with her, but that the *Lord only* could restore her to health; and entreated her to call upon him for a new heart *also*, as her disorder baffled medical aid. Perceiving the inefficacy of all human efforts both for body and mind, she earnestly cried unto the Lord to look down upon her, "Lord, *remember me. O remember that I am but dust,*" was her petition day and night. She besought the Lord to give her a new heart; and frequently requested all around her, to pray for her. On the last Sabbath in January, she begged her mamma to inform one of the ministers of her illness, and to request him to pray for her, *particularly* that the affliction might *be sanctified* to her. She repeatedly said, "Oh! that I knew the Lord.—I am afraid I shall die without the knowledge of the Lord. —I doubt the Lord will not hear my cries." Her distress was very great about this time; she would often say, in the language of Job, "Oh! that I had never been born; that I had never seen the light!" "Oh! wretched child that I am!" On her mamma's reminding her of Christ's willingness to save, she replied, "I cannot believe he is willing to save *me.*" When in great agony of body and mind she said, "I have such very wicked thoughts: it appears as if I must put a period to my life: something seems to say, Get a knife, and cut your throat, rather than endure so much pain." Upon being told that it was a temptation of Satan, she replied, "That I know would be very wrong; I should only plunge myself into greater misery." On another sleepless night she said, "My dear mamma, I am afraid the Lord will not hear my prayers; do *you think* he will remove me before he sanctifies my affliction? It is a *long time* to have lived eleven years in the world, and not to know the Lord! Oh! if I knew the Lord, how happy should I be!" Her illness was not thought by her medical attendant, or by any of her friends, at this time, to be dangerous; but she considered herself as drawing near her latter end; and on the night of January 26, she exclaimed, "Death's jaws are ready to devour me! I see an opening grave ready to receive me! Time, how rapid! I am just entering another world, and have not the knowledge of the Lord!"

In February she had a very great desire to be brought down stairs. We complied with her request, and with difficulty her papa carried her down stairs. I shall never forget

how sweetly she sang, between her agonizing pains,

"Guide me, Oh! thou great Jehovah," &c.

with a favourite American hymn, and several others, while those around her were bathed in tears at the affecting sight. When taken up stairs again, she said, "I think I shall *never* go down any more;" and she never after intimated any *desire* for her recovery. Her principal desire evidently was, that she might be ready for her expected change. She said she wished to live unto the Lord if she *recovered*. She complained of the sins of her heart, and of many wicked thoughts. She said, "My dear mamma, I hope you will forgive me; I have not been so dutiful as I ought. I have been passionate." Her behaviour had usually been meek and affectionate, her mamma replied. She said, she had felt a contrary disposition too often. At another time she seemed quite hurt at the expressions of a lady who called, who she imagined flattered her by calling her little innocent, &c. She said, "Pray, mamma, do not ask that person to visit me; you know I *cannot bear flattery:* I do not wish to see her." She often expressed a wish to write to her dear little friends at Bedford, if able; and said she should like to leave them some article as a token of her affection. While conversing on this subject, her little bosom heaved, and tears trickled down her cheeks. Her mamma said, My dear, are you distressed at the idea of never seeing your dear little friends again? She replied, "Yes, but it will be far better to go to heaven."

After she had been speaking of her funeral sermon, a friend inquired what the minister should say of *her*; she replied, "*Nothing* can be said; but that if I die in the Lord, it is through the blood, and righteousness, of the Lord Jesus Christ." She mentioned the hymns, likewise, which she wished to be sung upon the occasion.

On the 4th of February, when lifted out of bed, and sitting on her *papa's knee, she sang,*

"'Tis a point I long to know," &c.

"Guide me, Oh! thou great Jehovah," &c.

"Jesus can make a dying bed," &c.

"Jesus sought me when a stranger," &c.

Being told that the physician thought her case dangerous, she replied, "The will of the Lord be done." To a friend who sat up with her, she said, "If I die, I hope the Lord will reward you, and my dear papa, and mamma, and my sisters, for all your kindness to me." At another time she said, "Mamma, I must beg of you not to pray for my life. *Do beg* of my sisters to 'seek the Lord while he may be found;' 'to remember their Creator,' &c." Her nights were nearly sleepless at this time, but very happy; she spent a great part of the time in repeating and singing a great number of different hymns. She said one night to her mamma, "Pray, my dear mamma, do not grieve for me, *promise* me you will not." On her saying,

"A few more setting suns at most,
Will land me on fair Canaan's coast," &c.

her friend said, Do you hope it will be so with you? She replied, "I rather think it will; I hope so." She then repeated that verse,

"One gentle sigh *her* fetters *broke*," &c.

She requested her father to read the good shepherd, John x.; and her sister to read the 23d Psalm. On Saturday, she begged to have her books and toys brought into the room, when, with great composure, she told her eldest sister which she should like to be given to her different little friends, desiring her to write the names in each book, together with a text of scripture. In some she desired to be written, Suffer little children to come unto me. To her younger sister she gave her testament, with these words written in it, The gift of her dying sister. Her mamma coming into the room said, My dear, you appear quite composed. I will not disturb you. The dear child observing the depression of her mamma's spirits at seeing her little library spead around her, while she was calmly disposing of her little earthly treasure, said, "Mamma, pray come and kiss me, and promise you will not cry, for I am very *happy*."

Her principal anxiety now was for the salvation of her brothers and

sisters, and that she might have patience to endure her affliction without repining; her pains she observed were like red hot knives cutting her. She was greatly distressed at the sorrow of her parents, and was heard to pray, "Dear Lord, support my dear papa and mamma under the parting stroke; enable them to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Sanctify my affliction to my brothers and sisters, and give them concern for their souls. Lord, grant me patience, teach me to pray; I know not how to pray, give me a new heart and a right spirit. 'When my heart and flesh fail, I trust God will be the strength of my heart, and my portion for ever.' 'Yea, though I walk through the dark valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.' Blessed be the Lord for ever and ever: Amen." At another time she said, "I think I should die more happy, if I knew all my brothers and sisters were following the Lord." The contrary thought seemed to distress her greatly. Her mamma said that the knowledge of their conversion would be very delightful to her in glory. With sweet pleasure beaming in her countenance, at the recollection that there is joy in heaven over one sinner that repenteth, she instantly said, "O yes!

'To heaven the joyful tidings flew,
The angels tun'd their harps anew,'" &c.

She expressed an ardent desire that the whole of the family might be called by grace, and was much *pleased* with a conversation she had with one of her brothers. She told her mamma she was glad to hear him say, that he thought the Lord's people the most happy in the world; she added, "I told my brother if he begged of the Lord to give him a new heart, &c. I thought his request would be granted. Mamma, *do pray* that *my affliction* may be *sanctified* to all my dear brothers and sisters." She was very anxious to see her *oldest brother, that she might hear his prayers once more; having been informed it was his intention* to come from the country to see her, she expressed great satisfaction.

She often, *very often*, entreated her parents not to grieve on her account: and particularly not to mourn too much when she was gone. "Consider," said she, "my sufferings here, and the happiness I hope I shall then enjoy." She often said, "It is the Lord who knows my pains, and he alone can heal." When she felt any disposition to impatience, she remarked, she wished to consider that "the Judge of all the earth must do right." At another time, when repeating some of the promises which were a support to her mind, she inquired if there were not such words as these, "I will keep thee as the apple of mine eye?" which, she said, she had been thinking of. Her mamma asked her, if she would not rather live, if it was the Lord's will to restore her to health? She replied, "No, I would rather die, than live and commit sin." She always appeared grieved if any one prayed for her life. When asked by any of her friends, what they should pray for; her usual reply was, "That the Lord will reveal himself more to my soul, and that he will give me patience to bear my pains." Thursday, March 19, after very great agony from spasms, she appeared very happy, and to the astonishment of those about her, began singing in a low voice, which, from her weak state, she had been unable to do for some weeks; she was soon exhausted, but after resting began again, and sang,

"Guide me, Oh thou great Jehovah," &c.

and other hymns. On observing her mamma much affected, she said, "Pray mamma, do not grieve, it distresses me very much, and I am afraid it will make me unwilling to part if you mourn so much." March 30; she expressed herself as being very happy, and sang her favourite hymns, though with great difficulty. The following night her frame of mind was delightful. "Come, Lord Jesus," she said, "do not tarry: come quickly." She sang,

"Jesus, lover of my soul!" &c.

"Welcome sweet day of rest," &c.

On being raised up on the bed

which occasioned violent pain, she said, "I cannot help thinking it a long time before I go to glory: how much longer do you think I can live?"

April 1. She seemed much discouraged. When conversing upon the importance of the soul, she wept very much: on inquiring into the cause of her tears, she said, "I want to be *quite certain* that I shall go to heaven: are *you certain* I shall?" She was told there was reason to hope the Lord had renewed her in the spirit of her mind, and would receive her whenever she departed. Being reminded of those lines,

"'Tis a point I long to know," &c.

she said, "Ah! I have been thinking of that hymn;" she then appeared more tranquil. She said "it was her constant desire to bear the affliction the Lord laid upon her, with submission to his will." "I am sure," said she, "I wish to be kept from murmuring." A person saying, that the time of trial lasted much longer than herself, or her friends expected; she said,

"*Haste*, my beloved, fetch my soul
Up to thy bless'd abode;" &c.

She frequently spake of the consolation that promise afforded her, "As thy day is, so shall thy strength be." On April 14, and the two following days, her sufferings became peculiarly distressing, she earnestly entreated all her friends to pray for her, that patience might be given her. "I am afraid," said she, "I may live some weeks longer. Oh when will that happy time arrive?"

April 22. Observing her mamma grieving; "Do not grieve," said she, "it will soon be all over. When I am removed, mamma, do you think you shall say, in the language of Job, 'The Lord gave, and the Lord hath taken away, *blessed* be the name of the Lord?' Pray do not grieve for me when I am gone." Her soul seemed to rise superior to her pain; she then broke out into the most delightful strains of singing,

"Rejoice ye righteous in the Lord," &c.

"*Father, I long, I faint, to see*
The place of thine abode," &c.

Before she began, she said,

"But when my voice is lost in death
My soul shall praise him best."

When told she would be quite exhausted, her debility was too great to make any farther attempt, she replied, "I think I *can*; I will try;" and after pausing, (to our surprise,) proceeded with singing,

"Guide me, Oh thou great Jehovah," &c.

with part of that beautiful anthem,

"Beyond the glittering starry skies."

May 17. The Rev. Mr. Hogg, of Stonely, near Kimbolton, inquired the *ground* of her hope; when she replied, "The merits of Christ." What shall I pray for, my dear? said he. "That I may be supported, and have patience, if you please, Sir."

Aug. 2. During this month, she was greatly discouraged, lest she should not be a Christian. She said, "Why, mamma, were you not willing to part with me, when I was so *very happy?* I was then *rejoicing* in the Lord; I scarcely could contain myself for joy: perhaps my life is spared, to gratify you and my father; but you see it is a life of pain and sorrow." She would say sometimes, "I am afraid the Lord has forsaken me; pray for me, that I may be supported." She was greatly distressed lest all she had felt should be a delusion. "Do pray earnestly that I may be heavenly-minded. Oh, if Christ is not my friend when I pass through the dark valley, what must I do?" She was often reminded that the love of Christ did not change.

August 28. She said, "The worms will soon feed on this poor body."

October 18. She expressed a great desire to sing, which she had not been able to do a long time, observing, that although her pains were so very great, it might take off the sense of them for a little time. With much apparent pleasure she sang,

"Come let us join our cheerful songs," &c.

and

"Beyond the glittering," &c.

She said, "*Haste, happy moment*, when I to heaven ascend."

October 20, Wednesday. Her

last few nights had been nearly sleepless. Her mamma remarked, it was very gloomy for her, when all the family were asleep, to lie awake so much. "Oh, no," she said, "*it is not gloomy* when I can *think*, but my pains were too great last night." Upon what subject was your attention fixed the night before, my dear? "I thought a great deal about Abraham offering up his son Isaac: *how his faith* was tried!" Well, my dear, I suppose it led you to think the Lord had laid this heavy affliction upon you, for the trial of *your faith* and patience? "Yes it did: I *do think it is so!*"

November 1. Begged her medical attendant might be sent for. When he left her, she inquired how long he thought she could live? When informed it was his opinion that she could not survive long, perhaps a few days only, she said, with great emphasis, "Pray, *do not deceive me!*" The information did not appear to excite any uneasiness, or the least apparent agitation: she afterwards remarked, "I must *die:* I must leave *you.*" It was remarked, she was going to live with more exalted society above. She said, "I think I can *sing:* I will try;" when, with a faultering voice, she sang,

"'Tis a point I long to know," &c.

and seemed to wish to proceed, had not the want of *breath* prevented her.

About ten o'clock on Sabbath morning, she begged me to read,

"Come ye sinners, poor & wretched," &c.

several other hymns were also read by her desire. The dear sufferer could speak but little during the day, but expressed herself as being very happy. When asked what her father should pray for, she replied, "*Evidences.*" You wish for a *bright* evidence, I suppose, my dear? "Yes," she said. The palpitation at the heart was very distressing to her, together with her extreme difficulty in breathing.

On Monday, whenever inquiry was made respecting the state of her mind, *her answers indicated that she enjoyed that peace which passeth* all understanding. Between one and two o'clock she sang,

"Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne."

After a pause, she said, "*Peace* be unto you!" A friend observed, she was walking through the valley of the shadow of death: "*Yes,*" she replied, with sweet serenity in her countenance. About *half an hour* before she departed, I reminded her that she had often found comfort from those lines,

"Haste, my beloved, fetch my soul
Up to thy bless'd abode."

She added,

"*Fly,* for my spirit *longs* to see
My Saviour and my God."

With great difficulty she repeated,

"Come we that love the Lord," &c.

She once articulated, "Jesus;" and several times said, "Come! Come!" A friend observing her difficulty to speak, said, Do you mean, 'Come, Lord Jesus!' "Yes," she replied. The dear child *looked* most expressively on her weeping relatives; and gently said, "Good bye!" My dear, you are just leaving *us,* said her mother, and are going to glory; when she answered, "Yes!" and shortly after expired without a groan or struggle, at three o'clock P. M. November 2, aged twelve years and one month; being born at Bedford, October 4, 1806, and dying at Islington, November 2, 1818.

"One gentle sigh her fetters broke,
We scarce could say she's gone,
Before her willing spirit took
Its station near the throne."

On Lord's-day, November 8, the Rev. Mr. Yockney delivered a very affecting oration at the grave. She was interred in the New Bunhill Fields, Islington. On the following Sabbath Mr. Yockney preached an appropriate sermon, from Psalm xxiii. 4, selected by the deceased child, to a very numerous and deeply affected auditory.

Review.

Christian Forgiveness invariably connected with Reconciliation: or, an Examination of PETER's *Remarks on Christian Forgiveness, published in the Baptist Magazine for August*, 1818. *By* PAUL. Button and Son, 1818. 1s. 6d.

IN our Number for November appeared Remarks by AMATOR ÆQUI, upon PETER's Essay on Christian Forgiveness. Before that Number was printed, we received from PETER a long manuscript answer to *Paul's* pamphlet, for insertion in the Magazine, which we do not think it right to admit, because what Paul has written is a separate publication, and therefore, if answered at all, ought to be answered in the same form.

PETER and PAUL appear to be equally impressed with the *importance and necessity of Christian forgiveness.* "Life or death," says PETER, "heaven or hell are attached to the exercise or the neglect of it. Though the pardoning love of God, through the Lord Jesus Christ, is the only *source* of a sinner's salvation, yet the forgiveness which we are required to exercise towards each other, is explicitly stated to be a *term* of that salvation. *If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*" It is unnecessary to say, that PAUL maintains the same.

They also equally maintain, that *repentance, or at least a profession of repentance, is a necessary prerequisite to forgiveness.*

But they *differ* as to the *union between forgiveness and reconciliation*;—PETER being of opinion, that in some cases wherein *forgiveness* is a duty, *reconciliation* may be either impracticable, or unsafe; whilst PAUL maintains, that *forgiveness without reconciliation* is dead being alone; or rather, that forgiveness and reconciliation are synonymous; for he says, by way of remark upon PETER's definition;

"What is '*forgiveness?*' It is the '*remission* of the punishment due to the offence;' that is, one would suppose, restoring to the offender whatever he has lost, and removing whatever he has endured. If, after he is said to be forgiven, he suffers any disadvantage whatever, in consequence of his crime, is not the forgiveness, according to PETER's own definition, incomplete? is it not deficient both in extent and benevolence? In other words, too few and too explicit to be misunderstood or evaded, Is the whole punishment remitted, while any part of it is endured?" P. 40.

It seems, if we understand PAUL, that all which is required of a person who has injured another, however great the injury may be, (for he says, Page 43, that "the magnitude of the offence must be no obstacle,") is,

"To conciliate his offended brother, and to get into his favour and friendship, as formerly. For this purpose he is to go to his brother, and confess his fault, tell him he is sorry for having offended him, entreat his forgiveness, and assure him he is no longer his enemy, no longer at variance with him, no longer opposed to his character, or his circumstances, or his interest; but that he is perfectly reconciled to him, and that he takes pleasure in his honour and happiness." P. 19.

And that upon this acknowledgment the injured person is bound, as a term of salvation, to restore to the criminal his former familiar intercourse, friendship, and confidence; for, says PAUL, P. 40, "Is the whole punishment remitted while any part of it is endured?"

PAUL farther maintains, P. 46, that "*proof* of sincere repentance on the part of the offender is *not* necessary to the consistent exercise of Christian forgiveness."

"3. Because, to make proof of the sincerity of a profession of repentance necessary to the consistent exercise of Christian forgiveness, would be to require a *natural impossibility*.

"It is not in the power of one human being to give to another any proof of the

sincerity of any virtuous profession whatever; proof of this can be given to Omniscience only. He judges without the medium of signs; we through the medium of signs alone. But usual signs, which are those by which we judge, are not certain and infallible indications of right feeling and correct sentiment, because the same signs are not universally and exclusively connected with the same things. The sign may be seen, in consequence of having been surreptitiously assumed, where nothing like the thing signified exists; and, on the other hand, the thing may really exist, where, owing to the diffident and constitutional retirement of the individual, the sign is scarcely discernible. But, it will be asked, 'Does not *conduct* prove the sincerity of a man's profession?' No; not at all. It is true, it has been admitted by the concurrent consent of ages, that 'actions speak louder than words;' and, indeed, their evidence may be supposed to be more decisive than that of words, inasmuch as a course of virtuous conduct must cost more self-denial and exertion, than fair words and fine speeches: still, however, they are only *signs*, and may, and will, be assumed, as well as words, provided the pretender who has an object to accomplish, thinks it worth such a price." P. 51.

We are afraid of devoting too much space to this article, and shall therefore study brevity.

1. We differ from both Peter and Paul as to *the making repentance a term of forgiveness*, being fully persuaded that it is our duty to forgive our enemies, whether they repent or not, and to exercise this forgiveness by loving them with a love of benevolence, and by praying for them; and also by doing them good, whenever we have an opportunity of doing it without infringing upon the rights of other and superior claimants. Thus our Lord prayed for his enemies, *Father, forgive them; for they know not what they do.* In this sense, the sun is not to go down upon our wrath. Opposed to this duty of forgiveness, which is universal and unconditional, are wrath, hatred, malice, and revenge. But,

2. There is a sense in which it is our duty not to forgive, either our debtors, or those who have injured us, and this by the *universal consent of mankind. It would be highly improper, for instance, for a tradesman to cross out all the book debts which* are owing to him; and it is his duty to prosecute a person who has broken into his house, or who has murdered one of his family, and also to sue a debtor who can pay but will not. But,

3. There are some cases in which it is our duty to forgive our debtors, and not to compel them by law to pay us. These cases exist, when such compulsion would flow from wrath, hatred, malice, and revenge, and would therefore be in opposition to that duty of universal and unconditional forgiveness, which is the term of salvation.

4. With respect to familiar intercourse, friendship, and confidence, the great bulk of offences from one friend to another are of such a kind, as scarcely to suspend them, much less to prevent their restoration; whilst there are some injuries of such a nature, that unless reasonable satisfaction is made, and the best proof given which the criminal can give of sincere repentance, a restoration of former intercourse and friendship, is not only impossible, but highly unjustifiable. Let us suppose a case. PAUL, we will say, has a servant named PERFIDUS. This servant has been a great pretender to religion, and has so insinuated himself into PAUL's good graces, that he has intrusted him with a considerable portion of his property. Suppose, farther, that PERFIDUS has betrayed his trust, and has robbed his master to a very large amount. Would it be wrong for PAUL to make a public example of such a man? Or rather, would it be the duty of PAUL, as a *term of salvation*, if PERFIDUS were to say, "I repent," immediately to restore him to his former situation, to intrust with him exactly the same sum of money as before, (if he had so much left,) and to repose the same degree of confidence in him? And yet if he did not, PERFIDUS might puzzle him with the same arguments which he uses against PETER, and might address him as follows:*

*. In this address, the words in Italics are copied from PAUL's pamphlet, with the necessary change of persons, arising from their being here supposed to be addressed by PERFIDUS to PAUL.

"Brother Paul, *I confess my fault; I am sorry for having injured you; I entreat your forgiveness, and assure you that I am no longer your enemy, no longer opposed to your character, or your circumstances, or your interest; I am perfectly reconciled to you, and I take pleasure in your honour, and prosperity, and happiness. But reconciliation, to be perfect, must be* MUTUAL. *The desire of reconciliation may exist in my mind first, but it is not complete till both of us wish for it, and pursue such measures as will happily terminate in a reciprocal good understanding and cordial esteem. If it is my duty to ask not merely for forgiveness, but for reconciliation also, it must be your duty to receive me into former favour. If you were to deny this, it would follow, that your duty and mine would stand in* DIRECT OPPOSITION *to each other; that it would be my duty to* ASK *for what it would be your duty to* REFUSE; *my duty to* DO *what it would be your duty to* OPPOSE; *that I should do* WRONG *in soliciting what you would do* RIGHT *in withholding; that, in fact, you would be justifiable in* OPPOSING *me in the performance of an acknowledged duty. In short, if you have a right to refuse that reconciliation which I am required to seek, then is divine authority divided against itself, and a principle is admitted, on which the one half of mankind might be constantly employed in* HINDERING *the other half in the observance of the divine commands; and the harmony of those laws which assign us our respective and appropriate duties is exchanged for discord and contrariety."* (Pp. 19, 20.)

"I do not desire you not to prosecute me; for that is entirely out of the question; but I charge you at your peril to restore to me your former familiar intercourse; to repose in me your former confidence; and to intrust as much money with me as you did before. I will prove this to be your duty. I have injured you, it is true: but I say that I repent; and therefore it is your duty to forgive me. *What is* FORGIVENESS? *Is it not the* REMISSION *of the punishment due to the offence. If, then, after I am said to be forgiven, I suffer any disadvantage whatever, in consequence of my crime, is not the forgiveness incomplete? Is it not deficient both in extent and benevolence? In other words, too few and too evvlicit to be misunderstood or evaded. Is the whole punishment remitted while any part of it is endured?"* (P. 40.)

"*If you* only forgive me, and refuse *what I farther require, it will* prove *that, in your estimation, reconciliation is not necessary to forgiveness.* This erroneous opinion may console you under your defectiveness in the exercise of that important grace. It is granted that this use is lawful and just, provided the premises are correct, that is, provided not only that 'forgiveness and reconciliation are distinct graces,' but that the latter is not necessary to the former. *But query, will not this consolatory use cast a suspicion on the premises, in the estimation of the most conscientious Christians, who are best acquainted with the deceitfulness of the heart, and the various impostures which we are constantly in danger of practising upon ourselves? Is the principle which admits such an application to be received without being very closely examined? Does it not seem to operate in a wrong direction? Is it not calculated,* my dear brother PAUL, *to cherish, rather than to suppress, your vanity and conceitedness? Are you not more likely to* FLATTER *yourself that you have* DONE *your duty, when you have* NOT, *than to* DISTRESS *yourself with the idea that you have* NOT *done it, when you really* HAVE? *Rather than silence your fears, perhaps just and salutary fears, that you have not done your duty in the article of Christian forgiveness, would it not be much better to exercise that 'perfect love,' which to forgiveness would add reconciliation, and thus 'cast out fear?'"* (Pp. 13, 14.)

"Perhaps, my dear brother, you are afraid of intrusting your property with me again. But in the scripture examples of forgiveness, *there is no hint about the imprudence, no anticipation of the danger, of renewing former friendly intercourse; no horrors at the sight of the pit into which we have fallen. But, by the way, with all your care and prudence, this is not the safest plan, if a very sensible author is right.* If I am still your enemy, *it is better to* RECONCILE *me than to* CONQUER *me;* VICTORY *may deprive me of the* POWER *to hurt for the present, but* RECONCILIATION *will disarm me even of my* WILL *to hurt."* (Pp. 33, 34.)

"You may farther object, that you cannot intrust me with your property again. I reply, You could if you would. *Almost every person knows what he* COULD NOT DO IF HE WOULD. (P. 6.) *Then the impossibility is most decidedly* MORAL. *But does moral impossibility release from obligation? Or, is it an apology for the neglect of duty? Or, is it any excuse for its partial performance? The alleged impossibility, therefore, disappears; it has no existence; it is merely ideal."* (P. 12.)

"Do you require proof that my repentance is sincere? If you do, permit me to inform you that PROOF of sincere *repentance is* NOT *necessary to the consist-*

ent exercise of Christian forgiveness? (P. 16.)

"*To make proof of the sincerity of a profession of repentance necessary to the consistent exercise of Christian forgiveness* would LOWER THE STANDARD OF OBLIGATION TO THE DUTY ITSELF; *it would* ENDANGER THE SAFETY OF A DIVINE RULE; *and it would be to require a* NATURAL IMPOSSIBILITY. (P. 49.)

"*It is not in the power of one human being to give to another* ANY *proof of the sincerity of* ANY *virtuous profession whatever; proof of this can be given to Omniscience only. He judges without the medium of signs; we through the medium of signs alone. But usual signs which are those by which we judge, are not certain and infallible indications of right feeling and correct sentiment, because the same signs are not universally and exclusively connected with the same things. The sign may be seen, in consequence of having been surreptitiously assumed, where nothing like the thing signified exists; and, on the other hand, the thing may really exist, where, owing to the diffidence and constitutional retirement of the individual, the sign is scarcely discernible.*" (P. 50.)

"*Many a sleepless night, and many an agonising sigh—'Oh! that I had not done it!' witness to myself my sincere contrition.*" (P. 48.)

"But you want something more than words. You wish me, by means of a constant course of self-denial, to make some partial restitution. I do not like to listen to this; and therefore I say, CONDUCT *does not at all prove the sincerity of a man's profession. It is true, it has been admitted by the concurrent consent of ages, that 'actions speak louder than words;' and indeed their evidence may be supposed to be more decisive than that of words, inasmuch as a course of virtuous conduct must cost more self-denial and exertion than fair words and fine speeches; still, however, they are only* SIGNS, *and may, and will, be assumed, as well as words, provided the pretender who has an object to accomplish, thinks it worth such a price.*" (Pp. 50, 51.)

"In short, words prove nothing, and actions prove nothing: you have no right, therefore, to require any proof of my sincerity. And yet you are bound to repose exactly the same confidence in me as before, which you can do if you will; and if you do not do this, your forgiveness will be only the name, and your eternal welfare will be endangered, Q. E. D."

We must now leave PAUL *to answer* PERFIDUS *as well as he can; —only reminding him, that* Repentance without Restitution, or without endeavouring, by the exercise of self-denial, and by every other lawful means, to make it, is of no value; in proof of which we advise him to read Treatises on Repentance by our best divines;* and that, to use the words of Boston, the forgiveness of those who have injured us "does not extend to a love of complacency and delight in them, in whom there appears no ground for that, either as men or as Christians. Psalm xxvi. 4. *I have not sat with vain persons*, says David; *neither will I go in with dissemblers.*" Body of Divinity, Vol. III. P. 559.

Friendship, and confidence, and familiar intercourse, out of a person's own domestic circle, are discretionary; they ought to be dealt out by him in proportion to the time which he can conveniently appropriate to them, and to what he deems to be the merit of the claimants; and they may and ought to be resumed, when the possessors of them have forfeited their claim.

Nautical Essays, &c.; with Reflections on the Battle of Trafalgar and other Events. By the Author of the Retrospect, &c. &c. 12mo.

A VERY lively entertaining book,

* *Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Matt. v. 23, 24. The following is Dr. Doddridge's note on these words: "It is observable that Philo, (de Sacrif. pag. 844,) explaining the law of the trespass-offering, tells us, 'That when a man had injured his brother, and repenting of his fault voluntarily acknowledged it, (in which case both *restitution* and *sacrifice* were required,) he was first to *make restitution*, and then to come into the temple, *presenting his sacrifice*, and asking pardon.' This is a very just and natural account of the matter, and adds a great illustration to this text: especially when it is considered, that our Lord supposes in this case, not a trespass-offering, but a voluntary gift presented before the altar; and yet declares, that this will not be accepted, *while there is a consciousness of having wronged a brother, and not made him reparation.*"

which we hope will be extensively read by seamen; and by many also, whom the author denominates, "Non-nautical Christians on shore."

The subjects are,

"The new-launched Ship—The little Boat—The Fleet sailing out of Port—The Press-Gang—The Convoy at Sea—The good Commodore—The River Stream—Navigating the Ship—Taking Advantage of Wind and Tide—The fair-weather and fresh-water Sailors—The Prodigal Son—The Smuggler—The shipwrecked Mariner—The Storm—The middle Watch—The Anchor—The Voyage well ended—The unexpected happy Meeting—Man's Spiritual Insensibility—The Christian-Soldier—Reflections on the Battle of Trafalgar—The Barbarisms of War."

With these titles there are twenty-two papers, in each of which the pious author seems to aim at the spiritual improvement of all his readers.

The particulars connected with the battle of Trafalgar, which the author gives as an eye-witness, are highly interesting. Perhaps it would have been better if he had kept the continuity of the narrative unbroken, and reserved all his reflections for the close of the paper. The reader is impatient to hear all he can hear respecting that great battle; and does not like to be interrupted by remarks, however important: nor indeed is he properly prepared to feel the weight of the very serious observations of the author till the battle is over.

Family Union: a Sermon delivered at the Sabbath Evening Lecture, Union-street, Southwark, January 4, 1818. By James Churchill.

THE sentiments of this sermon are evangelical, and the spirit which it breathes is worthy of a Christian preacher.

In the introduction, the writer observes,

"There are several unions which it appears highly desirable to strengthen; such as union between church-members —*union* between members and the general congregation—*union* between deacons and managers—*union* between pastors and their flocks—union between ministers—union between churches—union *to* churches—union to Christ—and family union."

We most cordially agree with the author when he says, P. 24,

"It would not be amiss if each youth were, once a week, to make it a conscientious point to ask, *In what way can I best promote the comfort of my parents?*"

In the last page, when speaking of Jacob, the author says, "He sees his own salvation near; *tells God* he was waiting for it," &c. Query. Should we not be careful, at all times, and especially in our addresses to the young, to use greater solemnity of style in whatever relates to the great Eternal, or the intercourse of the holy patriarchs with *Him?*

The Conversion of the World; or, the Claims of Six Hundred Millions of Heathen, and the Ability and Duty of the Churches respecting them. By the Rev. Gordon Hall and Samuel Newell, American Missionaries at Bombay. Published by the American Board of Commissioners for Foreign Missions; revised and corrected, with additional Notes and an Appendix, by a Friend of Missions in London.

A STINGING, stirring pamphlet, which will do more good than many a fashionable quarto. In ninety-two small pages, containing facts, speculations, exhortations, and directions, condensed with great ingenuity, the reader, after spending only eighteen pence, will find himself amply rewarded. He will scarcely forbear exclaiming, "This is a Missionary Panorama; these are missionaries indeed, worthy of the name; what can I do? How shall I contribute to promote that desirable consummation which the scriptures exhibit to my view?"

"Let the population of the globe be computed at eight hundred millions.

Asia	500 millions,
Africa	90 ditto,
Europe	180 ditto,
America	30 ditto,
	800 ditto.

"The Christian population will stand as follows:

Asia	2 millions,
Africa	3 ditto,
Europe.....	177 ditto,
America ..	18 ditto.
	200 ditto.

"This amount, deducted from the whole population of the earth, leaves us six hundred millions of the human race to whom Christ has not yet been preached!" Pp. 14, 15.

Without pledging ourselves to the correctness of every statement of fact, much less to every speculation, in this little work, we most earnestly recommend the perusal of it to all our readers.

Foreign and Domestic Intelligence.

MORAVIAN MISSION.

Our brethren, the Moravians, have just published the 82d number of their periodical accounts. From Hopedale settlement, on the coast of Labrador, in a letter dated Aug. 10, 1818, the missionaries express their gratitude to God for the safe arrival of the "Jemima," the society's ship; also, for the deliverance of several missionaries and their children from the danger of shipwreck off Cuxhaven. They say, "The word of the cross, and the atonement made for sin, by the suffering and death of Jesus, has been the subject of our daily worship, and its power was manifest among us. We have seen many instances of the faithful leading of the Holy Spirit, and of his work in the hearts of the Esquimaux, particularly in the return of many to the good Shepherd from whom they had strayed." They also acknowledged the gift of copies of the Acts of the Apostles in the Esquimaux language, with fervent gratitude, from the Bible Society. From the settlement at *Nain* we find that they are about to form a fourth establishment at Kangerluksoak. They have sent the epistles, and the three first chapters of the Revelation in the Esquimaux language, requesting the Bible Society to print them. From Okkak, the other settlement, they say, "The distribution of the Acts of the Apostles among those who can read, excited great thankfulness towards their noble benefactors." Of this last settlement they say, "During the last winter 17 persons were added to the candidates for baptism; 14 adults and 7 children were baptised; and 4 persons became communicants. There were 257 Esquimaux dwelling on our premises, 178 of whom are *members of the congregation. Thus our dear brethren will perceive, that the Lord's blessing* continues to attend our poor and defective congregation at Okkak."

Our readers may expect further accounts of the other Moravian settlements in Greenland, &c. &c. in future numbers.

BIBLE ADMONITION SOCIETY.

It gives us very great pleasure to inform our readers, that a Society is about to be formed bearing this name; that a provisional Committee has been already appointed, meeting at Mr. Page's, 62, Blackfriars'-road; and that a very simple, cheap, and easy plan has been commenced of effecting their purpose, by printing some of the most striking, impressive, and alarming sentences of SCRIPTURE, on a large type, on sheets of paper, with a view to their being posted up in schools, warehouses, manufactories, workshops, dwelling-houses, thoroughfares, &c. &c. to serve as continual mementoes to all, especially to the thoughtless, unawakened, profane, dissipated, and abandoned of mankind. Farther particulars may be seen in their "Address to all the Friends of Religion and Morality, of the good Order of Society, and of the human Race;" in which the great utility and importance of such an undertaking are strikingly exhibited.

ORDINATION.

OXFORD.

Wednesday, October 7, 1818, the Rev. Jenkin Thomas was ordained at Oxford as co-pastor with the Rev. James Hinton, over the Baptist church in that city. The Rev. J. Kershaw of Abingdon, commenced the services by reading the scriptures and prayer. The Rev. James Bicheno delivered a very judicious dissertation on the history and principles of the Protestant dissenters. Mr. Bartlett,

he senior deacon, gave a pleasing account of the prosperity of the church for more than thirty years past, under the ministry of Mr. Hinton; and stated that the enlarged field of usefulness afforded ample room for the labours of both their pastors. The church attested their unanimous choice of Mr. Thomas by holding up the right hand; and the newly chosen pastor delivered a confession of faith, which was clear, concise, and highly satisfactory. Mr. Hinton offered up the ordination prayer, accompanied with imposition of hands. Dr. Ryland addressed to Mr. Thomas an excellent and affectionate charge, from 1 Timothy i. 2, "Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Rev. T. Coles of Bourton, addressed the church and congregation in a very appropriate discourse, from 1 Cor. xvi. 10, "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." The Rev. T. Burkit concluded the service with prayer.

In the evening the Rev. W. Fletcher prayed, and the Rev. W. Harris of Wallingford, delivered a very interesting discourse from 1 Thess. v. 25, "Brethren, pray for us." Thus closed a day of sacred gratitude for the past, and lively hope of the future prosperity of Zion.

ASSOCIATION.

HANTS AND WILTS.

The churches of the Hants and Wilts Society in aid of the Baptist Mission, held their final association for 1818, Oct. 7, at White's-row, Portsea. After an early meeting for prayer, Mr. Russell preached on "*Gentleness,*" *as a fruit of the Spirit,* from Gal. v. 22; and in the evening, Mr. Saffery from Luke vii. 1—10. Mr. Millard preached the preceding evening. The devotional parts of the services were conducted by Messrs. Miall, Tilly, Clay, Shoveller, Dyer, Saffery, Hawkins, and Millard. The afternoon was occupied in the discussion of a practical question, and about the affairs of the Mission; to promote which, public meetings were held also on the Thursday and Friday evenings, at Meeting-house-alley and at White's-row. The subscriptions and collections received by the Treasurer of this Assistant Society, amount for the past year to £354 2s. 5½d.

The next meeting of this Association *is to be at Poole, on Wednesday in the Easter week, 1819. Messrs.* Saffery and *Flint are expected to preach on that day; and Mr. Hawkins on the preceding evening.*

NOTICES.

We are requested by the deacons of the church at Reading, to inform our readers, that Mr. Dyer has resigned his office as pastor, in consequence of having accepted (in connexion with Dr. Ryland) the office of Secretary to the Baptist Missionary Society.

ACADEMICAL INSTITUTION *AT STEPNEY.*

On Tuesday the 12th instant, the Annual Meeting of the Subscribers and Friends to this Institution, will be held at the King's Head Tavern, in the Poultry, London, when the Report of the Committee will be read, and officers chosen for the ensuing year. Chair to be taken at six o'clock in the evening, precisely.

Thomas Thomas, Secretary.

Poetry.

REFLECTIONS *ON THE CLOSE OF THE YEAR.*

Behold! another year is gone:
How swift the wheels of nature move;
Their steady course unerring run,
Guided by sovereign power and love!

The stream of time glides swift away;
Its course doth to the ocean tend,
As days and months and years decay:
Alas! how soon this stream will end.

Swift as an eagle cuts its way,
And, hastening through the trackless air,
Flies swiftly down to seize its prey;
So swift my flying years appear.

Oh! solemn thought, and yet how true;
How soon my fleeting years are gone!
How quickly must I bid adieu
To all things here below the sun!

The voice which bid the earth go round,
And oh its axis gently turn,
Will soon command (with awful sound)
The element of fire to burn.

But there's a rest remains above
For all the children of our God;
For all the objects of his love,
The purchase of the Saviour's blood.

Oh! may I feel the cleansing stream
Of that dear fountain open'd wide;
Which flows incessantly from him,
Who on the mount of Calv'ry dy'd.

Then when my flying years shall end,
And time and nature sink and die,
I shall with all his saints ascend
To those fair mansions in the sky.

W. R.

Irish Chronicle.

The Committee of the Baptist Irish Society, under whose direction this Monthly "Chronicle" will be published, indulge the hope that their letters of correspondence with the Sister Kingdom will constantly furnish a supply of gratifying intelligence.

THE Secretary has received some very interesting documents from Mr. D'Arcy Sirr, respecting the "Irish Society for promoting the education of the native Irish through the medium of their own language." The Committee is composed of 21 gentlemen of the established church. The objects are specified in the title, and explained in the rules, viz. "That the exclusive objects of this Society be to instruct the native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral amelioration, to distribute among them the Irish Version of the Scriptures by Archbishop Daniel and Bishop Bedell, the Irish Prayer Book, where acceptable, and such other works as may be necessary for school books, disclaiming, at the same time, all intentions of making the Irish language a vehicle for the communication of useful knowledge."

This Society have also performed an important and acceptable service in publishing "A brief Sketch of various Attempts which have been made to diffuse a Knowledge of the Holy Scriptures, through the Medium of the IRISH LANGUAGE." Printed in Dublin, 1818. The history of these attempts, from the reign of Elizabeth till the reign of Anne, 1711, is very interesting; and the consideration of all these exertions having been rendered abortive by English prejudices, and ceasing for more than a century, till revived by the Baptist Society in 1814, is deeply affecting. This publication speaks most respectfully of Mr. C. Anderson's "*Memorial on Behalf of the Native Irish*," and most triumphantly answers all the objections which have been urged against teaching that language; and confirms all the statements which have been made by the Baptist Society, as to the *number* of persons who are incapable of receiving moral and religious instruction through any other medium. The "*Appendix*" contains *many original documents*, of "*Acts of Parliament*," "*Resolutions* of Convocations," &c. &c. To give some idea of the spirit which pervades this excellent pamphlet, the last two pages are copied, viz. "If, then, Richardson* appealed to the evidence of the two preceding centuries against this objection [to teach the Irish language] we may unfortunately appeal to the testimony afforded by an additional century which has elapsed since his time. Melancholy and frightful is it to reflect, how many, during that period, have been left awfully ignorant of what most materially concerned their immortal souls. Let then the experience of upwards of three centuries shew us how little we should rely on the gradual increase of the English language, to supersede the present necessity of imparting the rules of faith in a language that is understood. But even admitting the possibility that, in consequence of an extended education, and a free intercourse through all parts of the country, the increased knowledge of English must take place in future with more rapidity than heretofore, and must thus, in the end, completely succeed in eradicating Irish; still, however, a whole generation, at least, must perish before such a complete revolution can be effected. And how many in that time must be born, and live, and die, without having an opportunity of reading the scriptures, if we depend solely upon their knowledge of English to afford that opportunity!

"Surely, then, no one ought to question the propriety of making Irish the medium of moral and religious instruction, wherever that language is the language of the cabin.

"Though the attempt may not be free from every objection which ingenuity can devise, it cannot, however, be considered unfair to throw the *onus* back on objectors, and to ask them, whether indolence, and apathy, and a sitting still

* Author of a pamplet, published in London in 1712, entitled "History of the Attempts that have been made to convert the Natives of Ireland," &c.

till schemes are proposed against which nothing can be urged, may not in themselves be open to objections? Recollect that old age is advancing, and some, (awful consideration!) perishing for lack of knowledge. Even now the brink of the precipice is crowded, the waves of time are silently eating away its base, the slip is continually falling in, and multitudes, even while we are deliberating on the expediency of giving them this instruction, are constantly dropping into eternity." Pp. 141—143.

The following is a copy of the letter addressed to the Secretary, which accompanied the above communications.

"*Dublin Castle, Oct. 16, 1818.*

"MY DEAR SIR,

"I beg leave to present your Committee with the documents of the Irish* Society. Although our respective institutions belong to different Christian communities, I trust that neither will ever want the friendly offices of the other. So far as we respectively promote the enlargement of the Redeemer's kingdom, I trust we may meet with support, and no further. May I beg you will send me in return a perfect set of your reports, and believe me, dear Sir,

Yours very truly,

JOSEPH D'ARCY SIBR."

Extracts from the Journal of the Rev. Isaac M'Carthy, from Sept. 22, 1818.

"On Lord's-day, the 20th instant, I preached at Rahue, and had an unusual congregation. The state of the school there is most pleasing. At the examination there were about 80 children present; 24 of whom repeated from five to nine chapters each in the New Testament. When one of them came to Mark i. 30, 31, I desired the children to find that chapter. I said to the child, 'Into whose house did Jesus enter?' —'Peter's.' 'Did he do any thing marvellous while there?'—'He touched his wife's mother by the hand and the fever left her.' The children on getting home told their parents of the great power of our blessed Lord; how he only touched the woman and the fever was cured; and that St. Peter was a married man, and a good husband, for he kept his wife's mother in the house though sick of a fever. This astonished the Roman Catholics; for they are taught that St. Peter never had a wife, and that it would have been wicked had he been married. Spent the week in village preaching till I arrived at Farbane, where I preached on Lord's-day, the 21st instant, administered the Lord's Supper to the church, and was as usual well attended. The next day I inspected the school, and found 95 children present. Ten of them repeated four chapters each; and all of them gave me great satisfaction.

"I am almost certain that if our English friends could have been present to hear the poor little Irish children, clothed in rags, boldly repeating the scriptures, where they now give *one pound* to the support of the Society, they would then give *five*. I wish about twenty of these children could be present at the next meeting at the London Tavern, to repeat their chapters before the gentry of the great metropolis, clothed in their ragged garments! I am of opinion it would have a more powerful influence upon them than the most powerful speeches made by the most learned orators! In the evening I preached in the house of Mr. English, the man mentioned in your Reports, who after his conversion pulled down his still-house, in which he had made illicit whiskey. The place was filled with hearers: the whole family are walking in the fear of the Lord, and in the comforts of the Holy Spirit. The next day I preached at Creggan, and formed a school there, at one moiety, eight pounds per annum. Mrs. H. is to teach it; she is a truly good woman, and very competent. The place is situated in an island, in the centre of a large bog, where about 300 persons reside, so poor that they could not procure education, so that there was no school in the village.

"Tuesday, I preached at Ballycumber, about eight miles from Creggan: the people crowded the house, and the door and windows.

"Wednesday, proceeded to Athlone. Brother Dunlop is much esteemed, and his preaching well attended.

"October 1. I commenced my long-intended journey to the province of Connaught. On Lord's-day, the 4th

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* To give some idea of the revolution produced in the minds of Irish gentlemen within the last four years, on the subject of teaching the Irish language, the following extract is given of a letter to the Secretary, dated S. Aug. 15, 1814.

"M'I——h is here. He highly disapproves of Mr. Anderson's IRISH scheme, and says, he endeavoured to dissuade him from it from the fullest conviction of its unsuitableness, but in vain. He also says, Mr. A. judges erroneously by drawing deductions from the success which followed that plan in the Highlands, *when this kingdom does not present a similar case.*" *Yours, &c.*

A. B.

instant, I preached at Sligo, and on the same day rode to Eskey, about twenty miles distant. The next day to Ballina, about ten miles farther; had a pleasant interview with brother Wilson, and preached in the evening: a repectable congregation attended. During this and the next day we were unremittingly employed in examining the schools on the south coast. One of the schools is kept in the Roman Catholic chapel. The Rev. father F. came to see what we were about. He asked me several times before the children, and some of his parishoners, if I could *bless* myself? adding, that if I could not, I was not a Christian. I asked him, 'if he believed the scriptures to be the word of God?' He replied, 'Yes.' I then asked, 'Whether he believed them to be a sufficient rule for our faith and conduct?' He said, 'Yes.' I then replied, 'If you will produce me one text of scripture, either in the Old or New Testament, to prove that either the prophets or apostles blessed themselves, by signing themselves with the sign of the cross on their faces, or any part of their body, I will this moment read my recantation, and become a convert to your opinions.' The parishoners present were much astonished to see his Reverence put to perfect silence.

"On Friday we returned to Ballina, and on Saturday went to the place called the Mountain River, (called in your Report the Ox Mountain.) You can scarcely form an idea of the difficulty of travelling in some parts of Ireland. I had to ride this evening nearly a mile through a river, and the rest of the way through swampy fields, and arrived about eight o'clock at the place, accompanied by R. M. The poor people were waiting my arrival, and crowded into the cabin without invitation. The next morning I preached at ten o'clock; and at two at Eskey, from Matthew, xvi. 8: *I say unto thee, thou art Peter, and upon this rock I will build my church.* The principal part of my congregation were Catholics, many of whom are beginning to see the errors of Popery. All present heard with the greatest attention while I shewed them, '1. What foundation the church was built upon. 2. The nature of the spiritual edifice. 3. Its everlasting security.' One person in the congregation, after the sermon, said, he thought it was a favourable opportunity to get an explanation of the text in Matthew's Gospel, *Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.* I promised to preach from it the next Tuesday evening, and further informed them I purposed preaching at the Mountain River in the evening of that day, from their favourite text, James xiii. 15, *Is any among you afflicted, let him pray,* &c. This excited the curiosity of some to attend; others came, desirous to be instructed, and flocked to my lonely sanctuary, situate almost in the centre of a large bog. It was most delightful to see with what apparent avidity the poor creatures received the word. *The harvest truly is plenteous, but the labourers are few. Pray ye, therefore,* &c.

"Tuesday, the 13th.—Brother Wilson, R. M. and I, proceeded to Eskey, where, according to my promise, I preached from Matthew v. 25, 26. *Agree with thine adversary quickly,* &c. &c. This is one of the passages from which the priests attempt with confidence to prove *Purgatory.* After giving them the literal meaning of the text, I showed them that the passage proved, that if they were cast into prison they must pay all the debt *themselves;* and hence it was evident that neither the prayers of the priests, nor of their friends, could open the prison doors: for the word of God cannot be broken. I dwelt on the pronoun '*thou,*' in the text, shewing them that it could not be effected by *proxy.* What affected them most was my proving to them, that such persons should have no interest in the Saviour's blood, for they must themselves pay the *uttermost farthing:* and seeing they are but *finite* creatures, their most exquisite sufferings could never satisfy Divine justice, and therefore the debt could never be paid by them, for it was said *till thou hast paid* the uttermost farthing. I further observed, that in human proceedings the sufferings of a prisoner make no part of the payment of his debt; therefore to be a debtor to Divine justice, without the righteousness of the Saviour being imputed to us, would expose us to the vengeance of eternal fire: for our Lord had said, *He that believeth not shall be damned.* This sermon caused a wonderful spirit of inquiry among both Roman Catholics and Protestants; I believe it will be remembered by many. Even while we were at dinner at the public house, we heard the father of the innkeeper, a Catholic, telling the people that salvation is in Christ alone. On Wednesday we proceeded to Sligo, inspecting the schools on the way. In this way, and in preaching, we were employed the remainder of the week. It was very pleasing to hear the children repeat the chapters which they had committed to memory, and the answers which they gave to our questions.

"Lord's-day, 18th.—I preached at Coloony morning and evening, and

Templehouse in the afternoon. The people flocked to hear the gospel, notwithstanding much opposition. O that I had a voice like a trumpet, to preach the free salvation of the gospel to every creature throughout this benighted land! *but I am less than the least of all saints.* We want labourers, men of talent, with plenty of holy fire. I have conversed with several Roman Catholics, that have been lately made acquainted with the gospel, who could give me a reason of the hope that was in them, with meekness and fear. *Glory to God in the highest!* It is exhilarating to hear of the conversion of the heathen, but more so of those of our own nation, whose superstitious principles are as preposterous and dangerous as in those countries where the Redeemer's name is not known."

The visit of Messrs. Wilson and M'Carthy to *St. Patrick's Purgatory at Lough Derrig*, in Donnegal, will appear in the next Chronicle.

Extract from the Journal of R. M. a reader of the Irish Testament.

"November 6. I had a long conversation with a man who is a hackler of flax. He informed me that his priest had warned him not to be familiar with me: to which he had replied, that he thought there could be no harm in hearing the word of God read, as it was written for our learning. On another day, when the priest came to the hackler's place to hear confession, some one told the priest that the hackler thought more of the Baptist persuasion than of the Roman. The priest called the hackler to his trial immediately. 'I am informed,' said the priest, 'that you go to Mountain River, to the preaching; and why did you not tell me of it in your confession?' 'Sir,' said the hackler, 'I am to mention nothing in my confession but what I consider sinful.' 'O,' said the priest, 'we cannot allow any of our congregation to go and hear them!' The man replied, 'I am sure it can be no sin to hear the word of God in any place; and if it were, why should you stand in the street of Ballina to hear it yourself? Did you hear any thing wrong on the subject?' When the priest said he did not, the man answered, 'Then why should not I hear it?' 'Hold your peace,' said the priest, 'and say no more about it.' I attempted to convince him how improperly some of them acted in going to confession. 'Oh,' said he, 'many of us should leave them, but we *are ashamed to be cried out of the country.' The spirit of opposition is dying away in a great measure, and the spirit of inquiry reviving.*"

The following Letter, addressed to the Committee, has been received from some Gentlemen belonging to Mr. Keen's Congregation, dated Newry, Nov. 21, 1818.

"In the name and on the behalf of the church here, we, with grateful hearts, return you our sincere thanks for your great kindness in condescending to continue Mr. Keen amongst us for another year: we deem it a peculiar blessing from heaven. He has laboured faithfully in this place during the past year, and although the fruits are not so abundant as we could desire, yet we believe there are some fruits; and though our beginning is but small, we fondly hope it may please the Lord that our latter end shall greatly increase; for truly the harvest is great here, but the labourers are few, as the gospel is not preached in this town, (containing about 14,000 inhabitants,) except in a small congregation of Seceders. Mr. Keen preaches the gospel in a clear and concise manner, and *with much earnestness*, and is numerously attended in the evenings, although we regret that only a small number, as yet, attend the mid-day sermons: still we hope there will be an increase of regular hearers, and that good will be done by his labours in this place, for he is in truth a faithful labourer in his Master's cause: however, all depends on the Divine blessing, and blessed be the Lord, we have his sure promise that his word will not return unto him void, but *will* accomplish that whereunto he sent it.

"The children of the poor will reap much benefit, we trust, from the Sunday school which Mr. Keen has established here; it is well attended, and the children are making good progress: such an institution was much needed in this town.

"We earnestly pray that all your exertions for the spread of the gospel, and the instruction of the ignorant in this country, and elsewhere, may be blessed by the Lord with great success, and that you may receive an ample reward from the Lord Jesus Christ at his appearing in his kingdom.

"We remain, your much obliged servants,

GEORGE MILLER,
ANDREW BRODIE."

THE Subscriptions of the Ladies' Auxiliary Society at *Hammersmith*, were printed by mistake in the Fourth Report, for the general purposes of the Society, instead of Subscriptions for the Irish Schools and Scriptures, for which they were presented.

Missionary Herald.

CONTAINING

INTELLIGENCE, AT LARGE, OF THE PROCEEDINGS AND OPERATIONS

OF

THE BAPTIST MISSIONARY SOCIETY;

AND RECORDING

THE PRINCIPAL TRANSACTIONS OF OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, the 11th of April, 1818.

I WISH I could possibly find leisure to communicate to you all the good things which are taking place in this country. Brethren Adam and Sutton, with sister Sutton, are safely arrived, and will soon proceed: brother Adam to Surat, and brother Sutton to Orissa, (I believe to the town of Cuttack, which is the capital of the province, and by far the most eligible station for a mission.) About a month ago, brother Ward took a journey to Chittagong, to see the brethren there; who, by the death of De Bruyn, (who, you will before this have heard, was murdered by his interpreter,) were left as sheep without a shepherd: he appears to be greatly delighted with them. The whole number baptized there of the Mug nation (or Arakaners,) is ninety; all of them now living. Of these brother Ward has baptized eighteen, since he has been there; and has appointed readers from among themselves; brother Peacock is gone thither to superintend them. De Bruyn laboured among them, loved them, and as it were laid them in his bosom. They speak a dialect of the Burman language. Indeed they were formerly Burman subjects, but the year I arrived in India, they fled from the tyranny of the Burman Government to take refuge among the English, and Government assigned them the whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town.

Brother Carapiet Aratoon came here some months ago, and after staying a little time, expressed a wish to go by land to Surat, a journey scarcely thought practicable; his intention was to preach, and distribute the word of God all the way. We encouraged the undertaking, and furnished him with books, &c. for the journey. We received letters from him till he got to Allahabad, but had not for a long time heard of him, when I received a letter last week from General D. informing me that he was in his camp at Toda, near Ooduyapoora. The General had treated him very kindly, and asked him to breakfast and dinner with him. An escort of Sepoys was proceeding to Kato, the next stage, from which another would proceed to Rampoora. The General kindly furnished him with provision, and put him under the protection of the escort. He gave him a letter of introduction to Zalem Sing, Governor of Kato; and another to Brigadier-General Sir John Malcolm, by whose camp he would pass, in all probability. Sir John Malcolm is personally acquainted with us, as was General D.: this secured their good will. Carapiet was within a month's journey of Surat. About the time he left us, the army took the field to oblige the native powers, (Scindia in particular,) to unite with us in suppressing a number of predatory hordes, who for some years past have plundered the frontiers to a great amount, and committed most horrid cruelties. These people, after plundering our possessions, fled with their booty to the countries of the native princes, who, for a share of the plunder, protected them; the war was commenced to prevent this protection. Carapiet had, therefore, to go through the seat of war, and to run the risk of these plundering parties. Indeed General D. observed, that had not an

escort been going in that direction, he could not have proceeded, as the whole country is infested with bands of robbers, who seize upon all travellers. Thus mercy has prevailed on our brother's behalf.

Letter from Messrs. Lawson, Eustace Carey, Yates, and Penney, to the Committee, dated Calcutta, April 17, 1818.

DEAR AND RESPECTED BRETHREN,

We lately intimated to you our intention of transmitting to you, at suitable intervals, a short memorial of our circumstances and engagements as your missionaries in this city. We now, therefore, enter on the pleasing task, and do it with the greater cheerfulness, from the conviction we have, that your hearts are deeply interested in whatever is connected with the welfare and success of missionary work.

From the shortness of the period in which we have been unitedly engaged in this work, an extended or very important account cannot be anticipated; yet, considering this, our efforts have been successful to as great an extent as could be reasonably expected. We are aware of the difficulty of conveying to you a clear and exact idea of the state of things as they exist in this country, as the inconstancy and levity of the native character are such as seldom to warrant those conclusions which might otherwise be drawn from certain pleasing appearances. We wish not, on the one hand, so to represent things as to excite hopes which might never be realized; or, on the other hand, so to under-rate the present aspect of things, as to suppress the joy and gratitude of those who are anxiously concerned for the salvation of the heathen. Without any affectation of modesty, we do think it a delicate thing for persons to write at all about their own personal engagements, therefore, if we should ever communicate any thing irrelevant to our work as missionaries, we trust your wisdom will never suffer it to appear in public; and for whatever accounts we may give concerning our missionary employments, if they are correct, we hope the obligations resulting from our relation to you, will serve as a sufficient apology.

Respecting the chapel in Lall Bazar, we think the congregation is upon the increase. A considerable number of strangers have lately attended; among whom we have with pleasure observed *many American gentlemen*, and, through *their politeness, we have an easy* communication with our friends at Boston, Salem, New York, and Philadelphia. A brother from Serampore preaches in the morning, and one of us in the evening. In the last three months, four have been received, four restored, and one excluded. This latter is a case of a peculiarly painful nature. It is that of a young man who was educated in the Benevolent Institution, and who, about two years ago, made a creditable profession of religion, and was, with much approbation, received into our fellowship. Until very lately he had conducted himself with much regularity and consistency; but we have to lament over him now as a distressing instance of human inconsistency and frailty, for he is at present under sentence of transportation for seven years, being convicted of forgery on a house of agency in Calcutta. Nor have we the hope at present of bringing him to repentance, as he still persists in denying the crime proved in court against him.

At Fort William we preach three times in the week, twice on the Sabbath, and on Wednesday evenings. The congregation here, we are thankful to say, was never more flourishing. The soldiers, with several of their wives, seem to hear the word with very serious attention, and we have good reason to hope that a great work has been wrought amongst them. In the last month, there has been considerable increase of attendance, and there are many pleasing appearances to encourage us now in our labours, and we trust will prove matter of solid joy to us hereafter. The church was never in a more desirable state, for the brethren of the 59th regiment exemplify much of the spirit of the gospel, in the harmony and peace that prevail among them, and in their diligent and constant attendance on the means of grace. Within the last four months eight have been received, and one excluded.

We have, since our union, renewed our labours at Dum Dum, a place about eight miles from Calcutta, where are a few brethren in the Artillery cantonments: here the attendance is very small. When we first went, we had from ten to sixteen hearers, and now, on the average, we have from thirty to forty. Out of this small company, one died this week. It was but about a month or five weeks previous to his death, that he began to attend the place of worship. He was a very athletic man, but was taken off very suddenly by an attack of the *cholera morbus*; a disease which frequently removes people in the space of a very few hours, and which has, for

these last eight months, been a most dreadful scourge to this country, and has swept away many thousands of its inhabitants. The above-mentioned person was formerly much opposed to divine things, but from his first attendance with the brethren in the meeting-house, he appeared deeply impressed with their importance, and was never known afterwards to neglect any opportunity of worship, either at the regular times of preaching, or at the private meetings for prayer which they have among themselves. He evinced such a change of temper and deportment, as led his comrades to entertain hope that he was prepared for eternity.

Before the return of brother E. Carey from Digah, in consequence of the illness of brethren Yates and Lawson, the preaching of the jail was obliged to be discontinued; nor have we felt it our duty at present to recommence it, as the distance from Calcutta is very considerable, as the number of attendants since Mr. Gordon resigned his office as jailor has not averaged six, and as we thought we could better serve the purposes of the Society by transferring, as much as possible, our labour and time to the native department.

We have, according to intimation given in our last, commenced building some Bengalee houses for worship among the natives. We have already two of them finished. They are made of mats, with bamboo posts, and straw thatch. The natives are not afraid to enter these humble meeting-houses. They are built in opposite directions, and far distant from each other, and in situations most favourable for attracting the people, being by the sides of much-frequented roads, and in populous neighbourhoods. We have had worship in the one erected in Entally, for these six or seven weeks past, and have been much encouraged by the numbers which have attended, and by the apparent concern with which they have sometimes listened to the word of God. We have had worship in the other, which is situated in Mulunga, the last three Sabbaths; and as this is a more populous place than the one in Entally, we have had a more numerous attendance. In consequence of the preaching here, already the good effects have been witnessed; for nine persons, at two different times, have visited our brother John Peters, for the sake of farther inquiries on the subject of the gospel. Before these places were erected, when we had worship in the streets and lanes, among *the native population, we were often able to collect a* considerable number of people, sometimes to the amount of 200, and upwards, and generally found them very attentive to hear, and always eager to receive tracts, gospels, &c. And if they were but as concerned to reduce to practice the truths of the gospel, as they are ready to acknowledge them to be truths, we should have little else to do but to rejoice in our labours, and should then contemplate the time as fast approaching, when we might indulge ourselves in the rapture of Isaiah, and exclaim with him, "*Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*" Isai. lii. 9, 10.

But we have abundant proof that their attention does not commonly arise from their considering the subject important; but from a certain indolence and mental vacancy, leading them to listen to any thing that will pass away an idle hour: and that the concern which they sometimes express to us, after hearing what has been read or spoken, does not arise from a deep and firm conviction either of the falsehood and folly of heathenism, or of the truth and importance of Christianity; and hence it leaves them without inducing them to make any efforts to relinquish the one, and embrace the other; or if, in a few instances, the poor idolaters have been constrained to make some efforts, these have been so languid and transient as to leave them in the possession of no material advantage. The following is a melancholy instance of the truth of these observations. A few weeks ago, when brother Yates was out with brother John Peters, preaching in the streets, a young Brahman of very pleasing manners, and apparently of a most ingenuous mind, came forward, and confessed before all the people very freely his conviction of the truth of the gospel, and his determination to cast off idolatry. He followed us to our own house—told us that he maintained himself and his friends by what he gained from performing Brahminical rites, but that he was willing to relinquish every thing for Christ. But alas! he said, "Let me first go and bid them farewell which are at home." He went, but never returned. However, we wish to persevere in the use of those means which God has appointed for the accomplishment of his purposes; and though our obstacles may be many, and of a very discouraging nature, yet we are assured he will in time

grant success to the feeble efforts of all those who are conscientiously engaged in promoting his glory.

We have at present only two native schools under our superintendance. These, we are happy to say, are in the same state relative to the number of boys, and are in as good a condition as is to be expected in schools of this kind. We hope our next letter to you will contain an account of something more extensive and efficient in this department. What steps we shall take for this purpose, we do not at present precisely know, but shall certainly embrace the most favourable and speedy opportunity of accomplishing something farther in the establishment of native schools.

The following short account may serve to show the state of the Benevolent Institution. It contains about 300 children: 230 boys, and 80 girls. In this Institution are children from almost all climes. Here is an assemblage of Europeans, Anglo-Indians, Bengalees, Musulmans, Chinese, Malays, Africans, and Jews. They are the children of the most indigent inhabitants of Calcutta. Such a variety of casts, thus collected together, form a novel and interesting spectacle; and, considering their extreme poverty, they make a more decent appearance than the children who attend schools of the same nature in England; nor are they far behind them in improvement and general deportment. The prevalence of vice amongst a community in which the grossest corruption of manners is hardly deemed sinful, or even disreputable, raises a powerful obstacle in the way of improving the morals of the children, who are no sooner out of school than they are placed in the vortex of all that wickedness which a Christian education tends so happily to counteract. We need scarcely mention, that the parents of most of the children being Roman Catholics, is another hindrance to their moral and religious improvement Respecting their accomplishments in reading, writing, and arithmetic, we must refer you to the Report of the Institution, which will be soon forwarded to you. A separate room for the girls is now nearly finished. Hitherto the girls and boys had been in the same room separated only by a slight partition which did not correct the inconvenience of two schools being carried on at the same time. It is pleasing to find, that some of the elder boys, who have now good situations, behave with credit to themselves, and two or three appear to *be seriously inclined.*

"Having thus stated what are our present engagements, and the prospects of usefulness now opening to our view, we shall proceed to lay before you an account of our endeavours to enter upon a wider field of action, with as little expense as possible to the Society.

It seemed to us desirable that an attempt should be made amongst our friends, to raise a fund for enabling us to labour more particularly among the heathens, without applying to you for the means. It was mentioned to one, and then to another, till at length we learnt the sentiments of the congregation, who expressed their surprize that nothing had been done before of this nature, and their assurance of cordial co-operation.

We deemed it, therefore, our immediate duty, while the subject was fresh upon the minds of our friends, to organize a society; and in a fortnight from the time when the thought of doing something in this way was first mentioned, "The Calcutta Baptist Missionary Society, Auxiliary to the Society in England," was formed, to the satisfaction of a numerous and respectable assembly of friends, at the house of our brethren in Boitaconnah.

As it is the first of your Auxiliaries in the East, we have thought some account of its formation may not be altogether uninteresting. Notice of the meeting had been previously given twice from the pulpit; and at eight o'clock on the evening of the 2d of April, the hall appointed as the place of meeting was more than comfortably filled. The latter part of Rippon's 420th hymn was sung, and supplication was offered to God, that he would

"Smile on each divine attempt
To spread the gospel's rays."

The order in which the meeting was conducted, will be seen in a printed paper of Rules, &c. which accompanies this letter. We cannot, however, withhold ourselves from mentioning a note sent by one of our friends, as it serves as a specimen of the zeal and spirit with which the objects of the Society were entered upon.

"Dear Sirs,

"I am exceedingly sorry I cannot to-night attend your very laudable meeting to form an Auxiliary Missionary Society for the dissemination of the blessed gospel among the heathen; and more so that my means of contributing towards the support of the expenses necessarily attendant upon such an undertaking are so very limited. But while I so much

lament my inability, I am yet willing most cheerfully to add my mite to that of others who shall come forward on so important an occasion; and beg you will, for that purpose, have the goodness to put me down under the head of Donations, for one hundred rupees; and the sum of eight rupees, under the head of Subscriptions, as a monthly subscriber.

"And as Mrs. Gilbert thinks it incumbent upon her to add her mite, she begs you will likewise put her name down as a monthly subscriber of five rupees.

"Wishing every success to the undertaking, and that you may live long to see it prosper in your hands, I remain,

"Dear Sirs,

"Your very obedient servant,

J. GILBERT."

The whole transactions of the evening seemed to please, in a high degree, every person present: nothing but unanimity prevailed. Several, who had never been introduced to us before, now came forward with their assistance; and we were not a little pleased to observe in the company some American gentlemen, particularly one who was well acquainted with our beloved brother Johns, during his residence at Salem, in America. These came forward to contribute of their substance, and seemed as pleased to see us in these dark places of the earth, as we were to see them. The business of the meeting being concluded, the assembly rose with one accord, and, with evident feeling, sang

"All hail the power of Jesu's name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!" &c.

The Divine benediction was again implored on this infant Society, and on a similar one recently formed by our Pædobaptist brethren, and on all the attempts made by Christians of every denomination to spread abroad the glory of the Redeemer among the heathen.

Thus ended our first meeting, and our friends, to testify their pleasure, entered their names in our subscription-book in such a manner as to give us fair promise that effectual aid will be rendered to our Society at home, by their friends in India. Donations amounted to 608 sicca rupees; annual and monthly subscriptions, taken together, amounted to 1356. Persons are still coming forward to enrol their names on our lists; and, with real pleasure, we here insert a letter received *from our highly-esteemed brother, the Rev. H. Townley.*

"MY DEAR BROTHER,

"Will you kindly allow my name to be put down to your Auxiliary Missionary Society for 100 rupees donation, and four rupees monthly subscription? My unfeigned prayers are, that God himself may be the evident patron of the Society.

"Yours affectionately,

H. TOWNLEY."

"*47, Bow Bazar, April 6, 1818.*"

Our excellent brother Gordon was, as he always has been when any labour of love is to be accomplished. From his family alone we have 150 rupees donation, and 20 per month subscription. Others have been equally generous. We now close this protracted account, by adding a letter from one of our old church members.

"*April 3, 1818.*

"MY DEAR FRIEND,

"I put myself down last evening, 'A Friend,' 50 rupees per annum, which I now beg to send in advance, for myself and family; and although a trifle, it carries with it my prayers that the God of grace and glory may bless and sanctify it to the laudable purposes it is intended to promote. The work is his own, and must be glorified; yet he uses means, and what a blessed thing it is to be made the least instrument in promoting his glory by these means. The Lord be with you and all your house constantly, is our united prayer; while I remain,

"Yours most faithfully,

T. E. PITMAN."

"*To the Treasurer of the C. B. M. A. Society.*"

Since collecting the above materials, a Branch Auxiliary Society has been formed amongst our brethren and friends in the 59th regiment, Fort William. It consists already of more than 50 members, and bids fair to be a flourishing Society; and we have no doubt that our brethren in other regiments will soon follow this noble example.

And now, dear brethren, we conclude. It is our constant prayer that all your labours and anxieties for the welfare of the poor heathen may be compensated with a rich harvest of souls. We shall reap if we faint not.

We remain,

Your ever affectionate brethren,

JOHN LAWSON, WILLIAM YATES,
EUSTACE CAREY, JAMES PENNEY.

DESCRIPTION OF THE HINDOO IDOL SHIVU.

The figure engraven above is one of the representations of Shivu, or Seeva, the Destroyer, who has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brumha, Vishnoo, Shivu. In his character and history, as detailed in the pooranas, he bears a strong resemblance to Bacchus, or rather to Bacchus and Priapus united.

To this abominable deity, who is said to have no less than 1,000 different names, the Hindoo mythology is indebted *for one of its principal and most appropriate ornaments, the worship of the lingu, or lingam. These temples,* says Mr. Ward, (View of Hindoo Mythology, ii. 16,) in Bengal, and many parts of Hindost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges, every morning and evening, is beyond comparison greater than the worshippers of all the other gods put together. *

* On the nature of this particular species of worship we cannot, for powerful reasons, be more explicit in this place. Those of our readers who wish

Every year, in the month Phalgoonu, the Hindoos make the image of Shivu, and worship it for one day; throwing the image the next day into the water. This worship is performed in the night, and is accompanied by singing, dancing, music, feasting, &c. In the month Maghu also, a festival in honour of Shivu is held for one day; when the image of this god, sitting on a bull, with Parvutee (his wife,) on his knee, is worshipped.

The ceremonies of swinging, with iron hooks inserted in the back, piercing the tongue, sides, &c. as performed in the month Choitru, are intended to do honour to this pretended deity, whose deluded self-torturing followers expect that Shivu will bestow upon them some blessing, either in this life or in the next.

Christian reader, does not your heart burn within you, at the thought of millions being enslaved to such infernal superstitions as these; will you not unite your efforts in the aid of those who would teach these miserable degraded beings that *godliness* only *hath the promise of the life that now is, and of that which is to come?*

From the letters subjoined, our friends will learn the safe arrival and favourable reception of Mr. and Mrs. Kitching, at Jamaica.

Extract of a Letter from the Rev. Christopher Kitching to Dr. Ryland, dated Kingston, Jamaica, Oct. 3, 1818.

Having obtained help and protection of the Lord, we have been brought in safety to the land of our destination. We arrived on the 18th of August, in perfect health, and were kindly received by Mr. and Mrs. T. at whose house we remained till Friday last. All the brethren appeared overjoyed at our arrival. They enquired very affectionately after Mr. Coultart, and were glad to hear he was better. I have met with the class leaders of our denomination three times since my arrival. I have not been able to obtain a license to preach as yet, and therefore have never attempted it; but I am not without the hope of obtaining it the first time the council meets, and this will be the only medium [of gaining permission] till the quarter sessions, which will be held on the third Wednesday in November. I called on two of the magistrates last Monday, who received me very kindly, and wished me to wait on the council. This I intend to do on Monday, if they meet, and in the mean time will not forget to plead with the Lord to grant me favour in their sight. We are much obliged to you and the rest of the society, for all their kindness to us, and hope our conduct will be such as to deserve a continuance of it.

Extract of a Letter from a Friend in Jamaica, to Mr. Coultart.

Jamaica, Oct. 2, 1818.

We were rendered very happy by the arrival of Mr. Kitching and his partner. It was quite an unexpected circumstance, but not the less gratifying on that account. I have much confidence that they are formed for the situation in which it has pleased God to place them. Many will be their difficulties for some time to come, but they must not be cast down. Eventually they will see the prosperity afforded through their means to the church of the Redeemer. The people seem to have received them most cordially. They have taken a small house at the back of where Mr. Compere used to live, near the camp road, and seem likely to make themselves pretty comfortable. The sessions being so distant will be a delay to the commencement of his labours; but I do not think they ought to be commenced too soon after his arrival; and he will have time to make himself acquainted with local circumstances, so that no time will be lost, and his health will then have got a little more equal to exertion. My hopes are much raised by the interest which the Jamaica cause has created in England; they cannot, I think, be disappointed.

for more information, are referred to the work just quoted, and to the second part of Mr. Fuller's Apology for Missions in India, page 110.

LONDON MISSIONARY SOCIETY.

DEPUTATION TO AFRICA.

The directors of this society having found it necessary to appoint a deputation to visit and superintend their numerous stations in South Africa, have prevailed with their brethren, the Rev. John Campbell, of Kingsland, and the Rev. John Philip, late of Aberdeen, to undertake this important trust. They were set apart to their undertaking at Orange-street Chapel, on Monday morning, November 9, and sailed from Liverpool, on Wednesday, November 18, in the Westmoreland, bound to Bombay. They are accompanied by Mr. and Mrs. Mault, who are proceeding to Travancore, to strengthen the hands of Mr. Mead in that mission.

NORTH AMERICA.

EDUCATION OF AFRICANS.

THE spirit of active benevolence has been roused among the friends of religion in the United States of America, on behalf of the poor Africans residing among them. There are computed to be a million and a half of these people in the union—a very large proportion of whom, we regret to say, are in a state of slavery. Three distinct societies have lately been formed, however, one at Philadelphia, another at New York, and a third at Boston, for the purpose of educating young men of colour to be teachers and preachers to their countrymen. In the list of the executive committee at Boston, we perceive the name of the Rev. Thomas Paul, who visited England about two years since, and is personally known to many Christian friends in this country. We hail the formation of these societies, not merely on account of the direct advantages which, we trust, will attend their efforts, but because we regard them as pleasing indications, that the day is not far distant when our Transatlantic brethren will expunge the foul blot of African slavery from their national character.

Supplement to the Account of Moneys received by the Treasurer of the Baptist Missionary Society, up to November, 1818; received too late for Insertion in the last Number.

FOR THE MISSION.

	£	s.	d.
Tewkesbury, Collection and Subscriptions, by Mr. Jones	41	4	2
Birmingham, Cannon-street, Auxiliary Society	103	18	6
Subscriptions	23	2	0
Barslem, Juvenile Society, by Mr. Thompson	21	0	0
Oswestry, by Mr. S. Jones, Penny Society	2	19	3½
Auxiliary Society	4	5	8¾
Bridgnorth, Salop, by the Rev. J. Palmer	3	8	0
Whitchurch, Ditto, by Ditto	1	11	6
Upton on Severn, Collection	3	11	0
John Deakin, Esq. Birmingham, a Donation	100	0	0
Legacy of the late Mr. Law,	£	s.	d.
Ditto, by Mr. Scriven, Exec.	20	0	0
Clipstone, Subscriptions and Collections, by the Rev. J. Mack	23	0	0
Legacy of the Rev. W. Phillips, late of Gerrarstone Park, by the Rev. R. Hall	20	0	0
Coventry Auxiliary Missionary Society, by Mr. Oswin, Secretary	20	6	0
Towcester Penny-a-Week Society, by the Rev. J. Barker	9	0	0
Hull, Subscriptions and Collections, by the Rev. I. Birt	67	13	0

FOR THE TRANSLATIONS.

Irvine Bible Society, by the Rev. George Barclay	10	0	0

This Day is published,

Periodical Accounts of the Baptist Missionary Society, No. XXXIII. containing intelligence from July, 1816, to the end of 1817. Sold by Button and Son, London. Price 1s. 6d.

The List of Subscriptions, Cash Account, Index, &c. will shortly be published, as an Appendix to No. XXXIII.

P.S. Those Friends of the Mission, who are desirous of completing Sets of the Periodical Accounts may be accommodated with any of the preceding Numbers, at *half price*, viz. Nos. 8, 9, 24, at *three pence each*.

No. 10, and the Supplement to 31, at *four pence halfpenny each*.

Nos. 1, 4, 5, 6, 7, 11, 12, 13, 14, 15, 19, 27, at *sixpence each*.

Nos. 3, 15, 17, 18, 20, 21, 22, 28, 30, 31, 32, at *nine pence each*.

Nos. 23, 25, 26, 29, at *one shilling each*.

In the Press, and shortly will be published.

Brief Narrative of the Baptist Mission in India, including an Account of the Translations of the Sacred Scriptures into the various Languages of the East. With Maps illustrating this Narrative, and the Periodical Accounts of the Society. Fifth Edition. Continued to the close of 1817.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

FEBRUARY, 1819.

HISTORY OF THE CONFERENCE

AT SALTERS' HALL,

ON THE DOCTRINE OF THE TRINITY, IN 1719.

(Continued from Page 6.)

THE differences of opinion which unhappily took place between the London Dissenting ministers, are not to be attributed to any difference of sentiment respecting the important scripture doctrine of the Trinity. With one or two exceptions * it may be safely stated, that the whole body of ministers were united in principle as to the *doctrine* itself, though they differed as to the manner in which they should *declare* their sentiments concerning it, and the advice that should be given to the Presbyterians at Exeter. Those who refused to subscribe the Articles of the Assembly's Catechism, &c. justified the conduct of Messrs. Peirce and Hallet; and others, by subscribing those tests as explanatory of the scripture doctrine, approved that of the managers at Exeter, who had required their ministers to sign a declaration of their faith on the doctrine of the Trinity, and removed them from their offices for refusing to do so.

In the debate at Salters' Hall on the 3d of March, those who proposed a subscription to the *forms*, observed, "that as they had all been obliged by the Act of Toleration to subscribe the Articles of the Church of England respecting the Trinity,† it was not unreasonable, upon just occasions, they should be expected to do so again. And as Dissenting ministers were supposed to teach their children the answers in the Assembly's Catechism, it was not unreasonable until the contrary appeared, to conclude that they believed these doctrines themselves." They urged their subscription as the more necessary, because the Arians made their boasts, that the more considerable of the Dissenting ministers were of their sentiments. High church sermons and pamphlets upbraided

* "Two of them," says the Rev. Daniel Wilcox, "are now pretty well known in the City, to whom Dr. Clarke himself directed a country Dissenting minister for further instruction in his scheme." It is probable this alludes to the Rev. Drs. Lardner and Gale. Noble stand! *Part ii. p. 16, note.*

† Dissenting ministers at that period were all obliged to subscribe the 39 Articles of the Church of England, with some exceptions, in order to their enjoying the protection of the Act of Toleration.

the Dissenters, without distinction, as Anti-Trinitarians. Mr. John Sharp, a Baptist minister of Frome, who was present at the debate, mentioned that one of the judges upon the western circuit had taken notice in his charges to the grand juries, of what was reported of the Dissenters as gone off from the doctrine of the *Trinity* as a matter belonging to their inquiry! Mr. Sharp added, "That the eyes of all the west were upon the ministers of London, to see what they would do in this juncture; that he waited with concern for the result of their debates; and if they broke up without coming to a declaration of their faith in the Trinity, it would be the greatest blow imaginable to the Dissenting interest in the west country."

On the other hand it was objected, that to request subscription to *human* compositions was of "*the nature of imposition*;" that to do so would look like giving up their Christian liberty; they urged, that "if this humour of subscription was once complied with, they could not tell where it would stop," &c. &c. and alluding to the Bangorian controversy, which had now commenced, they thought it would discourage the champions for liberty in the church establishment from pursuing their exertions in the cause of Christian liberty, if the Dissenting ministers were to submit to what they considered as impositions in religion.*

Under these impressions both parties sent their Advices to the people at Exeter, which are sufficiently important to be copied at length, in order that the reader may have the entire history of this event before him.

I begin with those of the subscribing ministers.

"Some of our number," say they, "having been applied to by several worthy gentlemen at EXON for advice how to conduct themselves under their unhappy circumstances: we are clearly of opinion,

"That there are such errors in doctrine as will not only warrant, but oblige the people to withdraw from those ministers that maintain and teach them. And that the people have a right to judge what those errors are; and when they are so maintained and taught, it will justify them in withdrawing from such a ministry. But as the purity of the faith, the peace of the churches, the reputation and usefulness of ministers, are matters of very great weight and consequence, the utmost care and caution ought to be had on both sides in all proceedings of such a nature, and therefore we humbly advise,

"1. That when such differences do arise, the people would consider, though they have the power of judging what ministers and doctrines are fit for them to hear, yet they must by no means suffer their passions, prejudices, or unreasonable jealousies, to bias their judgment; but must search the scriptures, and be determined by them, both as to the merits of the cause and the manner of proceeding. All rashness and intemperate zeal must be suppressed, and every thing managed clearly, calmly, in the fear of God, with meekness, and ten-

* In 1717, Dr. Hoadley preached a sermon before King George I. on *the Nature of the Kingdom of Christ*. This led to a violent controversy, Dr. Snape and others zealously supporting *the temporal jurisdiction of the clergy*. The bishop would have been roughly handled by his brethren, had not the king prorogued the convocation: and from that period the clergy in England have been unable to exercise temporal jurisdiction.

der compassion, towards all with whom they are concerned.

"2. If the people shall see fit (which in many cases may be expedient) to call for the advice of neighbouring ministers and others, that are most like to give them good direction in the matter before them; those ministers, and others, whose counsel is desired, should be free, open, and faithful in the advice they give, without being in the least influenced by any personal respect or disrespect on either hand.

"3. If any minister is suspected by his hearers to hold dangerous errors, and the people in a serious and respectful manner desire him to be plain with them, and let them know what his real belief is, that they may not by mistake either wrong him or their own souls; we think it reasonable he should comply with their desire, and be ready to give an account of the hope that is in him with meekness and fear, that the people may have no ground to charge him with pride or prevarication, sacrificing his own peace and theirs too, to a stiffness of humour, or punctilio of honour.

"4. That the people in this case should be always ready to receive a reasonable satisfaction; and if it does appear either that their ministers never held those errors of which they were suspected, or have upon maturer thoughts relinquished them, and returned to the truth, the people should regard them with all respect and kindness, not suffering any jealousies to lodge in their breasts, but should receive them in the Lord and attend upon their ministry, and treat them with as much affection, freedom, and confidence, as if no such suspicions had ever taken place among them.

"5. If all attempts for mutual satisfaction, union, and agreement, between ministers and people, should prove ineffectual, and either the minister should judge it his duty to withdraw from the people, as those that will not endure that which he takes to be sound doctrine, or the people should judge it their duty to withdraw from their minister, as maintaining what they take to be dangerous error, they should resolve to part without wrath and bitterness, according to the gospel rule; and how much soever they may judge that error to be in its nature of the most dangerous tendency, yet that neither they, nor others, should interpret such their separation, as if thereby they presumed to judge and condemn each other as to their eternal state; being persuaded, that though our Lord and Saviour is justly and highly offended with the sinful errors and divisions of those that call upon his name, yet he is that merciful High Priest that knows how to have compassion on the ignorant and those that are out of the way, and to give them repentance to the acknowledgment of the truth.

"As we have, with very good reason, declared the right of the people to judge what those doctrines are that will justify them in withdrawing from their minister, so we take the freedom to declare it as our judgment, *That the denying of the true and proper Divinity of the Son of God and the Holy Spirit, viz. that they are One God with the Father, is an error contrary to the holy scriptures, and the common faith of the reformed churches.* We who have subscribed these Advices,

have also subscribed the first article of the Church of England, and the answers to the fifth and sixth questions of the Assembly's Catechism, as what we believe to be the doctrine of the blessed Trinity revealed in the holy scriptures.

*Pastors in and about London.**

William Lorimer, S. T. P.
J. Smith, P. Silver-street.
S. Pomfret, P. Gravel-lane, Houndsditch.
W. Tong, P. Salters'-hall.
B. Robinson, P. Little St. Helen's.
T. Reynolds, I. Weigh-house, Little East Cheap.
T. Bradbury, I. Fetter-lane.
Joseph Hill.
T. Harrison, P. B. Lorimers'-hall.
D. Wilcox, P. Monkwell-street.
J. Newman, P. Salters'-hall.
J. Earle, P. Leather-lane.
T. Lloyd.
J. Wood, I. Weigh-house, Little Eastcheap.
George Davy.
J. Skepp, P. B. Curriers'-hall.
John Sladen, I. Back-street.
William Curtis.
J. Matthews, P. King John's-court.
Z. Merrill, P. Hampstead.
John Beaumont.
Francis Freeman, I. Miles's-lane.
David Rees, P. B. Wapping.
Thomas Michell.
John Nesbitt, I. Hare-court.
Robert Bragge, I. Pewterers'-hall.
Matthew Clark, I. Miles's-lane.
T. Ridgley, I. Three Cranes'-court.
John Noble, P. B. Great Eastcheap.
John Asty, I. Aldermanbury-postern.
Edward Wallin, P. B. Maze-pond.
J. Foxon, I. Haberdashers'-hall.
J. Anderson, P. Peter-street, Soho.
J. Cumming, P. London-wall.
J. Killinghall, I. Deadman's-place.
J. Galloway, P. Parish-street.
J. Lewis, P. Carter-l. Doctors'-commons.
T. Dewhurst, P. B. Turners'-hall.
Isaac Bates.
M. Key, P. B. Pastor of Devonshire-sq.
W. Chapman, I. Rotherhithe.
S. Harris, I. Mill-yard.
T. Masters, I. Rotherhithe.
Edward Ridgway.
A. Mulliner, G. B. White's-alley, Moorfields.
W. Hockar, sen. P. Gravel-lane, Houndsditch.

* Those marked P. are Presbyterians; those I. are Independents; those P. B. are Particular Baptists, and G. B. General Baptists.

Pastors in the Country.

William Bushnell, P. Potter's-priory.
Stephen Crisp.
Peter Goodwin, I. Great Yarmouth.
George Burnett.

Preachers ordained or licensed.

Harman Hood, P. Little St. Helen's.
William M'Clatchy.
P. Gibbs, I. Hackney.
William Benson.
J. Toms, P. B. Devonshire-square.
P. Bradbury, I. New-court, Carey-street.
T. Charlton, I. Plasterers'-hall.
H. Francis, I. New-court, Carey-street.
J. Tate, I. Girdlers'-hall.
Richard Glover.
Emmanuel Ellerker."

These are the names subscribed to the *Letter of Advices*. Some others appeared to the Articles, viz.

Pastors in London.

John Mottershead, P. Monkwell-street.
John Barker.
Patrick Russel, P. Crown-court.

In the Country.

D. Mayo, P. Kingston-upon-Thames.
John Ollive.
John Sharpe, P. B. Frome.
Lachlan Ross.
Richard Pain, I. Petticoat-lane.
John Foster.
Samuel Bourne, P. Birmingham.

Preachers ordained or licensed.

John Conder, I. Cambridge.
James Gillespey.
John Hubbard, I. Stepney.
Merriman Norris.
James Wildman.
John Mitchell.
J. Matthews, P. B. Cherry-garden-street.

The letter accompanying the Advices, as subscribed by several, in the name of the rest.

"*London, April* 7, 1719.

"Gentlemen,

"Having encouragement to believe, that any Christian advice transmitted to you from such ministers of London as should find a freedom in themselves to declare first, their own sense concerning the important doctrine of the blessed Trinity as revealed in the scriptures, might be useful and acceptable amongst you; we have inclosed the decla-

ration that has been freely made by all those whose names you find annexed, together with such advices, as after prayer to God, and serious deliberation, have been unanimously agreed upon, as what we have thought proper to recommend to you in your unhappy circumstances. That God would be pleased to follow them with his blessing, is the hearty prayer of

Your affectionate and faithful servants,

Jer. Smith,	Tho. Bradbury,
John Nesbitt,	John Asty,
Tho. Reynolds,	John Noble,
Tho. Ridgley,	Jos. Hill,
John Newman,	T. Harrison."

The non-subscribing ministers sent the following Advices and letter to Exeter; which, if the reader attentively compare with those of the subscribing ministers, he will clearly perceive the grounds of difference which prevailed. The feature of the former is inflexible firmness to the truth; that of the latter *laxity*, and, what has been misnamed, *candour* and *charity*.

"Advices for peace, &c.

"After several meetings of the Protestant Dissenting ministers of the three denominations, in and about the City of London, the following rules and Advices were finished, and agreed to, at Salters' Hall, March 10, 1718-19, upon a general summons sent to the whole body.

"We are clearly of opinion,

"I. That there are errors in doctrine of that important nature, as will not only warrant, but even oblige, a Christian congregation to withdraw from the minister, or ministers, that maintain and defend those doctrines.

"II. That the people have a right to judge for themselves, what those errors are, and when they are so taught and propagated, as will justify them in withdrawing from such their ministers. However, we think it necessary, that the right of thus judging and acting be maintained and pursued according to the following Advices.

"1. That Christians, especially ministers of the gospel of peace, should, on the one hand, carefully avoid giving any just occasion of offence; and on the other, avoid and discountenance all unreasonable jealousy concerning the sentiments and opinions of others, particularly of ministers, and all rash judging of the Christianity and sincerity of their brethren; and promote to their power mutual forbearance and brotherly love, as far as a just concern for truth and holiness will allow.

"2. If either ministers, or other Christians, should be charged with not holding the Christian faith, or propagating opinions inconsistent with it, we apprehend, that no such accusations should be received by any, to whom application shall be made for advice upon such occasions, unless the accusation be reduced to a certainty, and two or more credible persons shall declare themselves ready to support and justify it when called to it. That by this means all private insinuations tending to scandal may be avoided, and proceedings had in that open and sincere way which the gospel prescribes.

"3. That when such an accusation is brought, the person accused be first privately admonished, before the matter come under the examination of any public assembly, or he be obliged to a public defence.*

* "Thus far we proceeded on March 3, and then thought fit to adjourn the fur-

"4. If, after all, a public hearing be insisted on, we think the Protestant principle, *that the Bible is the only and the perfect rule of faith*, obliges those who have the case before them, not to condemn any man upon the authority of human decisions, or because he consents not to *human forms and phrases*; but then only is he to be censured as not holding the faith necessary to salvation, when it appears that he contradicts, or refuses to own, the plain and express declarations of holy scripture, in what is there made necessary to be believed, and in matters there solely revealed. And we trust that all will treat the servants of their common Lord, as they who expect the final decision at his appearing.

"5. We further advise, that catechisms and other summaries of Christianity, and expositions of scripture, by wise and learned, though fallible men, should be regarded as great helps to understand the mind of God in the scriptures; and that all be allowed, by common consent, to support their own sense of scripture upon proper occasions, with such reasons as appear to them convincing, provided it be with sobriety and charity to those who differ from them. We also desire to secure the evidence arising from scripture consequences; though no man should be charged with holding those consequences of his opinion, which he expressly disclaims.

"6. That where any, either ministers or other Christians, think themselves bound in conscience, to declare against such a sense of scripture, as the body of that Christian society, to which they belong, apprehend to be a truth of great importance, they should, after the proper methods have been tried for mutual satisfaction, rather quietly withdraw from it, and seek communion or service in some other Christian society, than disturb the peace of that congregation; and that there be no censuring of the person who withdraws, or of the congregation that receives him.

"7. That ministers and people both endeavour to know, maintain, and propagate the truth in love; insisting most on those things wherein Christians are generally agreed; more sparingly, and with great modesty and charity, on those in which good men do or may differ.

"8. If any minister or congregation shall differ as to the expediency of these methods, or shall think any other more proper, we hope they will, as intending the same good end, still preserve *charity* and communion with those ministers and congregations that shall think fit to pursue these Advices.

"To these rules and Advices we have set our hands.

J. OLDFIELD, D.D. Moderator, P. Maid-lane.
J. Sheffield, P. St. Thomas's, Southwark.
J. Billingsley, P. Poor Jury-lane.
W. Harris, P. Poor Jury-lane.
Simon Brown, I. Weigh-house.
J. Evans, P. New Broad-street, Petty-france.
John Hughes.
Thomas Sleigh.

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ther consideration of these Advices till the following Tuesday, March 10, ordering a summons to be sent to every one of the brethren who had withdrawn from us; which was accordingly done. We did particularly hope to have their help in the 4th article; and to calmly debate every sentence and word in it. Some changes we ourselves have made from what it was, both in substance and form; and, though it looks to us, as it now stands, a very Christian and reasonable rule of conduct, yet we were not so set upon having our own way, but we should have *readily received* any thing that had *been clear and convincing*, in order to *have changed our minds*."

J. Savage, Sabbatarian Baptist, Mill-yard.
S. Wright, P. Crosby-square.
Benjamin Grosvenor, P. Crosby-square.
John Ratcliff.
S. Rosewell, P. Silver-street.
J. Jenkins, G. B. High-hall.
Moses Lowman.
J. Burroughs, G. B. Paul's-alley, Barbican.
John Ingram, G. B. Fair-street.
Thomas Leavesley, P. Old Jewry.
G. Smyth, P. Gravel-pit, Hackney.
Lewis Douglas.
J. Hunt, I. Pinners'-hall.
S. Baker, P. Parish-street.
Thomas Petken.
J. Gale, D. P: G. B. Paul's-alley.
Isaac Kimber.
Clerk Oldsworth.
Richard Rigby, M. D.
Thomas Kirby.
Edward Bearne.
S. Chandler, P. Old Jewry.
William Sheffield, P.
Nath. Hodges, G. B. Paul's-alley.
Robert Billio.
Thomas Slater.
James Reid, I. Weigh-house.
Henry Reid, I. Union-street.
William Hocker, jun. I.
Richard Biscoe, I.
J. Bennet, P. Old Jewry.
B. Avery, L.L.D. I. Pinners'-hall.
J. Baker.
B. A. Atkinson. P. St. Thomas Apostle.
G. Barber, P. Wandsworth.
Nath. Lardner, P. Poor Jewry-lane.
W. Jacombe.
S. Savage, I. Bury-street, St. Mary-axe.
Samuel Highmore.
Robert Lamb.
Amos Harrison.
John Bradley.
Samuel Clark, P.
D. Burgess.
John Cornish, P. Leather-lane.
Thomas Newman, P. Carter-lane.
Quintus Naylor.
John Sherman.
Richard Parkes, P. B. White-street.
Samuel Oldfield, P. Ramsbury.
John Cambden.
Nath. Foxwell, G. B. Barbican.
John Conder.
T. Simmons, I. Gravel-lane, Wapping.
David Jennings, I. Girdlers'-hall.
John Eaton, P. Stoke Newington.
Obadiah Hughes.
Arthur Shallet.
Richard Tuddeman.
E. Roscoe.
J. Richardson, G. B. Fair-street.
Matthew Randal.
William Bush.
Christopher Taylor, P. Leather-lane.
T. Cotton, P. *near Russel-street, Bloomsbury.*

"There are several of our brethren consenting with us in these Advices, who desire, we would signify so much to the world, though they have not here subscribed their names."

The letter sent with the Advices to Exeter.

"*London, March* 17, 1718-19.

"Gentlemen, Fathers, and Brethren, honoured and beloved in our Lord,

Having heard, with great concern, of the divisions amongst you, we take the leave you have been pleased to give us, humbly to present you with a few general Advices, which we judge proper to use ourselves, and would recommend to all, on such occasions.

"We are satisfied that things of this nature are well known to you, and hope they will not be ill received or unsuccessful. We shall be glad to receive from you, the valuable improvements we promise ourselves you will make upon them, or any thing with reference to them that you shall think fit to communicate.

"We allow not ourselves to form a judgment of your affairs, upon so distant and imperfect a view as rumours and representations, on either hand or both, can give us, whilst the whole is not before us: your prudence and goodness assure us, that we may depend upon the like from you. We can truly say, the Advices we send you are the result of serious prayer, as well as long and mature deliberation. They have taken their rise from no party views, and aim at nothing but the common good: we have so calculated them for peace, as to secure truth together with it; and for substance they have the approbation of a great number of our principal gentlemen and citizens,

as appears in a paper subscribed by them, and laid before our committee of the three denominations.

"We add our earnest supplications, that God would accompany them with his blessing to establish peace and truth amongst us; and freely declare, that we utterly disown the Arian doctrine, and sincerely believe the doctrine of the blessed Trinity and the proper * Divinity of our Lord Jesus Christ, which we apprehend to be clearly revealed in the holy scriptures; but are far from condemning any who appear to be with us in the main, though they should choose not to declare themselves in other than scripture terms, or not in ours.

"May the great and good God pour out of his Holy Spirit abundantly upon us all; and the prayers of you all be continually for us, that we may increase in grace, and in the knowledge of our Lord and Saviour. We are

Your affectionate brethren and servants in our common Lord,

"The Ministers in and about London.

"Signed by me in their name and by their appointment,

JOSH. OLDFIELD, Moderator.

"P.S. This letter is to all whom it may concern, and therefore it is desired, that it be communicated to all such with the Advices."

* "N. B. The human words [Trinity and proper Divinity] in this declaration of our faith, are used only to notify the things we speak of; and we do not presume in the way of test, to go into any particular explications of those things, either in our own or other men's words: but for that we refer to the holy scriptures; whence it may appear, that we take the scripture account of those things *to be the best* and fittest we can use on *such an occasion.*"

Mr. Wilson, in his History of Dissenting Churches, states, (but he does not give his authority,) that at the commencement of the debate, Dr. Calamy, Dr. Watts, Mr. Neal, Mr. Price, Mr. Hall, Mr. Bayes, Mr. Munckley, Dr. Marriott, and others, left the assembly: this perhaps accounts for the absence of their names from both the lists. IOTA.

(To be continued.)

FUND FOR *MINISTERS' WIDOWS.*

To the Editors of the Baptist Magazine.

THE two papers with which the No. for December, 1818, begins, deserve serious consideration, and your readers will thank the worthy author for turning their attention to the important subjects which are there brought forward. The first paper respects the assistance which it is so desirable to procure for the *Widows of Ministers*, and on this subject, with your permission, I will lay before your readers a few observations.

Our friend's appeal to the Baptist denomination in behalf of the Magazine, as affording a cheap and ready method of contributing immediate and valuable support to the Widows of Baptist Ministers, deserves attention, and I hope will obtain it. The plan is formed: the circulation of the Magazine, as you have informed us, is productive of the most happy effects; and every additional number sold, adds to the provision for the widow and the fatherless. This consideration will, I trust, lead many to encourage the *Baptist Magazine*, who otherwise might have let it pass without their support. I should also be glad if it produces another effect; and brings forth the

stores of talent and information which the denomination possesses, in so copious a manner, as to render your Monthly Numbers increasingly pleasing and instructive. It is a very powerful motive that is presented to the mind, when the assistance that will be afforded to the widow and fatherless, is urged as a reason for helping a common cause, and for encouraging the hearts of our brethren in the Lord.

But in addition to any contributions which the Magazine can ever be expected to afford, it is very desirable that some plan of effectual support should be adopted, which would banish the fear of that extreme indigence, which often appals the heart of the poor minister and of his distressed wife, whenever a frowning Providence threatens his removal. Here the question of *ways and means* comes forward; and this is very often not considered, because no plan presents itself to view, which might collect the benevolence of many into one common focus.

Much may be done, and in some districts is done, by a number of individuals and congregations, forming a society, expressly for the purpose of assisting the widows and children of Dissenting ministers. I doubt not many of your readers understand the subject better than I do, but as none of your contributors have noticed it, if the following observations are deemed of any value, they are much at your service.

Suppose then, the ministers and congregations of a county or association, to unite for this purpose; many of the most opulent individuals, who support our common cause, would instantly *subscribe; some would offer donations*, and others both donations and annual subscriptions. The congregations would generally, if proper application were made, have an annual collection for the same end. The ministers would also subscribe; and from their various sources a fund might be raised in less time than is commonly supposed, which would greatly relieve the anxieties of many a worthy family when the day of trial approaches.

Whenever such a society is formed, the ministers will be of various ages; some in youth, others in advanced life. In the progress of the society the same difference in the age of the ministers will always exist. The aged may be expected to die within a few years, and their widows will then be claimants: the young *may* die, and *their* widows, who will commonly be in the earlier periods of life, not only will in most cases need assistance, but may continue on the society for a considerable time. The practical question then is, what can such an institution afford to the widows, in proportion to its income? The answer is;—for every pound per annum which a congregation, or its individual members subscribe, the society can afford to allow £4 per annum as an annuity to the minister's widow: and in case his wife die before him, and on his death a family of children are left unprovided for, the society can afford to appropriate the sum of £40 for their assistance. This important relief might be rendered immediately, if needed, without waiting a number of years for the accumulation of a fund.

To illustrate the above principle by an example; suppose the number of congregations in a

county, district, or association, who agree to form such a society, to be 20. Of these 20 it is to be expected that the richer congregations would contribute more than the others; but doubtless they would all assist according to their ability. Suppose also, that on the average, they contribute £5 per annum each, making the annual receipt of the society £100; when any of the ministers died, £20 per annum could be afforded for his widow; or if he left no widow, but left a family of orphans, £200 might be appropriated, as it was wanted, for their support and education. And should it be the case, that any of the ministers should die during the first year of such a society being formed, still the society may, at its next meeting, vote the specified supply for the widow without fear; provided the members keep up their subscriptions.

At the formation of such an institution, it will be very desirable to solicit the wealthier members to contribute towards a fund, which would be a supply in hand in case any unexpected appeal should be made to the society; and which, if favoured by Providence, through the lives of the ministers being continued for a course of years, before any number of claims came forward, would accumulate by the yearly addition of interest, and thus render the powers of the institution more effective, when the demands might become more than usually pressing.

In the common course of events, it would generally happen, that for some years, the deaths would be few; and as there would be no claimants on the society at its formation, it *would be some time before the* number of widows would be many; and the institution would seem to grow needlessly rich. It would then appear to some persons, that the funds could afford more,—that it might extend its benevolence to other objects,—that it was acting too much on the *prospective* plan, by looking forward to futurity; and many would call in question the justness of the theory, and suppose that an important error had been made in the calculation.

The reply to these observations is, that according to the usual course of mortality, TWENTY *ministers will leave* THIRTEEN WIDOWS; and THREE *of them will leave* ORPHANS: so that in time, SIXTEEN appeals may be expected to be made to the benevolence of the society; and these appeals will not amount to their greatest number till between 50 and 60 years from the time when the society was begun!

As an outline, it may be suggested, that in one institution of this nature, with which the writer of these remarks is connected, the subscription of one guinea per annum, or a donation of ten guineas at one time, constitutes a person a member; except in the case of ministers, whose subscription is 10*s.* 6*d.* per annum: or, if they pay £5 5*s.* at one time, they are then members for life. The society meets once a year to transact business, and has a small standing committee, which may be called together, and which have a limited portion of power committed to them, in case any peculiar exigency demands immediate attention.

This institution has received very important support from liberal donations towards its fund, besides subscriptions and collections: and whenever such a

society is formed, it is very desirable that this valuable source of assistance should not be overlooked. Many who can afford it, will contribute to the fund, and be annual subscribers also; others who are not able to subscribe, will be desirous of shewing their approbation of the design, by a donation according to their ability.

The ground-work of the calculation offered to your notice, in the above remarks, is clearly laid down in Dr. Price's Treatise on Annuities; and is justified by a plan acted upon in Scotland, which embraces the whole number of the parish ministers, and the professors of the universities in that kingdom. It is settled by an Act of Parliament, and having been in operation a great number of years, it presents a broad basis of fact, from which we may reason with tolerable certainty. In Scotland, the annual payment is £5 5s. from each minister and professor, and the annuity to the widow is £20 per annum, and £200 to a family of orphans. The plan suggested in this paper, supposes only £5 per annum, on an average, paid by each of the congregations. So that the risk is rather more on this system, than on that of our northern neighbours; but many circumstances might be mentioned, which would enable an institution formed on the principles now submitted to your notice, to make the provision before specified.

I have trespassed so far already, that I must not enlarge: but I have no objection to resume the subject, if you think that any additional observations of mine are likely to be useful. I am your very humble servant,

JOSEPHUS.

Norwich, December, 1818.

CALVIN'S

COMMENTARIES

ON THE

SCRIPTURES.

In answer to Epenetus's Inquiry concerning the above work, we do not know that the whole of Calvin's Commentaries have been translated into English. We have in our possession his Commentary on the Galatians, entitled, "Sermons of M. John Calvine upon the Epistle of Saincte Paule to the Galathians. Imprinted at London, by Lucas Harison and George Bishop. 1574." We do not know what other Commentaries of his Mr. Fuller had seen: but he possessed his Commentary on the Acts, entitled, "The Commentaries of Mr. John Calvine upon the Actes of the Apostles, Faithfully translated out of Latine into English, for the great profite of our countriemen, by Christopher Fetherstone, Student in Divinitie. Londini: Impensis G. Bishop. 1585." —On a blank leaf at the beginning, Mr. Fuller wrote in 1787 as follows: "202 years this book has been printed, and it seems but little use has been made of it; much less, I think, than it deserves. Perhaps the style of the translator may have been one reason. At that time the English language was very different from what it now is. But this should not make us overlook the excellent matter contained in it, which I think is exceeded by no expositor whatever. I wish all Calvin's Commentaries were translated into modern English. A. F." We have also heard Mr. Fuller speak in the highest terms of the Commentaries of Calvin.

AN ADDRESS

Delivered to the Teachers of the
SUNDAY SCHOOL,
AT
THE BAPTIST CHAPEL,
York Street, Manchester.

MY DEAR YOUNG FRIENDS,

IT was with considerable reluctance, as you well know, that I undertook to speak to you on the present occasion; being well aware that you did not need to be informed as to the principal points of your duty. I am happy, however, on many accounts, that we are met together. By no means assuming the formal attitude of your instructor, I would rather wish to be regarded by you as a beloved companion and fellow-labourer, who would fain be the humble instrument of animating you to all that is amiable, valuable, and holy. For this purpose I would remind you of two things:—You are zealously engaged in well-doing; — you should diligently persevere in the noble pursuit.

I. YOU ARE ZEALOUSLY ENGAGED IN WELL-DOING.—Genuine Christian charity is a very comprehensive duty, and there are many mistakes, very common in society, on this important subject. Some imagine that if they occasionally relieve the temporal distresses of a fellow-creature, they do all that is incumbent on them; whilst, perhaps, there are others, who as vainly suppose, that their frequent wishes and exertions for the spiritual welfare of the human race, are all that is required by the sacred scriptures. The union of both of these constitutes true Christian benevolence. It is said of the admirable Doddridge, that *he never relieved the temporal wants of a fellow-creature,* without making some effort at the same time for the relief of his spiritual necessities. You, my dear young friends, will be solicitous to do as much good as possible to the bodies, as well as to the immortal souls of the dear children committed to your care. Indeed your plan necessarily includes in it a diligent attention to their present as well as their everlasting welfare.

It must have been with considerable exertion and zeal that you have been able to collect and superintend between six and seven hundred poor children. To teach them to read the sacred scriptures, which inform them of the God who made them;—that he ought to be worshipped "in spirit and in truth;"—that his favour is "better than life;"—that they have souls of more value than the world, which are in danger of being lost because they are sinners;—that the great Being whom they have offended has provided a Saviour, who is infinitely able and willing to save the most unworthy; — that nothing but an "unbelieving heart, and an ungodly life, can ever separate them from the endearments of his love;"—that though the body die, the happy spirit, redeemed by the precious blood of the Son of God, shall exult in his blissful presence everlastingly;—this, my dear young friends, is your work; and surely this is a sublime plan of well-doing. To watch and pray unremittingly for their welfare; to teach them to venerate the day of God, and to be the means in the Divine Hand of early kindling in their youthful bosoms the flame of elevated piety;—in a word, by the most awful sanctions to enforce on them "whatsoever things are true, honest, just, pure, lovely,

and of good report;"—this, this is your perpetual employ, the glorious object at which you incessantly aim. Was I not right in saying, that you are zealously engaged in well-doing? Do not forget,

II. YOU SHOULD DILIGENTLY PERSEVERE IN THE NOBLE PURSUIT. I have seen some enter on a similar path with yourselves, and grow weary. One, I think, came eagerly to the work, allured by *its novelty;* but after a few Sabbaths he relinquished it, and nothing could induce him again to superintend his class. Another had not counted the cost;—had not estimated the *self-denial* requisite to the discharge of his duty; he soon grew weary, having too much regard for his own ease ever to be permanently useful. A third was deterred from "continuance in well-doing," by the *example* of some young people in the congregation, who ought to have come, but did not, to "the help of the Lord against the mighty" powers of darkness. A fourth fainted in the work because of its difficulties, as if it were possible to attain any valuable end without strenuous exertion and conflict; and a fifth, because he did not meet immediately with all that *honour* and *success* which his pride and vanity had led him to expect. You, my dear young friends, will never, I trust, belong to any of the classes which I have named. No. Persevere, for perseverance in well-doing is,

1. *Sanctioned by the most illustrious examples.* Whoever may stand aloof from well-doing, or frown on it, the Lord Jesus Christ did not do so. He, with unspeakable magnanimity, "stedfastly set his face to go up to Jerusalem," and never *gave up our cause, till* on the cross, with his expiring breath, he said, "It is finished!" The apostles did not do so: "they counted not their lives dear, so that they might finish their course with joy, and the work given them to do." The martyrs did not do so: they were faithful unto death, and sealed their testimony with their blood. Those excellent men who have gone into distant lands to proclaim the salvation of the gospel, did not do so: they have cheerfully forsaken houses and lands, parents and friends, for the glory of God, and the good of man. You should persevere in doing good,

2. Because *doing good ought to be the constant business of life.* Other pursuits may be given up, but this must never be relinquished. We ought to employ our dying breath in doing good. A wise and good man would find little in the present world worth living for, if he could be of no service to his fellow-creatures. He who is of no use might as well have been formed a stock or a stone.

3. *God's incessant kindnesses towards ourselves should induce us to persevere in well-doing.* As he never ceases to bless us, so we should never cease to serve him. He has blessed you with knowledge, and is constantly showering down his mercies on you. Will you be like the desert, which receives the sunshine and the showers, and yet remains fruitless? You might have been born in heathen lands, and have perished in ignorance and vice; but how different, how superior is your lot! Shall you receive every good which a God of infinite love can bestow, and shall you attempt nothing for his praise and glory? Forbid it every emo-

tion of gratitude and love.—Farther, you should persevere in well-doing, for,

4. *The period assigned for your labour is not long.* Life at longest is comparable to "a vapour." You have most of you lived eighteen or twenty years in the world; review the path you have trod; does it not appear altogether exceedingly transient? Forget not, that one or two more such insignificant periods will probably constitute the whole of your earthly existence. One of the most active and useful of your companions has already closed his labours, and in the prime of life is gone in quest of the inestimable blessing of health. O that he may find it! O that his sun may not go down ere it is noon.* Nor can *you* say how soon your Master may summon you from serving him below, to nobler employment in a better world. "Work then whilst it is day, for the night cometh." And let it not be said when you are gone, He was no loss to his family, to the school, to the church, or to the world; rather may your relatives say, He is gone, whose whole soul was anxiously concerned for our salvation. May the children of the school, should you be summoned away early, point to your grave, and with tears of affection exclaim, There lie the dear remains of the beloved teacher, who never thought he could labour with sufficient ardour for our present and our everlasting welfare. Never will his kind instructions be erazed from our hearts—O that we may meet him around the throne in glory! May the members of the church, on account of your sympathy, affection, zeal, and stedfastness, have reason to regret your departure! "Be stedfast, and unmoveable, always abounding in the work of the Lord."

5. *The importance of your object should induce you to persevere.* The temporal and eternal welfare of nearly seven hundred children is a sublime object: but its full value cannot be estimated, because you cannot calculate the value of a single soul. Throw unnumbered worlds of matter into the scale, and still with propriety you may exclaim,

——"One soul outweighs them all,
And calls th' astonishing magnificence
Of unintelligent creation poor."

6. *The pleasure you will experience in witnessing the success of your exertions, should stimulate you to persevere.* The husbandman enjoys considerable pleasure whilst he casts the precious seed into the earth; but his joy is of a higher kind, when he views the fields white unto harvest, and gives his commands to his reapers, to gather the inestimable grain into his garner. You are opening the fields where multitudes may find the bread of life, and eat and live for ever; and your joy, when you see the dear children committed to your care rise up to be useful members of society, and to call God blessed, must necessarily be more elevated than his who beholds his fields covered with golden sheaves, inasmuch as the blessings of eternity infinitely exceed those of time. May this ecstatic felicity be yours! May the rich remuneration, all of the free and boundless grace of our divine Saviour, be given to each of you, of meeting the dear children you superintend in glory.

7. Finally, *Persevere, for there is an absolute certainty that you*

* A son of the Rev. Mr. Pendered, of Royston, who is affectionately remembered as having done much for the welfare and establishment of the school.

shall not labour in vain. You have not in past seasons thus laboured, or "spent your strength for nought." You have seen some of the dear children rise up to honour their parents, to venerate the Sabbath, to contemn dishonesty, to fear a lie, to be industrious and useful, and to love the worship and service of God. Your past experience proves that you shall assuredly "reap, if you faint not." You may not indeed reap immediately; but be assured that the immortal seed you are scattering, watered by the dews of heaven, will spring up. How unspeakable will be your satisfaction and joy as you survey "first the blade, then the ear, then the full corn in the ear!" With what indescribable transports shall you gather in your inestimable sheaves! Nor is it possible you should know all the good you will be the means of doing in the present world. Lately I gathered a considerable quantity of fine fruit from a beautiful tree which God had blessed. I imagined I had entirely cleared the boughs; but on a closer inspection, I found that the thick foliage had concealed many delicious clusters from my observation. Yes, if you faint not, you shall assuredly reap a glorious harvest. So much has been reaped by your fellow-labourers in this same vineyard, that it may well inspire you with a high degree of hope. The late Mr. Charles, of Bala, speaking of a considerable awakening that happened in Wales, says, "Preaching was as easy as opening the lips, and Divine influences on preachers and hearers were felt mightily. Without being in the work, no one could possibly form any conception of it. For my own *part, whilst I have existence,* I shall never forget it! And it is the more delightful to me, as it is in a great measure the happy fruit of our Sunday schools."

Mr. Milne, now a laborious and useful missionary in the East, giving an account of his early years, says, "I attended a Sabbath school in our neighbourhood. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made upon my mind. Sometimes I used to walk home from the school alone, about a mile over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family, and also held some meetings for prayer with my sisters, and other young people, in a barn which belonged to the premises."

In a Sunday school in the north of England, a whole class of fourteen boys rewarded the labours of its teacher, by every one of them becoming decidedly pious, and being received into communion with a Christian church. They are all now either preaching the gospel at home, or labouring as missionaries abroad.*

I could readily give you multiplied proofs, (many of them from my own personal knowledge,) that your labour, my dear young friends, "shall not be in vain in the Lord." Persevere then in the glorious work in which you are engaged; and be especially concerned, that your "conversation be as becometh the gospel of Christ; that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Coseley. B. H. D.

* History of Dissenters.

LORD CHIEF BARON SMYTHE.

In the year 1772 I spent the summer in London, and being upon a visit to a family at Ware, in Hertfordshire, we one day went to Hertford, it being the Summer Assizes. Lord Chief Baron Smythe presided on the bench, whom I had heard much of as being a godly and spiritual man, as well as an upright and judicious judge. The first day he sat at *Nisi Prius*, and I thought him very sensible and knowing, or what the lawyers call *learned* in his profession; but the next morning he had to try three criminals; I forget the offences, but they were all *capital*, and the prisoners were tried separately, and found *guilty*. The venerable Judge, in passing the sentence of the law upon them, was very solemn, and discovered at the same time the *believer on the Son of God*. He stated to them separately, the aggravation of the particular crime of each, and the necessity that the laws of the country, and the security of the people, should be maintained by the punishment of the offenders, which punishment, he added, I am now to denounce upon you, which it is painful for me to do, but it is a duty imposed upon me by my office to pronounce "that you be taken from hence to the place from whence you came," &c.

His subsequent address affected the audience, however it might the criminals. "Prisoners! so we see that the law worketh wrath against transgressors, and the divine law considers us and all mankind as sinners, who have come short of the glory of God. But God, who is rich in mercy, hath provided a glorious salvation, in which you and I may find abundant relief. He sent his own Son to seek and save the lost, and to give himself a sacrifice for sin, that whosoever believeth in him should not perish, but have everlasting life. The blood of Jesus Christ the Son of God, cleanseth from all sin.—I am a sinner like you; but pleading that blood, I found mercy; and therefore recommend that blood to you: 'Go ye, and do likewise.'"

They were all reprieved before the Judge left the town.

A. X.

MASSILLON.

The publisher of *Massillon's* sermons describes in the preface, the bishop's method of preaching, by saying, that, "What formed the distinct character of Father Massillon's eloquence was, that all his strokes aimed directly at the *heart;* so that what was simply reason and proof in others, was *feeling* in his mouth. Hence the remarkable success of his instructions. Nobody, after hearing him, stopped to praise or criticise his sermon: each auditor retired in a pensive silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow fastened in his heart. When *Massillon* had preached his first advent at *Versailles*, Lewis XIV. addressed these remarkable words to him: 'Father, I have heard many fine orators in my chapel, and have been very much pleased with them; but as for you, always when I have heard you, I have been very much displeased with myself.'"

Juvenile Department.

POPERY IN FRANCE.

THERE is nothing which has been more inimical to the religion of Jesus Christ, or which has been productive of greater misery to mankind, than Popery; that false and idolatrous imitation of Christianity, in which the grossest superstition, and the most barbarous and unrelenting persecution of the true followers of Christ, are united. We cannot, therefore, but turn the attention of our young readers to the following letter of Pope Pius VII. to the *Right Reverend!* Dr. Poynter, Bishop of Halia, Vicar Apostolic, of the London District! London; from which they will learn, with great pleasure, that a considerable part of the French clergy have refused to acknowledge their subjection to the Sovereign Pontiff. We know not to what important events such a refusal may lead.

"PIUS PP. VII.

[*Translation.*]

"Venerable Brother, Health and Apostolical Benediction.

"By your letter of the 10th day of August, you have represented to us, that in your Vicariate, there are many of the French Clergy, who, with grievous scandal, publicly and openly inveigh either against us, or against the line of conduct we have pursued with respect to the Gallican churches: and who refuse to hold religious communion with the actual pastors of France, who, joined with us in communion, perform the functions of the sacred ministry in that kingdom; and have at length proceeded to such a degree of rashness and impudence, as to compel those, who in sacramental confession have received absolution from the said pastors, to renew their confessions, on their return to England. You also add, that, although the truth of those facts be established by certain testimonies, still not having it in your power to produce canonical proof against each of those French clergymen, and judging at the same time, that you could not, with a safe conscience, indiscriminately delegate the administration of the sacraments of the church, to those among whom you know there existed many who violated Catholic communion, you thought it advisable, but not without the approbation of several prelates, when their faculties for administering the sacraments and saying mass were to be, as usual, renewed to each of them, to propose to all the French clergy without any exception, a form of declaration to be subscribed, conceived in these terms: '*I the undersigned profess* '*and declare, that I am subject to the* '*Sovereign Pontiff Pope Pius the* '*Seventh, as the Head of the Church,* '*and that I hold Communion with all* '*those, as Members of the Church, who* '*are joined in communion with the* '*same Pius the Seventh.*'—But with grief you acquaint us, that while about seventy of the aforesaid clergymen have subscribed the proposed formulary purely and simply, a far greater number of them have refused their subscription, to whom you judged it proper to forbid the administration of the sacraments and the celebration of mass in your Vicariate, of whom some nevertheless, despising your Interdict, are not intimidated from offering up the most Holy Sacrifice in private. These representations being made, you desire to have our judgment respecting that form of declaration, conceiving, that, if it be once sanctioned by our authority, the consequence will be, that dissensions and scandals will be removed, and, to

use your own words, that the question will be decided.

"Having maturely and diligently considered this whole business, the form of declaration above recited, and which has been already approved of by the Congregation for the Propagation of the Faith, we also approve of; nor can we refrain from highly extolling your prudence, who, offering it indiscriminately to be signed by all the French clergy, have, without any reference to particular facts or persons, proposed to them a principle and rule of Catholic communion, from which rule and principle no one can dissent, unless he be willing to be accounted a schismatic.

"But as to those who have refused to sign it, absolutely or without adding exceptions and explications of their own, them you have justly interdicted from exercising the functions of the sacred ministry. We are willing to hope, that, acknowledging their error, they will in future adopt wiser counsels, and that they may be more easily induced to do so, we signify to you, that it is also the determination of our mind, that all and every one of the French clergy residing in England shall subscribe to that form of declaration, purely, simply, and sincerely, without adding or retrenching a single word. To you, therefore, it will belong, to communicate to those, who have not hitherto obeyed your just injunctions, this our letter and our commands, which regard each of them, and by paternal exhortations and salutary admonitions to bring them over to submit with filial docility and obedience to the Prince of the Apostles, who commands them in the person of our lowliness. But if, contrary to all our hope and expectation, they refuse such submission, let them see how heinous is the guilt they contract; since as St. Thomas teaches —*Those who will not be subject to the Sovereign Pontiff, and who refuse to communicate with members of the church who are in subjection to him, are called schismatics.*—In the mean time, to you, with a special assurance of our charity and benevolence towards you, and to all the faithful committed to your care, we most affectionately impart our apostolical benediction.

"Given at Rome, at St. Mary Major, the 16th day of September, 1818.

The 19th year of our Pontificate.

(Signed)

PIUS PP. VII."

"*To our Venerable Brother,* WILLIAM *Bishop of Halia, Vicar Apostolic of the London District, London.*"

Obituary.

MR. JOHN MARSHMAN.

MR. JOHN MARSHMAN departed this life, August 13, 1818, aged seventy-eight years. He was a member of the Baptist church at Westbury Leigh, Wiltshire, where he resided. He was a credit to his religious profession nearly sixty years, and was considered by all who knew him to be a man of strict integrity and uprightness. Amongst the blessings which heaven bestowed upon him, one was, his being the father of Dr. Marshman, of Serampore;—a circumstance to which he often referred in conversation, with peculiar emotions of gratitude to God. He was interred in the same grave in which his beloved wife was buried about a year before, in the burial-ground

belonging to the Baptist church at Chapmanslade, to which he removed his communion a few years before his death. His funeral sermon was preached by Mr. William Clift, the pastor of the church of which he was a member.

THOMAS GOUGH.

Westbury Leigh.

MR. THOMAS ALLEN.

MR. THOMAS ALLEN, of Kimbolton, in the County of Huntingdon, departed this life September 11, 1818, in the forty-sixth year of his age. He has left a widow and eight children to lament their loss: may it be their happiness to partake of the faith, and other Christian graces, of him whose death they have so much cause to lament!

Mr. Allen commenced his religious career at an early period of life, and through rich, distinguishing, and efficacious grace, was enabled to hold out unto the end, though not without some variations as to vigour and spirituality of mind. The life of our deceased friend, taken as a whole, accorded with the apostle's maxim, that through much tribulation we must enter the kingdom. He served an apprenticeship at Risely, a village in Bedfordshire, when he occasionally attended the ministry of the Rev. Wm. Dickens, of Keysoe, and other ministers in the neighbourhood, under whose preaching his conscience was awakened, and his fears and inquiries were excited; but whether he became a decided character during that period, the writer of these lines is not able to say. After the expiration of his apprenticeship, he returned to his father, who resided at Higham-Ferrers, in Northamptonshire. Here he became acquainted with a circle of friends, who possessed and defended those views which perhaps are not improperly styled Pseudo-Calvinistic. Into those views he drank rather deeply, and laboured with all his might to propagate them in every direction: soon after which he joined a church in Northamptonshire, by whom, it is said, he was for a season much esteemed; but being a young man of a strong mind and much reading, he soon began to entertain doubts as to the propriety of his former views, and to ascertain the bad effects they were calculated to produce on moral conduct. His change of views was soon perceived by his friends, and his orthodoxy called in question, which led to frequent disputes on religious subjects, and ultimately to a separation from the church of which he had been an esteemed member. It is not the design of the writer to impute blame to either party; he charitably hopes both were sincere, and feels persuaded that to our own Master all of us must stand or fall.

At this time, Mr. Allen felt a strong desire to sit under a different ministry from that to which he had formerly given a decided preference: accordingly he frequently attended the ministry of the Rev. Andrew Fuller, of Kettering. After he had attended at Kettering for some time, Providence removed him to Bedford, where he enjoyed the ministry of the Rev. S. Hillyard. Under his preaching his mind became increasingly enlightened into the truth, as it is in Jesus; which, through the Divine blessing, produced many happy effects upon the subsequent part of his life, and smoothed the bed of death. About the year 1800, a situation being vacant in Mr. Allen's line of business at Kimbolton, he made application and obtained it: about the second or third Sabbath after which, he came to hear at Spaldwick, and in a short time became a constant hearer in that place. On April 5, 1801, he gave in his experience, and was received as a member of the church, in a short time after which he became a deacon, which office he held till the great Head of the church called him home.

For many years, after Mr. Allen joined the church of Christ at Spaldwick, his attendance on Lord's-days, at church-meetings, and other occasions, was regular; and by his spiritual conversation, faithful ad-

monition, affectionate counsel, and fervent prayers, many were greatly profited. These were seasons, it is presumed, which some will remember with sensations of pleasure till time with them shall be no more. But our friends, our mercies, and our helps by the way, are temporary. They

> "Are but short favours borrow'd now,
> To be repaid anon;"

and therefore should be diligently improved while we have them.

During the last five or six years of our friend's mortal existence, his growing infirmities, connected with a numerous family, deprived his Spaldwick friends of a large portion of his company and counsel. It was not, however, till his pastor paid him a visit, on the 22d of July, 1818, that he entertained any serious thoughts that the departure of his friend was so near at hand as the event proved. This was considered as a pastoral visit of some importance; several questions, such as the nature of the case seemed to demand, were put, to which the most satisfactory answers were given; from which it appeared, that his mind, though not in a rapturous and elevated, was yet in a tranquil and serene state; whilst a deep sense of moral depravity, a clear view of the extent of human obligation, and consequent convictions of his many defects, prevented those exultations which some have expressed. His faith in the abundant mercy of God, through a Mediator, towards the vilest of sinners, supported his hope, and with this agreed his subsequent experience, some intervals excepted, in which the enemy was permitted to harass him: but these intervals were neither numerous nor lasting. The last words the writer heard him utter were as follows. Referring to the righteous, he said, "If eternal life be their reward, I shall possess it;" and added, "It is all of grace." In his last illness, in particular, religion produced in him its legitimate and desired effects; he was moulded into the meekness and gentleness of a lamb. It was natural in Mr. Allen, during the greater part of his life, to be stern, and not unfrequently a little too severe; by means of which he sometimes wounded those he loved. Of this, no one was more sensible than himself, and often he acknowledged and bitterly lamented it. But as he drew towards the close of life, every thing pertaining to the disposition of the lion seemed to forsake him, and the harmlessness of the lamb took the place of it: his looks and expressions sufficiently proved the softness and tenderness of his heart.

About two hours previous to his departure, he calmly called his wife to his bed-side, and expressed his desire that she would not leave him till he breathed his last; and even then not to take a hasty flight from the affecting scene. His wife having obeyed the call of her dying husband, expressed her wish, that in his last moments, if he should be deprived of speech, and his mind remained in a tranquil and happy state, he would give her a token of it by holding up his hand: and, accordingly, he gave the peaceful sign as his ransomed spirit was departing.

On the following sabbath, the mournful Providence was improved at Spaldwick, from a passage selected for the occasion by the deceased, to a very numerous and deeply-affected audience: and on the evening of the same day, by the Rev. Mr. Hemming, from Romans v. 1, 2; which text had been chosen by the deceased.

Reader, may you and the writer of these lines, live and die under the influence of that grace which renewed, sanctified, and supported the subject of this brief memoir; that our last end may be peace, and our song in a future state of existence, "Glory to God in the highest!"

Spaldwick. J. M.

RECENT DEATH.

REV. WILLIAM BROWN.

DIED, Dec. 16, 1818, after a few days' illness, the Rev. W. Brown, of Keysoe. We hope to give some account of him in a future Number.

Review.

The Baptists justified: By Jeremy Taylor, D.D. *late Lord Bishop of Down and Connor. With an Introduction and Notes by W. Anderson. 4s. 6d.* Pp. 119.

It must have been noticed by attentive observers, that our Pædobaptist brethren have lately agitated the subject of baptism with greater ardour than for many years past. This would be very well, provided a Christian spirit, and a sincere desire to find out the truth, were to be maintained during the investigation, and a spirit of moderation and brotherly affection were to be preserved in case of supposed victory. We do not deprecate controversy, being persuaded that the cause of truth will ultimately prevail. It is our duty to listen to the arguments of our brethren; and we hope that whenever truth shall appear to be on their side, as we have no interest, so we shall have no inclination to continue on the contrary side. In the mean time we consider it to be our duty to repel, in every fair, lawful, and Christian way, the attacks which are made upon us. This sense of duty, we presume, has led Mr. Anderson to publish a new edition of the above work.

While so much obloquy has been thrown on our principles and practice by persons of different persuasions, it is no wonder if we are gratified by having been defended by so learned, eloquent, and excellent a person as Dr. Jeremy Taylor. This prelate, disliking the persecuting principles which prevailed in his age, wrote a book entitled "The Liberty of Prophesying," in which he asserts the right of every man to worship God according to the dictates of his conscience. One chapter of this book is devoted to the vindication of the Baptists. He exhibits the arguments by which they justify their refusal of baptism to infants, and declares, that "men have disputed against them with so much *confidence* and *weakness*, that they have been encouraged in their error, more by the accidental advantages which have been given them, than by the truth of their cause." He adds, "I think there is so much to be pretended against that which I believe to be truth," (meaning pædobaptism,) "that there is much more *truth than evidence** on our side." What a concession! Is truth then to be discovered without evidence, or in any other way than by means of evidence? If superior evidence is acknowledged to be on the side of the Baptists, what should induce an upright person to embrace the contrary sentiments?

The Bishop confines his apology for the Baptists to the refusal of baptism to infants. For the practice of immersion he thought no apology necessary, immersion being enjoined in the rubric of his own church, and indeed rendered indispensable, except where it would be attended with danger. Respecting the mode of baptism, therefore, we have the majority of the nation professedly on our side. Nor is this the case merely as it respects the rubric of the Anglican church: the most celebrated and learned Pædobaptists have not denied that immersion is baptism, but have wished us to admit that sprinkling may be baptism too. But if only the greater probability were on the side of immersion, why should we be called upon to sacrifice the greater probability to the less? Let us hear what Bishop Butler says upon this subject: "If," says he, "the result of examination be, that there appears

* Of these two things—the existence of truth, and the want of evidence—the former appears to come from him as a matter of necessity; for he was an English bishop, and lived in persecuting times: the latter flows from conviction. Without the former he could not have obtained an Imprimatur: the latter was almost enough to prevent it.

upon the whole any the *lowest* presumption on one side, and *none* on the other; or a *greater* presumption on one side, though in the lowest degree greater; this determines the question even in matters of speculation; and in matters of practice will lay us under an absolute and formal obligation, in point of prudence and of interest, to act upon that presumption or low probability." Analogy, p. 4. Should any persons doubt whether there is a greater presumption in favour of immersion, we wish them to read Mr. Anderson's Introduction. Nay, so strong is the presumption in its favour, that even the Editor of Calmet's Dictionary is compelled by the force of historical evidence to say, "On the subject of Baptism, I am a friend to Immersion." See Facts and Evidences, 2d edit. p. 14. And again, "I believe that immersion was practised at John's baptism." p. 22. He supposes that the persons who were baptized, first immersed, bathed, or washed all over very carefully, either themselves or others; and that this denoted a death unto sin (idolatry, &c.): and that after this, water was poured upon them to denote newness of life. See pages 41—46. But that in process of time "the population of the countries had embraced the faith of Christ so very generally, that converts from heathenism becoming unusual, the rite *proper to them* gradually lost its application; and thus, *the death unto sin* (idolatry, &c.) NO LONGER POSSESSING ANY REFERENCE TO INFANTS BORN OF CHRISTIAN PARENTS,—its ritual representative, immersion, declined into oblivion; while *pouring*, as the sign of newness of life, or consecration to the Trinity, was continued; such consecration being the intention of parents on behalf of their infants." p. 46. Such an hypothesis as this, and such a method of opposing the necessity of immersion, do not in our opinion require an answer. The mere stating of them is amply sufficient. And yet this is the writer who triumphs because his letters addressed to us have not been inserted in our work. The truth is;—we are willing at any time to enter into *an humble investigation of truth* in company with *a serious and candid Inquirer;* but we think that no good can accrue to either party from commencing a contest with one who is evidently a person of a contrary spirit.

The publication of "Facts and Evidences" by the author of Calmet's Dictionary, forms a new era in the history of the Greek language, and in the mode of defending the baptism of infants. It had always been asserted by lexicographers, and supposed by commentators, that the two Greek words *oikos* and *oikia* were perfectly synonymous. But this learned writer has discovered that their meaning is very different; and that it was the *oikos* only that were baptized, and not the *oikia.*

Although what the editor of Calmet says upon this subject is called by the Editors of the Evangelical Magazine, "the best argument they have met with—irrefragable—direct—long overlooked—yet simple, and conclusive," we have no doubt but the readers of Mr. Anderson's publication will deem this argument in favour of infant baptism as weak and inconclusive as his arguments in support of sprinkling.

"Οἶκος and οἰκία," this writer pretends, "far from being synonymous, are essentially different, both in their primary and secondary significations. The former properly signifies a dwelling-house, separate from out-houses; the latter a dwelling-house, with out-houses. Metaphorically, the former denotes what is contained in a dwelling-house, namely, a family exclusive of servants; the latter, a family with servants.*—That these distinctions exist only in the imagination of this fanciful writer, the following considerations will, perhaps, evince.

"Both terms denote a house, in the usual sense of that word;† and, accordingly, are indiscriminately employed in the Septuagint to render בַּיִת. Genesis xix. 3. *They went into his* (οἶκον) HOUSE; v. 4. *The men compassed the* (οἰκίαν) HOUSE. Jeremiah xxix. 5. *Build ye*

* Letter iii. p. 4—7.

† Vide Stephanum, Scapulam, Hedericum, Schleusnerum, aliosque Lexicographos, sub vocibus.

(οἴκους) HOUSES; v. 28. *Build ye* (οἰκίας) HOUSES. Genesis xxxix. 8. *In his* (ὀίκῳ) HOUSE; v. 9. *In this* (οἰκία) HOUSE. v. 11. *Joseph went into the* (οἰκίαν) HOUSE; v. 16. *His Lord came* (εἰς τόν οἶκον) *home.*

"Aware that, if no difference subsists in the primitive meaning of οἶκος and οἰκία, his argument is inconclusive, the editor of Calmet has, in his fourth pamphlet,* employed all his learning and ingenuity to establish a distinction. He thinks it decisive that the words are of different genders; ignorant, I presume, of that which every schoolboy ought to know, that in Greek, as well as in Latin, the same substantive is sometimes of different genders. Having learnt from Hesychius that οἶκος sometimes signifies part of a house, he enlarges on this circumstance with peculiar complacency, and intimates a suspicion that οἶκος, denoting a division of a house, is of more frequent occurrence than critics have remarked. To supply their omissions, he adds, 'The labyrinth of Egypt (Herod. lib. i. cap. 148.) is an instance in point.' On turning to the section referred to in Herodotus, I found not a syllable of the labyrinth; and in the passage† in which the historian describes that structure, I could not discover οἶκος. The divisions of it are called οἰκηματα, not οἶκοι. If the editor of Calmet had not been as inattentive to what he has transcribed into his own pages, as he appears to be ignorant of Herodotus, he would have perceived the weakness of concluding that because οἶκος signifies, at times, part of οἰκία, the terms cannot be interchangeable. He has quoted a passage from Biel, in which the term οἶκος is applied to the temple, and to the apartments belonging to it. The whole of the temple is called οἶκος θεου; while the same term is applied to the parts of it styled the holy and most holy places, as well as to the rooms in it occupied by the priests. Examples of all these applications of οἶκος occur, 1 Kings. vi. 1, 2, 26; 2 Paralip. cap. iii. v. 5, 8; Jeremiah xxxv. 4. If a part, and the whole, though not the same, may be called by the same name; that they are denominated by two terms, proves not that those terms are essentially different in signification. It could hardly be expected that this writer should know that οἰκία, as well as οἶκος, denotes part of a house. 'Οἰκία,' says the learned and accurate Schleusner, 'sometimes signifies, by a metonymy, part of a house; for example, a parlour or dining-room. John xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τῶν μύρου; The odour of the ointment spread through all the parlour.'* To this I will add another example. Matthew v. 15. λύχνος λάμπει πᾶσι τοῖς ἐν τῇ οἰκία, the candle gives light to all that are in the room. 'Οἶκος,' our author observes, 'describes the meanest shelter possible, a bird's nest, a tent; οἰκία implies spacious premises, a gentleman's seat; premises extensive, spacious, wide, large, broad.—With all these distinctions, am I,' he asks, 'to be persuaded that these terms are interchangeable, in their proper acceptation?'† Of what this writer may be persuaded, it would be vain to conjecture; but of his knowledge of the terms in question, the following particulars will enable the reader to form a just estimate.

"Οἰκία, equally with οἶκος, is applied to the slightest structure; and οἶκος, not less than οἰκία, to the most ample residence. Having referred to a passage in which οἶκος means a bird's nest, the editor of Calmet quotes a line from Lucretius, in which domus has the same signification; and adds, 'This will remind the reader of the Psalmist's expression, *the sparrow hath found a house;* and again, *as for the stork, the fir-trees are her house.*'‡ The reader of the Septuagint will remember that in both these passages οἰκία, not οἶκος, is the term used. Οἰκία, which our author so learnedly maintains implies capacious premises, is applied to that 'extensive, spacious, wide, large, broad' structure the human body. *The earthly house* (οἰκία) *of this tabernacle.*§ In the sense of tent it also occurs. Jacob dwelt in a tent (οἰκίαν).‖

"While οἰκία denotes structures of the smallest dimensions, as a bird's nest,

* P. 24—31. † Lib. ii. s. 148.

* Οἰκία interdum per metonymiam partem domûs notat, v. g. cænaculum triclinium. John xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ τῆς οσμῆς τῶν μύρου, et hujus unguenti odor totum cænaculum penetravit. Lexicon in N. T. sub voce.

† Letters iv. v. and vi. p. 27.

‡ Ps. lxxxiv. 3. civ. 17.

§ 2 Cor. v. 1. ‖ Gen. xxv. 27.

the human body, a tent, οἶκος often designates the largest mansions. In the sense of palace, it is very common; ἐν τοῖς οἴκοις των βασιλέων, in kings' palaces; ἐχῖνοι ἐν τοῖς οἴκοις ἀντων, dragons in their palaces.* It likewise denotes heaven, the habitation of the Supreme Being; ὅτ ές Διος οἶκον ἐλαύνεις, 'When thou drivest to the residence of Jupiter.'† Οὐρανον ουκ εμεγηραν εχειν επιδαισιον οἶκον, 'They envied thee not the possession of heaven, a house fit for feasting.'‡

"The unhesitating ignorance, which this writer has discovered, in attempting to settle the primary meaning of the terms in question, is, if possible, still more obvious in what he delivers respecting their secondary signification. From denoting a house, both words are used to signify what it contains, namely, a family. That οἶκος has this sense, the editor of Calmet maintains; but contends that οἰκία, besides the family, denotes also the slaves and attendants.§ Though this is frequently affirmed, with the utmost confidence, by this gentleman, the following passages will show that it is a palpable mistake, and place it beyond a doubt that οἰκία means family, exclusive of domestics or slaves. ἐπὶ την τυραννικὴν οἰκίαν, *against the royal family*:‖ οἰκίης οὐ φλαυροτέρης, *of a family not inferior*:¶ οἰκίης μὲν ἔοντα αγαθῆς, *being of a respectable family*:** τὴν οἰκίαν ἐξαφανίσαντα τὴν αχαβον, *having exterminated the family of Ahab*:†† ἀντῳ καὶ τὰ περὶ τὴν οἰκίαν εστασιάσθη, *the affairs of his family were involved in confusion*: τεταραγμένην ἀντῳ τὴν οἰκίαν καταλαμβάνει, *he finds his family in confusion*:‡‡ πρὄυβαινε δὲ αὲ τὰ κατα τὴν στάσιν τῆς οἰκίας, *the dissensions of his family always increased*:* πᾶσα ἡ οἰκία ἡ πατρικὴ, *all his father's house*: ἐγὼ διαθρέφω ὑμᾶς καὶ τας οἰκίας ὑμῶν, *I will nourish you and your little ones*;† τῆς πατρικῆς οἰκίας ἀυτου ἄρχοντες ἐικοσιδυο, *of his father's house twenty and two captains*;‡ πᾶσαν τὴν οἰκίαν ραχαβειν, *the whole house of the Rechabites*.§ The three subsequent examples are added, because, though it may be doubted, whether they are to be understood of families, having been interpreted by the editor of Calmet in that sense, he must allow them to be conclusive. ἐνφρανθήση ἐν πᾶσι τοῖς ἀγαθοῖς οἷς ἔδωκε σοι κύριος ὁ θέος σου, καὶ ἡ οἰκία σου, καὶ ὁ λενίτης, καὶ ὁ προσήλυτος ὁ ἐν σοι; *thou shalt rejoice in all the good which the Lord thy God hath given, thou, thy family, and the Levite, and the stranger that is with thee*.‖ 'The distinction (of a parent from his family) is here preserved also.'¶ τὰς οἰκίας ἀυτῶν προνομεύσουσι. 'Their houses they shall spoil.'** 'Not dwelling-houses, but houses in the sense of families.'†† επoίησαν ἑαυταῖς οἰκίας. 'They made themselves houses.'‡‡ 'Numerous families,'§§ said the editor of Calmet, ignorant, it should seem, of the term employed by the Seventy. Having afterwards discovered that οἰκίας occurred in this passage, as he was not sufficiently ingenuous to confess that, if his interpretation of it were retained, this example entirely subverts the distinction which he had been at such pains to establish, he endeavours to blind his readers. He dexterously shifts the question. The enquiry being, whether οἰκία signifies family exclusive of servants, and an example occurring to which his own interpretation had affixed that sense; he learnedly, to be sure, quotes the versions of the Seventy, Aquila, Symmachus, and Theodotion, and a Greek scholiast on the text. ‖‖‖ For what purpose? To determine which of the translators has given the best version of the original.

"Εἰσερχόμενοι δὲ ἐις την οἰκίαν, ἀσπάσασθε ἀυτήν. 'When ye come into the house, salute it.' πᾶσα οἰκία

* Matt. xi. 8. Isa. xiii. 22.
† Callimachi Hymni in Dianam, l. 138.
‡ Ejusdem Hymni in Jovem, lib. 59.
§ Letter iii. p. 6. Letters iv. v. and vi. p. 3—37.
‖ Demosthenis Olinthica Secunda, p. 95. Oxonii, 1807.
¶ Herodoti, lib. i. 99, p. 58. Oxonii, 1814.
** Ibidem, 107, p. 61.
†† Josephi Antiq. lib. ix. cap. vii. p. 310.
‡‡ Ib. lib. xv. cap. ii. p. 513. Ib. cap. xi. p. 527.

* Ib. lib. xvi. cap. vi. p. 553.
† Gen. i. 8, 21. ‡ 1 Par. xii. 28.
§ Jer. xxxv. 3. ‖ Deut. xxvi. 11.
¶ Letter iii. p. 11. ** Isa. xiii. 16.
†† Letter iii. p. 11. ‡‡ Exod. i. 21.
§§ Letter iii. p. 9.
‖‖‖ Letters iv. v. vi. pp. 37, 38.

μερισθεῖσα καθ' ἑαυτῆς. 'A house divided against itself.'* In a judicious letter, signed Trophimus, which appeared in the Baptist Magazine, December, 1815, p. 500, the two last examples, with the parallel texts in Luke, were adduced as proofs that οἰκία and οἶκος are synonymous. 'I merely ask Trophimus,' says the editor of Calmet, very gravely, 'what there is in the connexion, or in the nature of things, which prevents the term house, in the texts he has adduced, from being taken in its primary, obvious, and ordinary meaning, for a dwelling-house?'† To this person's intellect, it offered no absurdity to suppose that the Great Teacher ordered his disciples to salute a dwelling-house, or that the parts of a building may quarrel with each other.

"It being manifest from the above instances, that οἰκία signifies family, exclusive of attendants; the following examples will show that οἶκος has the sense of family, including domestics. κατέστησεν αὐτον ἐπι τῶν οἴκου. 'He made him overseer over his house.'‡ The steward of Joseph's house is called ὁ ἐπὶ οἴκων, and ὁ ἐπὶ τῆς οἰκίας.§ τοὺς μέλλοντας οἴκους τε καὶ πόλεις οἰκήσειν. 'Those who are to manage families and states.'‖ ἢ πόλεις τε και οἴκους εὖ οἰκοῦσαι.¶ 'By which they might manage well both states and families.' οἱ ἐν οἴκῳ οἰκέται. 'The servants in a family.'** Χαλεπὸν μὲν καὶ ἕνα ἀνθρωπον ἀρχὸν τρέφεσθαι, πολὺ δ' ἔτι χαλεπώτερον οἶκον ὅλον. 'It is difficult to support one man in idleness, much more a whole family.'†† ὁυ δέ γε οἶκος δυναται εὖ δικεῖσθαι πονηροῖς οἰκέταις χρώμενος. 'A family that has bad servants, cannot be well managed.‡‡ The following passage, the learned reader will perceive, determines the question, and shows that the distinction which the editor of Calmet has employed so many pages to establish, was unknown to the most correct and elegant of the Greek writers. ὁυδ' ἀν τον ἑαυτῶν ποτε οἶκον καλῶς τις οἰκήσειν, εἰ μὴ παντὰ μὲν εἰσεται ὧν προσδέεται πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. αλλ' ἐπει ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκίων συνέστηκε χαλεπὸν δὲ ἐστιν ἅμα τοσούτων οἴκων ἐπιμελεῖσθαι; πῶς ὁυχ ἕνα τον του θείου πρωτον ἐπειρασθῆς αὐξῆσαι. 'No person can manage his own family well, unless he knows all its wants, and supplies them by care and diligence. But since a state consists of more than ten thousand families, and it is difficult at once to take care of so many families, why do you not first endeavour to improve your uncle's family alone?'*

" 'I willingly hazard,' says this accurate and modest writer, 'the utmost severity of censure, when I affirm that the unquestionable reference of the term house is to infants.'† The reader will determine the degree of censure incurred by this writer, after he has considered the following examples of οἰκός, in which, it seems to me, there is no allusion to infants. ἐἰσελθε σὺ καὶ πᾶς ὁ οἶκος σου. 'Enter thou and all thy house.‡ ἐις σωτηρίαν του οἴκου. 'To the saving of his house.'§ Gadates the Eunuch, who, it should seem, had only a mother, speaks of his whole family (ὁ οἶκος ὅλος.)‖ ὠφελοίην ἀν του θείον οἶκον, ἐί μοι ἐθέλοι πείθεσθαι. 'I would assist my uncle's family if they would obey me.'¶ φοβούμενος τὸν θεόν συν παντὶ τῳ οἴκῳ αὐτοῦ. 'Fearing God with all his house.'**

" In applying the distinction, which, I trust, it has been shown, is purely imaginary, to the object of his letters, the editor of Calmet has presumed largely on the credulity of his readers. Eight families, he says, are recorded in scripture as baptized; and some of them he represents as very numerous.†† In both these particulars our author has taken the liberty to add to the record, in order to support a lame argument. That Aristobulus and Narcissus were Christians remains to be shown. 'It is true,' says this writer, 'the word οἶκος, family, does not occur in these two last

* Matt. x. 12. xii. 25.
† Letters iv. v. vi. p. 21.
‡ Gen. xxxix. 4, 5. § Gen. xliii. 16, 19.
‖ Xenophontis Memor. lib. i. cap. 1. 37.
¶ Ib. cap. 3. 64.
** Ejusdem Cyropædia, lib. i. p. 58. Londini, 1773.
†† Ib. p. 61. ‡‡ Ib. p. 103.

* Memorab. lib. iii. cap. 6. 5.
† Letter iii p. 8. ‡ Gen. viii. 1.
§ Heb. xi. 7.
‖ Xenophontis Cyropædia, lib. iv. p. 193.
¶ Ejusdem Memor. lib. iii. cap. vi.
** Acts x. 2. †† Letter ii. p. 36, 52.

instances; yet the phrase evidently implies the family, and all translators have so rendered it."* Neither of these assertions is true; while they prove, either the ignorance or disingenuousness of the author. τους των αριστοβουλου, and τους εκ των ναρκισσου, are elliptical phrases, and the term to be supplied is either οικειων or οικετων, which both signify domestics. So far from all translators having rendered the phrase in this writer's sense of the word house, none of the few with whom I am acquainted has given it that signification. Even in the common version, the term supplied is household, which the editor of Calmet explains to mean attendants, and distinguishes it from family.† With the common version in this sense agree Erasmus, Luther, Drusius, Hammond, Doddridge, Macknight, and others. It is not said, that either the family of Cornelius, or of the Philippian jailor was baptized. If because the family of the former feared God, it is inferred that they were baptized, along with his kinsmen and near friends, when the apostle Peter had instructed them in Christianity, on the same ground it may be concluded that none of them were infants. As Paul preached πασι εν οικια, to all in the house of the jailor, as οι αυτου παντες, all his were baptized, and as he rejoiced πανοικι with all his house, it is probable that none of his infants, if he had any, and all his attendants and slaves were baptized. To call the family of Cornelius or the jailor 'very numerous,' is a trick of the editor of Calmet. It is without authority from scripture. If because the family of Crispus believed, and Paul requested Timothy to salute that of Onesiphorus, it is allowed that they were baptized, these cases will not afford the least support to the baptism of babes. After what has been said, it will not readily be believed that the οικος στεφανα baptized by Paul, and the οικια στεφανα that were the first fruits of Achaia, and addicted to the ministry of the saints, consisted of different persons. The only example, therefore, in scripture, of the baptism of a house, οικος, in which we are not precluded, by the circumstances of the case, from supposing that babes were admitted to that rite, is that of Lydia. If it is remembered that the term οικος is used when children are arrived at years of discretion, when no children exist, when domestics are intended; I shall not be thought presumptuous in affirming that this solitary example, far from being a demonstration, forms not a probability that babes were baptized in the apostolic age."

We should not have taken up so many columns of our work with the copy of an answer to such a writer as the Editor of Calmet's Dictionary, had it not been for the homage which has been paid him by the Editors of the Evangelical Magazine in several of their numbers. For our parts, we think such a person no honour to any cause that he may espouse. His arrogance, his contemptuous behaviour to his opponents, the epithets which he gives to them, and his self-gratulation, constantly remind us of the behaviour and language of another celebrated champion, who said, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field:"—at the same time that we wonder what company he has been in the habit of associating with, to render such language as the following capable of being put by him into the mouth of one of his imaginary characters;—"The Jews!—*el Jehudi!*—that asinine race which wandered forty years in the wilderness, under the guidance of Moses, and have been wandering ever since, without a guide!... the JE-HEWS!!!" Reader, this is an exact and faithful copy of every letter, and every mark; for which see his Fourth Letter, &c. p. 17.

What also shall we say to his unfaithfulness, in quoting articles which are not to be found; and to his entering the votes for the other candidate into his own list? We give him our full and most cordial consent to do these things in his FRAGMENTS; for it matters not whether quotations relating to Frivolities are correct or incorrect;—but in things about which different denominations of Christians are at issue, such a procedure cannot be allowed.

After recommending Mr. Anderson's book to the consideration of our readers, we shall exhort serious

* Letter iii. p. 35.

† Letters iv. v. vi. p. 37.

Christians of both denominations to seek after truth, and not after victory; to be Investigators, rather than Controversialists; to love each other for their common Christianity; and not to suffer that love to be in the very smallest degree diminished by their Pædobaptism, or their Antipædobaptism. We cannot blame them for now and then triumphing over the arrogant and the scornful, of either denomination; but we entreat them, instead of triumphing over each other, rather to help up the fallen, and to endeavour to place them again on their feet,—and to assist, rather than to oppose one another, in their inquiry after truth. The arrogant merit castigation; but the humble inquirer should not be triumphed over, even though for a while subdued: it is possible that he may rise again, when he better understands the controversy.—Let them also remember how liable men of the greatest talents are to be mistaken. We cannot sufficiently recommend to their constant consideration the following quotation from the excellent Dr. Doddridge's Dissertation upon Sir Isaac Newton's Scheme for settling the Chronology of our Lord's Ministry.

"I shall conclude this Dissertation," says Dr. Doddridge, "with one reflection, which may perhaps be of some use to those who have but little relish for the niceties of this inquiry. I mean, that when we find this great Master, and I had almost said, (so far as the title can be applied to a mortal man,) this great Father of reason, falling into such obvious mistakes as I have been obliged here to point out, it tends to give a humbling idea of the imperfections of the human mind in its present state. And consequently we may learn from it two of the most important lessons that can be imagined in social life;—a caution lest we assert our own opinions with too dogmatical an air; and a care to avoid such petulancy in censuring the mistakes of others, as if we thought none but the weakest and most contemptible of mankind were capable of being misled by the specious appearances of some inconclusive arguments. And I will venture to say, that if Sir Isaac Newton's error in the order of the harmony teach us this candour, it will be a much greater benefit to us, than if he had placed every circumstance relating to it beyond all possibility of farther dispute."

The King; or, Faint Sketches for a true Portrait of the venerable Sovereign of the British Empire. A Lecture on the Anniversary of his Majesty's Coronation. By the Rev. C. E. De Coetlogon. A. M. Rector of Godstone, Surry; with a Portrait of his Majesty. 114 Pages, 8vo. sewed, 5s. 1818.

This is a very animated as well as just panegyric on our beloved Sovereign, who, after the exercise of numerous virtues, and the display of many amiable and excellent qualities, during a long reign, now "half in heaven, and separated from the taint of all earthly communion, lives in the deep retirement of his palace, solitary, sequestered, silent —*but not forgotten.*"

The venerable author is so much carried away with his subject, that he seems to have laid aside for a while the torpidity of age, and to be inspired with all the sprightliness of youth. He does not confine himself to any one particular topic, but ranges through the whole circle of religion and morality, flying like the bee from flower to flower, but continually returning to the sovereign of the forest, which preserves evident signs of its former majesty and glory, even in ruins.

Though pleased with accompanying him in his flight, our limits will not permit us to indulge our readers with the same pleasure. We shall, therefore, conclude with a few extracts.

The first of these shall be, a quotation made by the author from a work written before that calamity which now conceals our sovereign from our view.

"While all around him was vacillating, and Europe was sinking fast into the vortex; while a vain and visionary philosophy was divorcing man from his Maker, and writing her decrees with the blood of her votaries; Great Britain's

King, armed with intrepid moderation and steady purpose, pursued his right honest course, through good and evil report; rose early, *visited first the house of God*, and, after the regular dispatch of business, divided the day between manly amusements, frugal repasts, and pure, peaceable, and domestic delights. Old, and infirm, and bereaved of sight, he yet preserved a heart unchanged, a moral courage unsubdued. Still, his duty to his people came next to that which belonged to his Maker and his Saviour: still, his family felt his tender care, and yielded him his usual solace. —All that heretofore troubled his public or private thoughts, he has at length survived. An anticipation of felicity, no longer to be disturbed, is said to hold him in a quiet and heavenly abstraction. An exemption from pain and sickness rewards the temperance of his early years. The storms are past, and his character, like a Pharos, through the melancholy space that divides him from his people, illumines that distant shore, where the tempest-driven may hope, at last, to be anchored in peace." p. 97.

"I am assured by an authority I must not dispute, that, in happier years than those which are now closing his Majesty's valuable life, *he never retired to rest without having the Bible within his reach.*" Ibid.

"On the publication of Dr. Leland's View of Deistical Writers, the King, then Prince of Wales, purchased a number of copies of that work, to the amount of 100*l.* in value, merely for the purpose of distribution among his personal friends." p. 100.

"A religious friend of the Editor of the Christian Guardian, asked a gentleman, who was in the habit of close and official attendance on the Princess Amelia during her whole illness, of what nature were the interviews and conversations held between her and his Majesty. He replied, 'They are of the most interesting kind.' Our friend inquired, 'Are they of a religious tendency?'—'Yes,' said the gentleman, 'decidedly so; and the religion is exactly of that sort which you, as a serious Christian, would approve of. His Majesty speaks to his daughter of the only hope of a sinner being in the blood and righteousness of Jesus Christ. He examines her as to the integrity and strength of that hope in her own soul. The Princess listens with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner. If you were present at one of these interviews, you would acknowledge with joy, that the *gospel* is preached in a palace, and that under highly affecting circumstances. Nothing,' added he, 'can be more striking than the sight of the King, aged and nearly blind, bending over the couch on which the Princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both, than the highest privileges and most magnificent pomps of royalty." p. 102.

"In the interview with which his Majesty favoured Dr. Beattie, he asked him what he thought of his new acquaintance, Lord Dartmouth. He said, there was something in his air and manner, which he thought not only agreeable, but enchanting, and that he seemed to him to be one of the best of men; a sentiment in which both their Majesties heartily joined. 'They say, that Lord Dartmouth is an enthusiast,' said the King; 'but surely, he says nothing on the subject of religion, but what every Christian may and ought to say.'" p. 107.

"The sermons of that profoundly learned divine, Dr. Barrow, of whom the witty Charles the Second used to say, that he was an inexhaustible preacher, constituted the favourite theological work of our excellent Sovereign, who made it a rule to read a portion of them regularly in his family every Sunday evening. Sometimes his Majesty would, with a pencil, mark the divisions of the sermons which he intended to read; and thus the entire collection, with a little variation, lasted the year round." Ibid.

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Foreign and Domestic Intelligence.

THE following interesting Account of the Moravian Missions having been sent us when this Number was almost completed, our desire to serve our Moravian brethren has induced us rather to add four pages to our usual quantity, than to omit an opportunity of expressing the high opinion which we entertain of their Christian zeal, and of the importance of their labours.

MORAVIAN MISSIONS.

THE UNITED BRETHREN, commonly called MORAVIANS, are comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being Christianized. Wherever the Brethren have preached the gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received, those savages have become new creatures, not only in heart and in conduct, but in personal appearance and *intellect*. The commendation due to the Moravians on these accounts, has been liberally awarded to the Brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots;* but by the governments of the colonies where their missionaries have been stationed, who have borne the most favourable testimony, to the benign influence of their labours, upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Sclavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but resolutely retained the Bible in their own hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission. Many were punished with death; more with the spoiling of their goods; and multitudes with imprisonment and exile. In their sufferings, were literally exemplified the declarations of the apostles concerning the ancient worthies:—"They had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment;—they were stoned, were tempted, were slain with the sword:—being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Among those confessors and martyrs, in the fourteenth century appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued

* Barrow's Travels in Southern Africa, Volume I. pages 308, 372.—Lichtenstein's Travels in the same Country.—Printed Evidence, taken before the Privy Council on the Abolition of the Slave Trade in 1789.—Bryan Edwards' History of the British West Indies, &c. &c.

after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them at the diet in 1468, and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church; and their first bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished in deep dungeons, and others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the daytime, they kindled their fires only at night, round which they spent their hours in reading the scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly-invented art of printing for the publication of *the Bible in a living tongue*, and *three editions of the Bohemian scriptures were issued by them before the Reformation.*

When Luther, Melancthon, Bucer, and Calvin, at length arose to testify, more *successfully* than *they* had been able to do, against the errors and usurpations of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal tenets, their church discipline, and the records of their affairs; and from each, in return, they received assurances of cordial approbation, and the kindest encouragement. But as the Reformation did not penetrate into the recesses of Bohemia, they had to suffer renewed and aggravated persecutions; till towards the close of the seventeenth century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and in lonely caverns; a few only daring to assemble in one place and at one time. Previous to this dispersion, their Bishop, Amos Comenius, one of the distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) *to the Church of England*, bequeathing to it the memorials of his people, in the following affecting terms:—"If, by the grace of God, there hath been found in us, (as wise and godly men have sometimes thought,) any thing true, any thing honest, any thing just, any thing pure, any thing lovely and of good report; if any virtue and any praise; care must be taken that it may not die with us, when we die; and at least that the very foundation of our church be not buried under its present ruins, so that generations to come may not know where to look for them: and indeed this care is taken, and provision is made on this behalf, by this our trust committed to your hands." Sixty years after this period, the church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses; and a Bill exempting them from taking oaths and bearing arms, was passed, with the unanimous consent of the Bishops; indeed all opposition to it was abandoned after the final investigation of their claims, and they were fully acknowledged by the British Legislature to be "an ancient Protestant episcopal church, which had been countenanced and relieved by the Kings

of England, his Majesty's predecessors."* The Brethren have now several congregations in England, Scotland, and Ireland; but their numbers are every where small, and their means of supporting the work of enlightening the heathen very slender. If it could be ascertained *how much* they have done, and with how *little means*, the world might be held in wonder and admiration; but they themselves would say, "This is the Lord's doing, and it is marvellous in our eyes." Yet even of the little which has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons;—when they had only just found rest from suffering themselves, and were beginning to build a church and habitations, where there had previously been a desert; the missionary spirit was sent down with such constraining influence, that in the short period of eight or nine years, they had sent missionaries to Greenland, to the Indians of North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to the Nicobar Islands, to Persia, and to Egypt. In 1732, pitying the misery of the negroes in the West Indies, two Brethren sailed to the Danish island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have an opportunity of teaching the poor Africans, the way of deliverance from the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully endured for many years, during which they had "to eat their bread in the sweat of their brow;" and to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies, (Danish and British,) there are now more than 23,000 negroes joined to the Brethren's congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland, in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. *Now*, the principal part of the population of Greenland is become Christian; the state of society is wonderfully changed; and instruction, through the medium of Danish, as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some Brethren went among the Indians in North America. Their labours, their trials, their sufferings, and their success, were extraordinary, even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths. On one occasion, 96 men, women, and children, being treacherously made prisoners by white banditti, were scalped and tomahawked in cold blood, and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, *eleven missionaries*, male and female, were burnt alive in their dwellings;

* See the Journals of the House of Commons, Vol. 25, and Acts 20, Geo. II. cap. 44 and 22. Geo. II. cap. 30, passed in 1747 and 1748.—See also Congratulatory Letter from Archbishop Potter to one of their Bishops, upon his consecration; written in Latin, (with a Translation,) in Crantz's History of the Brethren, Preface.

or massacred, and thrown back into the flames in attempting to escape, by a troop of Indians in the French service. In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground by the American army under General Harrison. A missionary and his wife accompanied the Christian Indians on their flight, who endured for more than two years the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In 1737, G. Schmidt settled in South Africa, built himself a hut, and cleared a piece of ground near Sergeants' river. Finding it impossible to learn the Hottentot language, he set resolutely on the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he returned to Europe to obtain assistance, and procure powers from the Dutch government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death. He was wont to consecrate a part of every day to secret intercession with the Lord in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a little while, expecting his return, they were in the sequel lost among their countrymen: and during 50 years, according to human apprehension, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with G. Schmidt, with the permission of the Dutch government. They found the spot which he had cultivated; the ruins of his hut were yet visible; but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavians' Kloof (Baboons' Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours:—an aged blind woman, being traced out, produced a Dutch Testament, which he had given her on leaving Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheep-skins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three Brethren. In that place (since called Gradenthal) there is now a flourishing congregation of Hottentots, and at a considerable distance another (Groenekloof,) which is also greatly prospering. A third settlement has been lately begun under the encouragement of the British government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of the country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself. The Brethren have various missions in other parts of the globe. The following is a table of the whole.

Countries.	When begun.	Settlements.	Missionaries.
Among the Negro Slaves.			
Danish West India Islands.			
St. Thomas	1732	2	33
St. Croix		3	
St. Jan		2	
British West India Islands.			
Jamaica	1754	4	10
Antigua	1756	3	16
	1817	1	
Barbadoes	1765	1	4
St. Kitts	1775	1	4
South America	1738	3	11
Among the Hottentots.			
South Africa	1736	2	27
Near the Cape of Good Hope	re-new'd 1792		
Among the Nat. Indians	1818	1	
North America	1734	2	7
Ditto Coast of Labrador	1764	3	25
Ditto Greenland	1733	3	16
Among the Calmuc Tartars.			
Russian Asia	1765	1	2
	Total	32	155

For many years past the burden of pecuniary expense attending these missions has been more than the Brethren were able to bear; but the successive occupation of their principal settlements as the head-quarters of the hostile armies in 1813, brought them to the verge of ruin. The committee in London for the Relief of the Suffering Germans,* found themselves called upon, in the year 1813, to extend their assistance to the Brethren's settlements, to avert from them the extremity of distress with which they were threatened. It is not therefore surprising that the mission funds should be so reduced as to have been scarcely sufficient to support the families of the missionaries that are maintained by them, and the aged and infirm who have retired from labour, or that the Brethren should be at the present time dependent chiefly upon other communities of Christians for the preservation of the existence of their missions abroad.—Notwithstanding these discouragements, they unobtrusively persevere in simplicity and humility, trusting that He who said to his disciples, "Lo! I am with you always, even to the end of the world," will not leave them destitute of the means of continuing to promote the spiritual and temporal benefit of the various flocks they have been the honoured instruments of gathering from among the heathen, and which have been rescued from the power of darkness, and translated into the kingdom of God's dear Son.

*** It may be proper to inform those of our readers who may feel disposed to assist these deserving "labourers in the vineyard," that Annual Subscriptions and Donations to "The London Association in Aid of the Moravian Missions, (which devotes its funds exclusively to their support,) will be thankfully received by the President, J. W. Warren, Esq. 4, Powis-place, Queen-square; by the Treasurer, J. G. Lockett, Esq. 1, Upper Conway-street, Fitzroy-square; by the Secretaries, the Rev. J. Bull, B.A. Southampton-place, Euston-square, and the Rev. J. Clayton, jun. Shore-place, Hackney; by the Rev. W. Gurney, M.A.; C. S. Hawtrey, M.A.; Daniel Wilson, M.A.; Dr. Nicol; Rowland Hill, M.A.; R. H. Shepherd; Dr. Steinkopff; and Dr. Waugh, London; by the Rev. J. Leifchild, Kensington; and by the following Bankers—Messrs. Morland and Co. Pall-mall; Messrs. Pole, Thornton, and Co. 1, Bartholomew-lane; and Messrs. Stephenson and Co. 69, Lombard-street, London; Messrs. Ricketts, Thorne, and Co. Castle Bank, Bristol; Messrs. Tuffnell and Co. Bladud Bank, Bath; Messrs. Glencross, Hodge, and Co. Plymouth; Messrs. Sparkes and Co. General Bank, Exeter; Messrs. J. and B. Goodeve, Gosport; Messrs. Wigney and Co. Brighton; Messrs. Hurly and Co. Lewes; Messrs. Haydons, Guildford; Messrs. Mansfield and Co. Leicester; Messrs. Smith and Co. Derby; Messrs. Mills, Bawtree, and Co. Colchester; Messrs. Gurney and Co. Norwich, Lynn, and Halesworth; Messrs. Mortlock and Sons, Cambridge; Messrs. Barnards and Green, Bedford; Messrs. Atwoods and Co. Birmingham; Messrs. Parker, Shores, and Co. Sheffield; Messrs. Smith, Ellison, and Co. Lincoln; Messrs. Smiths and Thompson, Hull; Messrs. Jones, Lloyd, and Co. and Messrs. Heywood and Co. Manchester; Messrs. Reed and Co. Newcastle-on-Tyne; Messrs. Ramsays, Bonars, and Co. Edinburgh; and Messrs. George Latouche and Co. Dublin.

* See printed Reports of the Committees for the Relief of the Distresses in Germany, &c. 1st Rep. p. 8. 2d Rep. pp. 6 and 7.

INDIA.

Extract of a Letter from the Rev. Daniel Sharp, Boston, America, to the Rev. J. Ivimey.

"I HAVE received the following letter from Mr. Colman.

Calcutta, April 29, 1818.

MY EVER-DEAR PASTOR,

Having been just informed that a vessel will sail for Boston to-morrow, I cannot deny myself the satisfaction of writing you a few lines. The Diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another conveyance. From it you will learn our state while on the water. I will say nothing more about our voyage here, than that it lasted five months, and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to embitter our peace. The weather, for the most part, was remarkably serene. But the most delightful circumstance which I have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta, we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the missionary work in Calcutta: they are active and devoted men. Mr. Penny is engaged in teaching a large school, upon the Lancasterian plan; brother Yates is principally employed in translating; and brethren Lawson and Carey in preaching. A Missionary Society has, within a few months past, been formed in Calcutta, auxiliary to that in England: upwards of 1,300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the brethren. Consider that this work has been accomplished in the land of darkness; in the land where, but a few years since, the gospel was unknown! The people here *feel* the necessity of missionary efforts, because they *see* the barbarous and superstitious rites of the heathen.

It is very sickly in Bengal; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day, in coming from Serampore, I saw one dead body floating upon its surface: vultures and crows were feasting upon it.

I send you with this, two Reports of the Calcutta School Book Society. It will be perceived that even the natives subscribe to this institution, although the sentiments which the Society's books contain, aim at the vitals of the Hindoo system of religion. There is nothing which will more certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the highest and the lowest casts mingled together. The Soodras have been placed above the Brahmin youth, without exciting the chagrin or anger of the latter. If these events continue to take place for any length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed: nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books, which assert that the world is made up of seven continents and seven oceans, and that Hindoostan is the centre. When they find the true geography of the globe, what will they think of their shasters?

Yours, with respect and affection,

JAMES COLMAN.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

THIS Society receive frequent and truly affecting accounts respecting the land which remains to be possessed in our own country

and nation. Mr. S. of *Southam, Bucks*, is likely, if continued, to prove a great blessing to that neighbourhood, where he has laboured under as many discouragements as most missionaries, with scarcely any one to aid him. He has sunk all his little property in keeping three places open for worship, besides Sunday schools, where he has some times not had *one* to engage in prayer, or even to assist in teaching the children except his wife. There is no other Dissenting place of worship within the reach of a population of not less than 14,000 souls! In that county alone there are upwards of 50 villages where there is scarcely a Sunday school or evangelical minister in the establishment, or among Dissenters!! When this was made known to the committee, it was proposed to send an itinerant to labour in that neighbourhood. For the support of such a measure, two liberal friends have engaged to contribute each 10*l.* per annum, provided two or three individuals, or Christians, would do the same, and make a similar experiment in that dark country, to what has been, through the divine blessing, very successful in many others. It is earnestly hoped that some of our *readers* will be fired with a generous emulation to "*go and do likewise.*"

Scilly.—Mr. Jeffery informs the above-mentioned society, that all the schools in the Off Islands of Scilly are in a very prosperous state. Including adults and children, there are more than 200 daily scholars, and upwards of 350 in the Sunday schools. Nothing is wanting but school books and a little money, to increase the latter to 1000. They are enlarging several of their school rooms, and a debt of 40*l.* will be contracted. The poor people in Scilly are very willing to labour and to provide materials; which is all they can do towards the expense. Mr. Jeffery and four of his friends have had a very narrow escape from drowning, as they were returning from one of the islands in a boat. *Five pounds* will not repair the damage which was sustained.

N. B. Should any benevolent friend be disposed to aid this society, their contributions will be thankfully received by James Pritt, Esq. 15, Wood-street, Cheapside, Treasurer; or, John Edwards, Cumming-street, Pentonville, Secretary.

STEPNEY INSTITUTION.

At the Annual Meeting, January 12, 1819, a numerous company were assembled. The Report was read, and the Committee, &c. chosen for the ensuing year. *Five* students have been received, and placed either at Stepney, or under ministers in the country; and five students, having finished their terms, are supplying destitute congregations in the country. The Report will soon be published, and a copy presented to each subscriber.

Those friends who have kindly signified their intention to send books to the library, may see the Catalogue of what has been sent, at Mr. Button's, in Paternoster-row, or at Stepney.

T. Thomas, Secretary.

RECENT DEATHS.

MRS. DRAPER.

Died, January 14, 1819, at Coseley, near Bilston, Staffordshire, generally beloved and regretted, Naomi, wife of the Rev. Bourne Hall Draper. With the greatest fortitude she had endured a long and severe illness, supported by the powerful consolations of the gospel of Christ. Her last words, which she pronounced with a firm tone of voice, and with a peculiar emphasis, were, "*My mind is happy!*"

MR. WILLIAM PENDERED.

Died, January 20, 1819, at his father's house, Royston, Herts, after a lingering illness of three years, Mr. William Pendered, late a member of the Baptist church in York-street, Manchester, and eldest son of the Rev. William Pendered. —"Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

NOTICE.

The Provisional Committee for the Encouragement of Industry, and the Reduction of the Poor Rates, have great pleasure in acquainting their friends, that they have received communications of the greatest interest from every quarter.

Benjamin Wills, Secretary.

King's Head, Poultry, Dec. 17, 1818.

"Sufficient unto the Day is the Evil thereof." Matt. vi. 34.

CHILD of sorrow, child of care,
Why, when the present is so fair,
Wilt thou, with anxious eye,
Gaze on the future, dark, unknown,
Untry'd, and seen by Him alone,
With whom all ages lie?

Dost thou not know that every nest
Which warms the unfledg'd bird to rest,
Is guarded by that hand
Which holds the waters, spans the deep,
And bids the whirlwind rise or sleep,
With uncontroll'd command?

And canst thou doubt that He, whose care
The vale-secluded lilies share,
Shall guard THY future day?
Bid on the past Reflection soar,
And tell the numerous mercies o'er,
Which have bestrew'd thy way.

When she recalls departed days
Of past felicity, and says,
Pass in review along;
What power is that whose chilly force
Congeals thy feelings in their course,
And checks the rising song?

'Tis surely torpor, worse than death,
Which thus confines thy thankless breath:
'Arise; no more be lost
In anxious longings to obtain
That which, acquir'd, is still but vain,
And mocks the pains it cost.

His children, when with cares opprest,
Flee to their heavenly Father's breast;
And when a smile is given,
They feel that palaces on earth,
For ever held, would not be worth
The shortest space in heaven.

What though their modest humble name,
Unsounded by the trump of Fame,
No splendour here awaits?
Theirs is a crown, whose dazzling ray
Shall shine through an eternal day,
Beyond the pearly gates.

There, with a seraph's rapt'rous voice,
In strains triumphant they'll rejoice,
Releas'd from all below:
While such as sought their treasure here,
Shall feel in pangs of hopeless fear,
The agony of wo.

Art thou his child?—If not, beware,
Lest, self-appointed son of care,
He, with an angry nod,
Should bid thee DIE, ere thou hast known
The joys which they possess alone,
Who are the sons of God.

Seek *first* my throne, He cries. Take heed,
Lest the destroying angel speed
The long-averted blow;
And trust his word, all needful good,
As constant as thy daily food,
He will in love bestow.

O that my soul from earthly joys
And empty vanity may rise
To real bliss above;
That, in the robes of glory drest,
I may at length, supremely blest,
Sing of redeeming love. C. B.

To an unknown Christian, who, for four successive Winters, has sent a Five Pound Note, *in a Two-penny Post Letter, for the Poor belonging to a Female Praying Society.*

WELCOME, kind stranger! thou whose gen'rous heart,
Knows how the oil of gladness to impart;
Whose breast can sympathize with virtue's wo,
And make the widow's eye with joy o'erflow.
O could a Virgil's taste, a Homer's fire,
A Milton's grandeur, all at once conspire
T' exalt that man, from vain ambition free,
Who consecrates his offerings, Lord, to thee;
And who, obeying the divine command,
Imparts not the design on either hand;
But when stern Winter rises from his bed,
Shaking the fleecy snow from off his head;
When Poverty usurps his rigid sway,
And Faith, reluctant, forc'd at last, gives way;
His annual present sends with love divine,
To cause the poor man's cottage hearth to shine,
And make his mis'ries and his sorrows cease;
Thus whispering to his troubled spirit peace!
As when old Night ascends his sable car,
And drops his cloudy mantle in the air,
But soon the sun sends forth his piercing ray,
And changes darkness into cheerful day;
So, donor blest, thy annual bounties come,
Chasing keen sorrow from the Christian's home.
The righteous Judge doth all thy actions know:—
In works of faith and love for ever grow;
Then from the bed of death, where thou shalt lie,
Some angel kind, shall guide thee to the sky;
There soft on Abraham's bosom thou shalt rest,
And ever dwell in mansions of the blest. JUVENIS.

Irish Chronicle.

Journal of the Rev. Isaac M'Carthy.

(CONTINUED FROM PAGE 4.)

"LORD'S-DAY, 25th September.—I preached in the sessions-house at Ballimote, which had been obtained for my use by a letter from Colonel P. to the magistrate, on behalf of the Baptist Society. The congregation was large and attentive: several who were present had come several miles to hear the word of God. This arose from Mr. W. Moore and others having, for some time before, been employed in reading the Irish scriptures in the surrounding villages. At about five miles from Ballimote, I had the use of the Presbyterian meeting-house: it was gratifying and affecting to hear the people speak of their desire to hear the gospel constantly preached among them. There is a large field for usefulness all through this country, which is nearly destitute of an evangelical ministry. I returned to Ballimote soon enough to hear brother Wilson preach in the sessions-house to a large congregation, who heard the word with great attention. May I not say, the fields are white unto harvest? Many in these parts earnestly desire a regular gospel ministry: I suppose it was under similar circumstances to those in which we are placed, that the prophet cried, *The burden of the Lord!* not because he had the message to deliver; but *until* he had made known the mind of the Lord unto perishing sinners.

"Monday, 26th.—We rode about twenty miles, to a place called Drumahair, inspecting the schools as we proceeded. It was a most delightful ride, as we had a grand display of the wisdom and power of God in unimproved nature; mountain rising above mountain, with verdure nearly to their summits; and to complete the beauty of the scene, we had a view of the lakes and rivers, which ran through vallies surrounded by mountains and rocks which ascended to the clouds. Well might the pious Psalmist say, *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

"We arrived early in the evening, and were kindly received by the Rev. Mr. W. the rector, under whose hospitable roof we experienced the most unremitted attention from himself and his excellent wife. Mrs. W. went out and procured me a place to preach in, and made known my intention through the whole village: they both attended my preaching. There were some encouraging circumstances: if good be done, we will give God the glory.

"This is one of the most picturesque places I ever beheld. Mr. W.'s cottage is almost covered with shady and fragrant bowers; his church stands on an eminence at the south end of it. At a short distance is a serpentine river of considerable breadth, running across the road. At the left-hand side of the bridge is a gentleman's house, surrounded with trees, and an old castle of very majestic appearance, and some other ruins. At the other side, craggy rocks hang over the river, which adds greatly to the grandeur of the place: the river, falling from rock to rock with rapid descent, is well worth beholding as a water-fall. At the opposite side of the river from Mr. W.'s house, stands an old abbey, of very romantic appearance: the hills around it are covered with verdure, and the mountains and rocks appear as if striving to pierce the skies. Mr. W. at our leaving, gave us a general invitation to his house.

"Tuesday, 27th.—We proceeded to Carrigeeneur, visiting the schools on our way: this was a day of adventure, as we had to pass over bogs and swamps, walls and ditches; and once my mare fell into a drain, but providentially sustained no injury. We had so many people to hear us, that I could scarcely move my arms: it was almost enough to suffocate me. My text was, Rev. vi. 17, *For the great day of his wrath is come*, &c.

"29th.—Preached at a place near Sligo. We spent the remainder of the day at the house of a gentleman in the neighbourhood. While at tea, the ladies told us of the exertions of some of their sex in promoting the knowledge of the truth. They had that day visited the prison at Sligo, and directed the prisoners to Jesus, *the way, the truth, and the life:* some of whom appeared to receive the word joyfully. The ladies have resolved to visit the prison alternately, to read and expound the Bible, and to teach the pri-

soners to read the scriptures for themselves: several of them have accepted their kind offer, and expressed gratitude for their attention. I find also that B. H. is employed to read the word of God in the prison, in Irish, and to speak to the prisoners of the great salvation. *The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*

"Lord's-day, Nov. 1st.—I preached in Sligo, to a considerable and highly-respectable congregation.

"Monday, the 2d.—We took our departure for Lough-Derg, (the *holy island!*) and reached Donnegal that night; but not soon enough to collect a congregation. The next day we rode over mountains, through a most desolate country, for about sixteen miles, without breakfast, nor could we procure a morsel of food till we reached Petigge, a village about four miles from the island. Having left our horses, with some difficulty we reached the place, and providentially got the clerk of the priest as our guide, who took us over the lake in 'the pilgrim's boat!' There are two chapels in the island, which have a most miserable appearance, and two or three houses in which they perform what they call their devotions. No correct idea can be formed of these, unless the written directions are perused which are given to the pilgrims. These I have seen, and have copied them for your use. This pamphlet is entitled, 'The Pilgrimages of Lough-Derg; approved and written by B. D.' In an address to the reader it is said, that the reason which induced the writer to compile it was, the importunity of 'some pilgrims, who earnestly intreated him to inform them of the nature of that holy place.' To promote their 'spiritual advantage, he undertook to explain the nature of the pilgrimages which are there performed, consisting of *penances!*' This work was approved by 'the most solid and knowing divines, who then resided in the island;' and was published, it is said, 'for the satisfaction of our adversaries, and the honour of St. Patrick.'

"This pamphlet is a curious jargon of unintelligible opinions, with texts of scripture occasionally interspersed: a specimen or two may amuse the reader, and tend to excite compassion for those pilgrims who are under the guidance of these 'blind leaders of the blind.' The second chapter is on 'The Entrance into the Holy Island.' 'Let the reader mark that we enter this place bare-headed and bare-footed,—for if the place where the angel spoke to Moses was holy, so that he was commanded to be bare-footed, why should not this place be holy, where God commissioned and deputed our apostolic Saint Patrick to enlarge us out of the slavery and captivity of our spiritual Pharaoh, the devil? And if Joshua was commanded to loose his shoes from off his feet, when he spoke to the Prince of the host of the Lord, because the place on which he stood was holy; why should not this place be holy, where we speak to God, and St. Patrick, the prince and chief of the saints of our nation, and whither we go bare-footed. Finally, if the prophet Isaiah was commanded to walk naked for the sins of others, why should we not enter this place of penance bare-footed and bare-headed, to expiate our enormous crimes?—Moreover, we pass into this island by water that that of the royal prophet may be applied to us, (Psalm lxvi.) *We have passed through fire and water, and thou leadest us into a place of refreshment;* that by the fire of devotion, and the water of tribulation, God may hence lead us to the spiritual refreshment of our souls and consciences.' The penances and devotion are then described with much minuteness: the following is a specimen. 'Having finished the stations of the penal beads, we now begin the stations of the water, by a craggy, sharp, and uneasy path: for being tired in the way of iniquity and perdition, we have walked through hard paths, but have not known the ways of the Lord. To avoid, therefore, the doom of the wicked, we go round the stones standing in the water three times, to satisfy for the sins of our will, memory, and understanding; saying, at the same time, five Paters, and five Aves, and one Creed, to redeem the punishment due to the sins of our five senses; then humbly kneeling on the sharp stones, and fixing our hopes and confidence in Jesus Christ,' &c. &c. &c.

"Our guide, the man who says Amen for the priests, has read the Bible, and quoted scripture fluently. Knowing we were Protestant ministers, he was shy in answering some of our questions respecting a ridiculous story, that St. Patrick killed the devil's mother; and that her blood stained the lake, and made the water red! (*Derg* is the Irish word for red.) To this he replied, that he did not give credit to the tale. He acknowledged, that a monnster formerly frequented the island, which was very injurious to the people of the kingdom, and that St. Patrick killed it, and its blood had stained the lake ever since! We directed him to the blood of atonement, and told him that if

any human works could make atonement for sin, then Christ had died in vain. There are from 10 to 15,000 poor deluded people, that visit the Lough (the Red Lake) every year! Who would not strive to counteract the influence of these damnable errors, and to lead the people to the righteousness of the Saviour? It is the opinion of the poor Irish, that if they once resolve to go to the Lough, they must go either dead or alive: so much for the *Red* Lough; but, by the bye, the water is as clear from redness as any I ever saw.

"We returned to Pettigge, and brother Wilson preached in the Methodist Chapel a most affectionate and appropriate sermon, from 1 Tim. i. 15: *This is a faithful saying*, &c.; and the next morning I preached from our Lord's words when on the cross: *It is finished*. Our congregation consisted of about 100 people. We then proceeded to Enniskellen, about eighteen miles; as beautiful a country as I ever saw. Mr. W. preached here in the sessions-house, to about 400 attentive hearers; and the next evening I preached at the same place. Some clergymen of the established church, who appear to be eminent men of God, and who preach the pure gospel, and a Methodist minister also, paid us every friendly attention. As to Enniskellen, we are of opinion, that if you could send an active young man hither, a great and effectual door would be opened, without any competitors. We obtained the market-house for preaching in Clones, through the interest of the Rev. Mr. T. who showed himself the gentleman and the Christian in every possible manner. Thus having obtained help of God, I have performed my tour through the counties of Roscommon, Sligo, Mayo, Lietrim, Donnegal, Fermanagh, Monaghan, and Cavan; and so back to Westmeath, the county of my more stated labours."

Extract of a Letter from C. H. a Reader of the Irish Scriptures, dated

"*November* 18, 1818.

"I HOPE the Lord is blessing our exertions in this remote part of the kingdom, where iniquity abounds. I lately met with an old acquaintance, who has been long absent in the army, but is lately returned home. He asked me, 'Why I had changed my religion?' and added, 'I want to know the difference between yours and mine; for you were of my opinion formerly?' I told him 'that there was a very great difference beswen Christians and Catholics: the one depending on their own works for salvation, and the other on the righteousness of the Lord Jesus Christ imputed to them; even that finished work which makes perfect for ever them that are sanctified. I further told him, that I formerly trusted contentedly to a refuge of lies, persuaded that whatever sins I committed would be pardoned by the priest for a shilling or two a year; and so I continued without the least notion of being in an error, until the Lord, who uses means to bring about his gracious purposes, was pleased to raise a Society to proclaim the glad tidings contained in the Bible, and by reading that volume, the Lord, according to his promise, converted and directed me.' He acknowledged himself to have been in an error all his life, and he is now learning to read Irish, and attends every sabbath, and every evening."

From another Reader; dated

"*October* 28, 1818.

"IN the parish of C. the clergyman has taken an active part with Mr. P. who keeps a Sunday school. He has given orders to all his parishoners to send their children, and for themselves to attend an hour before prayer, and two hours after. Last sabbath the clergyman's lady and a gentleman attended, and were all employed. I trust this is the time when *many shall run to and fro, and knowledge be increased.*"

Extract of a Letter from the Rev. John West, of Dublin, dated

"*November* 26, 1818.

"ON the 19th instant, I received the two large boxes of Bibles and Testaments, and the next day I sent the Irish Bibles, and the copies of Matthew's Gospel, in the old letter, and some English Testaments, to Mr. Wilson, at Ballina, for distribution among the schools. I am informed that Messrs. Wilson and M'Carthy have heard T. P. preach a probationary sermon, and think him promising for the ministry. He is one of our school-masters, and an Irish scholar. Some effort should be made to procure him instruction, if possible, that he may preach to the native Irish in their own language.

"I fear you will not be able to send a minister to Enniskillen. I know there is a vast tract of country without the means of salvation. I wish we could find a man of commanding talents for that station: it is very desirable."

The Committee have been very desirous of establishing Irish Schools in the County of Cork, in the South of Ireland; but have met with many difficulties. The following Extract of a Letter from Mr. W. of D. near Clonakelty, dated Nov. 20, 1818, presents a more cheering Prospect.

"When first F. came hither, we tried in several places to get a school-house, but in vain, as the lower orders of the people are so much under the influence of their clergy. At length I gave F. permission to live at my house, and cleared my barn for a school-house. I then went among the farmers, and assured them there was no intrigue in the business; but that some gentlemen in England had taken compassion upon the illiterate people to enlighten them in the scriptures. Most of them complied, and I expect we shall soon have as many children as the barn will hold, and I even hope that another school will be formed when the neighbours see the difference. Many poor men would send their children to school, but cannot for want of money; but now they are taught *gratis*, they are flocking in."

Extract of a Letter from the Rev. R. Dunlop, dated

"December 14, 1818.

"With respect to the number that attend my ministry in this place, on Lord's-day mornings the congregation is small; on Tuesday evenings more attend, as the officers and private soldiers are then at liberty, some of whom occasionally worship with us. On sabbath evenings the house is not sufficiently large to contain the congregation, many had to return yesterday who could not get in. I can say but little yet respecting a spiritual building in Athlone. I hope the Lord has much people here to call out of darkness into marvellous light; there seems to be an increasing propensity for hearing the gospel, and for private conversation. The number of children in the school here is 79. There are 28 who can repeat among them 224 chapters. The first of these, Dinah Matthews, repeats 33 chapters."

Extract of a Letter from the Rev. J. Wilson, dated

"Ballina, January 4, 1819.

"One circumstance has occurred since my last, worthy of particular notice, as it shews the influence of the labours of our Irish readers upon the minds of the poor people of Connaught. The good old woman, the mother of the Harts, has lately died. You will recollect it is mentioned in the pamphlet of their conversion, that *when her husband died*, the whole parish were in arms to prevent his being interred either at the church or the abbey, (the Roman Catholic burying-ground,) on account of his having renounced Popery. It was expected a similar scene would take place at her interment, and a number of the neighbours attended with their *shillalies* to prevent any disturbance; but happily no resistance against her being buried was offered. Persevering exertions will make even Popery yield to the gospel, which cuts more effectually than any two-edged sword.

'These weapons of the holy war,
Of what victorious force they are!'"

The number of schools under the superintendence of Mr. Wilson is 60; and 16 in other parts of the country. There are 17 Irish Readers, and 6 English Itinerant Preachers. The annual expenditure will exceed 1,600*l.*

Donations received since the printed Account.

	£	s.	d.
Forton Auxiliary Society, by the Rev. Mr. Dyer	1	10	0
Biggleswade Penny Society, by J. Foster, Esq.	4	0	0
R. Porter, Esq. St. Martin's-court, Leicester-square	10	10	0
The Northern District of the South-east Baptist Association, made at the Missionary Meeting at Builth, Brecknockshire	9	10	3
Edinburgh Society for promoting the Education of the Poor in Ireland, by the Rev. C. Anderson	30	0	0
R. B. Comber, Esq. Sloane-sqr.	21	0	0
Mrs. Comber, annual	1	1	0
Miss M. Comber, annual	1	1	0
Miss E. Comber, annual	1	1	0
Potter-street Penny Society, by Mr. Bain	2	4	9
Penny Society, Chipping Norton	2	0	0
Oatley, Mrs. Beckingham	1	0	0
Williams, James, Ditto	0	10	0
Satchell, Mr. Islington, annual	1	1	0
Young, Mr. Ditto, annual	1	1	0
Well-wisher, at Luton	2	0	0
Bailey, Mr. Long-acre, annual	1	1	0
Coles, Elizabeth	0	6	0
Clark, Mr. Wm. Olney, annual	1	1	0
Provisional Fund, Shortwood, by Mr. Heskins	3	0	0

The Secretary takes the liberty of informing the friends to Ireland, that the funds of the Society are again exhausted, and that about 400*l.* will be wanted by Lady-day next. Subscriptions and Donations received by Wm. Burls, Esq. 56, Lothbury; Mr. Ivimey, 20, Harpur-street; Rev. C. Anderson, Edinburgh; and the Rev. J. West, 39, Usher's-quay, Dublin.

Missionary Herald.

BAPTIST MISSION.

CEYLON.

Extract of a Letter from Mrs. Griffiths to a Friend in England, dated Point de Galle, March 4, 1818.

You will perceive by the date of this that we have left Colombo. Mr. Griffiths is now quite alone, and has taken a room, besides our dwelling-house, for preaching in English and Portuguese: he intends also keeping a school there for the natives, and a Sunday school. Here appears a field for usefulness, and I hope his labours will be made a blessing. I cannot help looking back, with gratitude and regret, to those seasons of my life when I was favoured to attend the public means of grace. However, there are streams, even in this desert land, which descend from the river that makes glad the city of God. When I have sometimes accompanied my dear Mr. Griffiths in his visits to the natives, and heard him telling them of that Saviour who is alone able to save them from the wrath to come, I have been able to rejoice in the prospect that we might yet be the honoured instruments of doing some good to our poor fellow-immortals in this country.

Extract of a Letter from Mr. Chater to Dr. Ryland, dated Colombo, March 30, 1818.

I HAVE at present but very few hearers in English. The soldiers are most of them gone to fight with the Kandyans, and of those who remain, the greater part are Wesleyans. One of his Majesty's 83d regiment, of the name of Robinson, has become greatly attached to us; he is much in earnest in attending the means of grace, is quite desirous of joining us, and I hope truly serious. Our friends of his Majesty's 73d regiment, who are now at Trinemalee, appear to stand fast in the Lord. Our Portuguese preaching, both in the Fort and in the Pettah, (the part of the town outside the fort) is pretty well attended; and by some I hope in that way that will be to their everlasting profit. Two were to have been baptized yesterday week; but one of them, a female, met with more persecution than she was prepared to endure. She continues to hear, but is kept back from baptism. The other candidate was Mr. Hoffman, who is in our constant employ as a writer. I trust he is one that has believed with the heart unto righteousness, and with the mouth has made confession unto salvation. Brother Siers is on the point of being married; the young person of whom he has made choice, has much appearance of seriousness, and what she is in appearance I hope she will prove to be in reality. Brother Siers lately went on an itinerating trip to Matura: in most of the places he visited he had many hearers. In Galle his preaching was attended by crowds of people: they are very desirous of having him to reside there, but to this there are many objections. To make such long itinerating journies we find attended with too much expense; but we have now in contemplation a plan by which we hope to go as far as Amlamgoddy, a large village, fifty-three miles from hence, and more than twenty-three from Galle, at least monthly. We wish to reach this place, if possible, because there are many Boodhists there; but if we cannot reach this place, we hope to get to Bentotte, where there is a very large church, which is very seldom supplied, and which is fifteen miles nearer to us than Amlamgoddy. I have more than once mentioned these missionary stations to you, and I hope you will not forget them. I am persuaded there are no places in the world that afford a more immediate prospect of usefulness than these. I intend, if possible, to visit them in turns with brother Siers; and in this way I hope we shall continue to sow in these barren fields till we obtain strength to cultivate them in a better manner. I hope you will ere long send us more help from home, and that

the Lord will soon raise up more on the spot.

Two of our highly-esteemed American brethren are now at our house, laid aside by sickness from their delightful pursuits. They are brethren Warren and Richards, both afflicted with an affection of the lungs. The former, about three months ago, was brought down to the very gates of death; he had a bleeding of the lungs for several days so violent that his life was in momentary danger. Through a Divine blessing on the means he escaped, and still lives. After remaining three months unable to use his voice, he again, to our no small astonishment and delight, articulates so as to make himself distinctly heard across the room. Brother Richards has not been so violently attacked as brother Warren, but his symptoms are very threatening. The physicians say, that the only means from which either of them can entertain any hope of recovery is a long voyage. Providentially some transports are just about to sail for England, and touch at the Cape. His Excellency the Governor has given them a passage, and they expect very soon to embark for the Cape. They have sought Divine direction; they have sought the Lord in all their ways, and I trust he has directed their paths. His blessing, I hope, will accompany them, and that we shall have to welcome them again to this place in the enjoyment of health and comfort. *

JAVA.

Extract of a Letter from Mr. Phillips to the Rev. Henry Page, dated Samarang, June 29, 1818.

During my stay at Batavia, I applied to the Malay language, and at the commencement of this year I entered on the study of the Javanese. This language was unknown to Europeans before the conquest of the island by the British forces. A Mr. Crawford has unquestionably made the greatest progress in it; but he has now left the island, and should he ever publish any observations on the language, they will arrive too late to be of any service to the present students in it. Mr. Trowt was making a good progress in it; but his removal from the sphere of action, before he had embodied his observations, has proved an irrecoverable loss to us. The Dictionary he had begun to form is valuable, but you will be aware that the first rough copy of a work of that nature must in many points be very defective. Mr. Bruckner has made tolerable progress in it; he began to study it a short time before the death of Mr. Trowt; he has made a translation of the Gospel of Matthew, and if we had a printing press and types, we could begin shortly to distribute the word of life to the Javanese. We are now framing alphabetical tables to send to Bengal by Mr. J. Carey, (who is at Batavia on his way thither from Amboyna) in order to get the brethren there to cast us a fount of types. I keep two teachers; one is a superior Malay scholar, who understands the colloquial Javanese; the other, a Javanese, who understands but little of the Malay. By the assistance of these two men I can read and understand the books on Javanese literature; it is a circuitous plan, but by this I must, for want of a better, be content to drudge. I have begun to compile a Dictionary of the English, Malay, and Javanese; Mr. Trowt's was Javanese and English. A Malay Dictionary, published by Mr. Marsden, author of the History of Sumatra, forms the basis; I copy the English and Malay from him, and in corresponding columns the Javanese meanings are placed. In this work my two teachers are of essential service to me. The Malayan gives the Javanese a clue to the corresponding Javanese terms, and he inserts them in a rough book, which, after examination and close scrutiny, I copy into my Dictionary. I allow no word to be inserted until I am well convinced that they have obtained the right idea. This work occupies a portion of my time every day; in the end it will be valuable, it will be a foundation on which to build and improve. Many errors must of necessity creep in, which an increasing acquaintance with the language will enable me to correct; the various acceptations of many words, and the many nice distinctions in expressing various circumstances which are nearly allied, render it sometimes, however, very perplexing.

I have lately copied a comparative vocabulary of 3000 words in eight languages, viz. the English, the Sunda, the Javanese in both dialects, the Bali, the Lampung, the Madura, and the Samenap; three of these are spoken in Java, and the others in islands adjacent; at

* It has pleased the Sovereign Disposer of all events to frustrate these hopes, at least so far as it refers to one of the pious missionaries—Mr. Warren. He died shortly after landing at the Cape of Good Hope.

EDITOR.

some future period they will be useful either to ourselves, or some brother who may be sent out by the Society to assist us. A stock of words is secured sufficient for the common purposes of conversation, and a knowledge of them would enable any one to commence his work among the people.

When I consider the great field there is for exertion in these Eastern Isles, I cannot but pray that God would open a way for the introduction of his word among the people. There are twelve or thirteen dialects unknown to Europeans, and into which the Bible must be translated, before all men can read in their own tongue the wonderful works of God. At the eastern extremity of Java is the island of Bali, famous for being the asylum to which the adherents of the ancient system of religion in Java fled, at the introduction of Islamism by the rapacious and destructive sword of Mahomet. Their descendants have uniformly resisted all the attempts of the Mussulman priests to proselyte them, and are to this day heathens of the sect of Budha, whose religion has prevailed in Ceylon, Burmah, Siam, and part of China. They are usually represented as being a bold, generous race of men; their language is related to the Javanese, having one common origin in the *Kawi*, or what is now considered the sacred language. On this island a missionary might be placed to advantage, if we obtain the permission of the Dutch government to pursue our benevolent designs.

I am set on the Java mission; I would not change my situation for any other I know; not because I like the climate or the European society, for both are proverbially bad, but because I have devoted myself to the welfare of the Javanese; and my desire to serve them, ignorant, superstitious, and wretched as they may be, will, I hope, expire only at the same time that my flesh and heart shall fail me, and my spirit shall return to God who gave it.

HINDOOSTAN.

THE following Account of a Missionary Station, founded by Roman Catholics, at Bettiah, in the Province of Bahar, is contained in a Letter from Mr. Thompson to the Brethren at Serampore.

IT is now about seventy-six years since Christianity, according to the tenets of the church of Rome, was first introduced into Bettiah, by Padre Joseph Maria, in the days of raja Dhreeva-shah. A few days after the arrival of this missionary, the wife of the raja fell ill, and was restored to health by his medical aid: this instance proving what a valuable acquisition the missionary would be, the raja prevailed on him to reside in Bettiah, and give up his intention of proceeding to Nepal. The missionary then stated his object, that, according to the command of Jesus Christ, he had come to convert the heathen to the faith of the gospel. The raja so far approved of this, that he gave him the house of his prime minister, who had recently fallen under displeasure. As the rumour of the missionary's arrival, and his abilities, and the raja's partiality for him soon spread, multitudes of all ranks flocked to him, either to hear his new doctrines, or receive medical aid; while a crowd of beggars attended him weekly for their support. Prem-shah, a goldsmith, but for his wealth styled Lak-putee,* well read in the Ramayana, visited him from the first, in order to display his own learning, maintain the superiority of the Hindoo system, and in behalf of his countrymen to oppose the Christian doctrines. Seven years did this champion of the Hindoos maintain a controversy with Padre Joseph Maria,—and in the end publicly acknowledged the folly and wickedness of his own, and the excellency and efficacy of the Christian religion: he did not stop here, but received Christian baptism, (as administered by the priest) and became a decided follower of the Lord Jesus Christ as far as his knowledge extended. The wife of this man was never baptized, nor would she be persuaded of the truth of the gospel: she lies buried in her husband's garden, in the village of Siriya. Prem-shah's children, their wives and children, and their children, a large family, are alive at this day; some of this family I had the pleasure of seeing at the house of Bijun-shah, Prem-shah's eldest son, now upwards of sixty; highly respected by the raja and his heathen subjects; though the raja is not partial to the Christians, but rather oppressive. Bijun-shah has a cross over his gate, and he himself wears a metal one.—Padre Joseph Maria lived in Bettiah twenty-five years, during which period six Hindoos more were baptised. Thus, you see, that the work was very gradual, and what renders the fruits of this mission inferior in quality to those of ours is, that for fourteen

* The lord of a lak of rupees.

years the cast was not broken, but allowed to be retained. At length Premshah, the baptized Hindoo, resolutely renounced it, and exhorted his Christian brethren to do the same; alleging that those of one religion should eat together, and not conform to Hindoo customs. On the demise of the missionary, the raja Dhroova-shah, with his wife and daughter, repaired to the house of the deceased, and lamented him with loud cries and abundance of tears as their father; the poor of Bettiah, and a great many others, felt as though they lost in him their common father.

Since then a succession of priests have laboured in Bettiah, the last of whom, Ronaldo, after a residence of thirty years, died last year, and was buried in the church which he had built.

About fifty families (or individuals as heads of families) have been baptized in Bettiah, in the course of this mission; their descendants are living, and belong to the community. Children, from the age of twelve, begin to partake of the sacrament: marriages take place at fourteen. The priest has two hundred bigahs of land given him by the Honourable Company, (as the Christians say,) and this land is cultivated by the laborious Christians, a tenth part of the produce of which they give the priest, and live on the remainder: some families keep carts to serve in the markets for the conveyance of grain; others feed turkeys, fowls, ducks, geese, hogs, &c. Some make umbrellas, and some cheese; others are carpenters, goldsmiths, or shop-keepers; and are altogether so useful in the town that the productions of the Christians form no small part of the grand market held twice a week:—in their dress they do not differ in the least from their heathen neighbours, a metal crucifix excepted.

About forty-seven years ago, Padre Alberto, and three other priests, being expelled from Nepal by the raja, came with sixteen families of Newar Christians, (the fruits of forty years' labour,) and settled in the village of Chooriya, about seven miles north of Bettiah. The raja's sons having resolved on being baptized, and being very frequently at the house of the priests, these circumstances are mentioned as the cause of the failure of the Nepal mission: one of these sons afterwards gave 10 or 20,000 rupees to the Bettiah mission.—The Padre lived thirty years in Chooriya, and died there: he baptized none at Chooriya beside the offspring of the Newar families. Ten *families of Newar Christians have since come to Chooriya, but there* have been no additions from the Hindoost'hanee people.

Bettiah and Chooriya have each a large church, and there is plenty of garden ground annexed to the priest's house, which is likewise commodious and grand.—None of our missionary stations have such churches, missionary houses, and spacious grounds around them.

Two days ago, a village containing fourteen Christian families sent three of their friends for the Hindee scriptures, and desired I would make them a visit: I did so, and spent great part of the Lord's-day with them. They seemed at a loss to express adequately their sense of this kindness: most of these families have not been married, though called Christian, but are living in fornication, or only with the consent of parents; they said they were heathen, were desirous of being baptized, but that the priest would not receive them because they were poor; and the Christians having nothing to pay him with, the priest could not marry: they believed, that if they were married by a minister of Christ, and according to the word of God, they were properly married. These families have earnestly entreated me to come and live among them, at least for a time; as the Christian part of them wish much to have the scriptures explained to them, and the heathen part to be baptized. These people live by clearing the jungles, (which increases the raja's revenue,) and cultivating as much land as they are able, rendering the raja a portion of the produce. I have to intreat, that you will send me up speedily for this people a supply of marriage agreements printed in Hindee: this I have promised them. In order to meet the multitudes about to assemble for the purpose of the annual bathing at Hajee-poora, I am obliged to leave this place to-day; not, however, without a hope of re-visiting it a little after my return from the upper stations.

BURMAN EMPIRE.

THE care and superintendence of the Mission to the Burman Empire has now wholly devolved on our American brethren. Many, however, in this country, continue to feel a lively interest in the attempt to introduce the gospel among that barbarous race, and as a constant communication is

kept up between the missionaries at Rangoon and our brethren in Bengal, we shall be enabled to present occasional articles of intelligence from thence.

On his Arrival at Rangoon, Mr. Hough thus addresses Mr. Ward:

After having been delayed in the river for several days by contrary and violent winds, and being once run upon a shoal, to our no small peril, we put to sea. The remainder of our voyage was pleasant, though long. The wind obliging us to run easterly, we made the broken rocks on Cheduba Islands, and passed in view of the high mountains on the coast of Arracan. In thirty-three days from the time we embarked, we had the high felicity of shaking hands with brother and sister Judson. To me it was a matter of much thankfulness, after so much perplexity, *to arrive at home*; particularly to be placed in a situation in which I can be employed, I hope, in the good work of publishing the gospel of grace among the heathen.

When I arrived, having sent word the day preceding, from the mouth of the river, to brother Judson, he met us at the landing-place, and conducted us through the town, and then by a foot-path to the mission-house, which I am sure I could not have found without a guide. We were glad to find both Mr. and Mrs. Judson in good health.

The Saturday following we passed all our articles through the custom-house, without paying the least duty, which, however, I would have paid cheerfully, if it would have saved Mrs. Hough's and my own writing-desks from the hands of *a thief*, who bore them off with all their contents, and has escaped unknown. If *money* was the object of the thief, he was disappointed, though he got the value of 50 or 60 rupees. Most of my papers of importance were in them.

We are very conveniently and happily situated, occupying one-half the mission-house, and brother Judson the other. We should be glad, however, to contract our limits for another missionary. At present, provisions are neither scarce nor very expensive, excepting the articles of *tea, sugar, coffee,* and *bread*. We hope some ships coming from Bengal will bring a supply of these articles; if so, we shall obtain them probably at a moderate price. We *do not, however, feel much concerned about what* we shall eat or drink, but we wish and ought to feel less concerned.

I have *begun* to study Burman, but when I shall *end* is a vast uncertainty. It is exceedingly hard and intricate to a beginner, on account of the numerous combinations of letters, and the various powers which they assume. Brother Judson has written a grammar of the language, which is a great help; but we should be in possession of a greater auxiliary, were his dictionary completed.

We expect in a few days to put up the press, as the room for it is partly finished. Our first publication will be a small tract, containing a summary of Christian doctrine, and giving an intimation of the object for which a mission is here established. The next, perhaps, will be a small catechism, and then we hope to be able to begin the New Testament.

The state of the heathen here is truly deplorable. They are not a people who care but little about their religion; but in it they are zealous and enthusiastic, and their priests believe that all the disciples of Goudama, are furnished with *true wisdom*, while others are fools. In Burmah, we have to encounter, or rather meet as an obstacle, a regularly systematized religion, and that species of human pride, which in matters of religion, *disdains* every innovation. But this system, strong as it is, and this pride, lofty as it is, must be brought down, and the Lord alone be exalted. There have been hitherto but few inquirers.

Our two families have united on common stock principles, and upon such a plan as will, I am confident, secure our happiness, and facilitate our object in coming here.

I expected to feel, after my arrival here, extremely solitary; but there is now so much to be thought of, and so much to be done, that we have no time to think much of our being alone, and but little opportunity to be idle. So long as we have any thing to do, we shall be contented.

I remain, &c.

G. H. HOUGH.

The following pleasing Account is extracted from a Communication of Mr. Judson's, under date of March 7, 1817.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I

asked him the usual question, Where he came from? and received no explicit reply. So that I began to suspect that he had come from the government-house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long time will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age or death, but always is." I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognised, and read here and there, making occasional remarks to his follower, such as "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ; and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book; but that in two or three months I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than ours, folded and gave him the two first half-sheets, which contain the five first chapters of Matthew; on which he instantly rose, as if his business was all done, and having received an invitation to come again, took leave.

Throughout his short stay he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans teaze us exceedingly. He had no curiosity, and no desire for any thing, but "more of this sort of writing." In fine, his conduct proved that he had something upon his mind, and I cannot but hope that I shall have to write about him again.

Through the kindness of a Friend, we are enabled to subjoin the Copy of a Letter of recent date, from that excellent Female Missionary, Mrs. Judson, to a Lady in Scotland.

MY DEAR MADAM,

While reading over your kind and affectionate letter, which I received a few days ago, I feel renewedly impressed with the peculiarity of that union, of which the gospel of Jesus is productive in the hearts of perfect strangers. It unites them like children of one family, like friends of early youth—though entirely unacquainted with every other trait of character; it produces an affection tender and strong, heavenly and spiritual, because it has a foundation in a discovery of the image of Jesus, who is the sum of all perfection, and the source of all happiness. Something of this affection, I would humbly hope, is now felt in my heart towards you, my dear Madam, and urges my writing. It is animating and encouraging to us to see the friends of Jesus so much engaged, and making such exertions for the introduction and spread of the gospel in heathen lands. We feel their exertions *will* be blessed, their prayers *must* be heard, and that the heathen will shortly be given to Jesus for his inheritance, and this earth for his possession. It is now four years and a half since we took up our residence in this heathen land, and began to make preparations for the promulgation of the gospel here. We find the Burmans, as we expected, almost children of Nature in regard to improvements of the mind and advance in the arts and sciences. But in point of superstition, blindness of mind, and strength of attachment to an idolatrous religion, they are not surpassed by any nation on earth. We find them fast bound in Satan's chain, without a wish to be liberated, or a desire to hear that a Deliverer is near; and were our hope of their conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object, and returned to our native country, there to mourn over their fatal delusion. But we see an Almighty Arm, which is able to burst their chains, however strong, to give sight to behold their delusion, to unstop deaf ears to hear the voice of mercy, and to give a humble broken heart, which will gratefully accept of this Deliverer in all his offices. That preparations are making for this display

of Divine power and mercy, we have not the least shadow of a doubt; but how long our heavenly Father will see fit to delay this manifestation of his mercy is known only to himself. We are only permitted to use the means: it is the prerogative of God alone to change the heart.

The language has now become somewhat familiar; we can read with ease, and converse intelligibly. Mr. Judson has written one or two tracts, and translated Matthew, which are in circulation; he has also written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he began the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong, and immediately returning, presented itself, and as he had long wished to have an interview with the converted Mugs, and to preach to those who were seriously inquiring, duty required his embracing it. Mr. Judson left here three weeks ago, and expects to be gone ten or twelve weeks, and after his return hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work; but the consideration that future missionaries would reap the advantage, and in this way time would eventually be saved, reconciled him to it. Mr. Hough is a printer; he brought with him types from Bengal, with which he has printed tracts, and the translation of Matthew. How animating the fact, that the first printing press ever in operation in this country should be employed for the cause of Christ, for the sacred scriptures! I have quite an interesting meeting of females, consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless, and some manifest their hatred to the truths of the gospel. I have at times had considerable hope that two or three of them were seriously inquiring what would become of them after death; but whether it is any thing lasting, time alone will determine. Last Sabbath, in conversing with one of them, I inquired, if she still went to the pagoda to worship? She replied, she had not been for a long time. On asking her the reason, she replied, she worshipped the true God, and prayed to him. I asked her how she knew he was the true God, rather than *Gondama? She said, because his character was more excellent.* Another of them, who is an old woman, and has attended on my instructions more than a year, (on hearing me say, that good works, such as making offerings to pagoda's priests, so far from justifying them in the sight of God, would heighten their condemnation,) said, If her parents and grand-parents had gone to hell with all their good works on their heads, then she was willing to go too. O, my dear Madam, you can never know how dark and depraved is that mind which is accustomed to think sin of a trivial nature, God a king—like man, and hell of short duration;—a mind that is familiar with idolatry, that is actuated only from a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of divine truth. But let us rejoice in the freeness and richness of that grace that can overcome all these impediments; which can commence, carry on, and perfect that work which is cause of admiration to men, of joy and wonder to angels. Pray for these poor Burmans. When you feel your soul bowed down under a sense of sin, melted with the love of Christ, and filled with holy consolations produced by the discovery of the perfections of Jehovah, think, my dear Madam, of these Burmans, who are almost bowed down to hell with the weight of sin. They know it not who have no Saviour to love, and no higher happiness than what this world produces. Think of this, and weep and pray for the poor perishing Burmans. The prayer of a righteous man availeth much. God has styled himself a prayer-hearing God. The heathens are perishing, and the hands of missionaries need holding up. Forgive the length of this, and believe me when I say another letter would gladden the heart of

Your affectionate, though unworthy sister,

NANCY JUDSON.

LONDON
MISSIONARY SOCIETY.

MALACCA.—At this station, Mr. Milne has lately been strengthened by the accession of Messrs. Medhurst, Slater, and Thomson. In a letter, dated in March last, he observes, "All our hands are full. We cannot gladden your hearts by the news of great good done; but we labour in hope, and are for the

time more anxious to do our work well, than discouraged for want of success. All the labours formerly begun here among the heathen continue."

MADAGASCAR.—The two missionaries destined for this interesting and populous island, arrived safely at Port Louis, Isle of France, in July last. They were very courteously received by his Excellency, Governor Hall; but he discouraged their proceeding at once to Madagascar, chiefly on account of the slave-trade, which, it seems, is still actively carried on in that quarter. When will this cursed traffic cease?

EIMEO, (*One of the South Sea Islands.*) —Extract of a letter from Mr. Ellis. "Things are going on well here. We have printed 7000 copies of different kinds of school-books, and have finished the first sheet of Luke, of which we intend to take off 3000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are now waiting for the publication of Luke's gospel. Canoes are frequently arriving from various parts, with persons whose business is to inquire when the books will be ready: and an increasing desire to become acquainted with the word of God powerfully pervades the minds of the people."

MORAVIAN MISSIONS.

THE following extract of a letter from one of the missionaries of this Society, stationed near Montego Bay, Jamaica, breathes so much of that spirit of harmony and peace, which has ever distinguished this exemplary community, that we feel much pleasure in presenting it to our readers.

April 12, 1818.

THE Methodists are coming round to these parts of Jamaica; a married missionary being stationed at Falmouth, eighteen miles from hence, ever since Christmas. Government encourages them, and a temporary place has been given them to preach in. They hold their meetings in the town, before and after the church service. Captains, merchants, and attornies are among the number of their hearers. We rejoice at it, *and pray God to give them success. There is room for us all.* The highways and hedges are still occupied by poor, helpless, and perishing sinners. The Baptists have also a mission here. Moses Baker, a brown preacher of that community, and my neighbour, living about five miles from hence, is a man of the right stamp, a blessed and active servant of our common Lord and Master, notwithstanding old age has almost blinded his eyes, and made his legs to move slowly. During his thirty years' labour in these parts, he has had to endure much persecution. In some instances, his ardent zeal for the cause of God may have now and then, as with many, occasioned his running too fast, and brought trouble on himself. The most abominable lies have been propagated concerning him, and still serve to amuse idle people; nay, I know one man who confined him for a whole night in the stocks, and others would have destroyed him, had they had him in their hands, but God had him in *his*. There are some clever and gifted black Baptist preachers in this country. May the Lord make them and us useful in his work, by keeping us lowly, and depending upon him alone, without whom we can do nothing.

P.S. IT is with much concern we have to announce the death of Mrs. Sutton, who expired at Serampore, on the 21st of July last, only four months after her arrival in India. Further particulars will appear in our next. EDITOR.

TO CORRESPONDENTS.

REV. C. S. of Bradsinch, will find the Subscriptions forwarded by him accurately stated in the Appendix to No. XXXIII. now in the press. The Diamond Ring, generously presented by a female friend, has lately been sold for 5*l*. 15*s*. 6*d*.

An anonymous friend to the Mission, struck by the statement of Mr. W. Carey, (P. A. XXXIII. 152,) that he could establish a school at Dewan gunj to instruct 200 children for about ten rupees, or 15*l*. *per annum*, has kindly transmitted eight pounds as a donation towards this specific object.

We are particularly requested to state, that Mr. Burls has received 40*l*. from the Hammersmith Auxiliary Society. The List of Donations, &c. for the last three months will appear, in due course, next month.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MARCH, 1819.

MEMOIRS OF DR. FAWCETT:

OR,

A Review of An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D. who was Minister of the Gospel fifty-four years; first at Wainsgate, and afterwards at Hebdenbridge, in the parish of Halifax: comprehending many particulars relative to the Revival and Progress of Religion in Yorkshire and Lancashire; and illustrated by copious extracts from the Diary of the deceased, from his extensive correspondence, and other documents. With a Portrait.* 8vo. Boards. 435 pages. 12s.

THAT the memory of the just is blessed, and their name better than precious ointment, is strikingly exemplified in the excellent man whose life is here recorded.

He was born January 6, 1740, near Bradford in Yorkshire. His father died when he was in his twelfth year. At the age of thirteen he was put apprentice for six years at Bradford. From his early years he was fond of religious books, especially of Bunyan's Pilgrim's Progress, and Heavenly Footman; Alleine's Alarm; and Baxter's Call to the Unconverted. During his apprenticeship, the Bible was his constant companion; and between the ages of twelve and fourteen he read it over repeatedly.

His thirst after knowledge appears from the following particulars. He had a small lodging-room to himself. His master and mistress, with the domestics, retired at an early hour. He, among the rest, took his candle up-stairs, and, to avoid suspicion, when he had been a little time in the room, concealed the lighted candle under an earthen vessel till he supposed the family were all asleep, when he betook himself to his delightful employment for a considerable part of the night. No small portion of his pocket money was employed in the purchase of candles. Sometimes he tied a weight to his foot, and at others fastened his hand to the bed-post, that he might not sleep too long. These circumstances do not deserve imitation; but they show the decided bent of his mind, and should incite more highly favoured youth to value and improve their privileges.

About this time Mr. Whitefield came to Bradford.

"The impression made by the preaching of Whitefield on the mind of him who is the subject of this narrative was indescribably great, and remained unabated to the close of life. He preserv-

* There is a *Portrait of Dr. Fawcett in our volume for the year 1816.*

ed his portrait in his study, and the very mention of his name inspired the warmest emotions of grateful remembrance. For natural, unaffected eloquence, he considered him as superior to any person he ever heard. His whole soul was in the work; his words fell from his lips with majesty and power; and he had such command over the passions of his audience, that thousands were melted into tears at once. His voice was amazingly powful, so as to be heard distinctly to a great distance; it was, notwithstanding, full of harmony and grace. It was customary with him to introduce his discourses by some striking passage from the energetic writings of the prophets, or from some part of our Saviour's discourses. He often roused the attention of his audience by such expressions as the following: 'O earth, earth, earth! hear the word of the Lord!'—'If any man have ears to hear, let him hear.'

"The first time our young disciple saw and heard this eminent man of God was at Bradford, in an open part of the town, near the water-side. No place of worship could contain the concourse of people assembled on that occasion. The text was John iii. 14. 'As Moses lifted up the serpent in the wilderness,' &c. His own language will best describe what his sensations were on that interesting occasion: 'As long as life remains, I shall remember both the text and the sermon.' He admired, he was astonished with almost every sentence, both in the devotional exercises and the sermon.

"Though he had read much, and been regular in his attendance on public ordinances, yet *from early prepossessions*, and the general strain of the sermons he heard, he was far from having clear conceptions as to the ground of a sinner's acceptance with God: 'he saw men as trees walking.' But this Apollos, who was 'mighty in the scriptures,' even by one sermon showed him the 'way of God more perfectly' than he had ever seen it before. The glimpses he had before enjoyed suddenly became clearer, and gospel light beamed upon his soul with resplendent rays. The mode of address was quite new to him, and brighter scenes were disclosed to view—a God reconciled through the atonement of a suffering Saviour, with the free and gracious proclamation exhibited from the divine word, at once dispelled his unbelieving fears, and filled him with 'joy unspeakable and full of glory.'

"Mr. Whitefield preaching again in the evening, he requested leave of his master to go and hear him, which was granted, though with some hesitation. He evinced a degree of displeasure at his eagerness, and inquired who had put it into his mind to follow this strange preacher; to which he replied, that he believed it was the Almighty. At the evening service the same truths were held forth which he had heard in the morning, from that striking passage, 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' The preacher showed what those works of the devil were,—some evident before the eyes of man in the idolatry and profaneness which prevailed in the world; others in the minds even of those who were more regular; namely, prejudices against the truth, self-righteousness, &c. and he then proceed-

ed to set forth the ability of Christ to destroy these works, and the manner in which he effects it.

"It appears by the following extract from his diary that he had then entered upon his sixteenth year. 'In the sixteenth year of my age, it pleased God graciously, and more particularly than ever before, to work upon my mind, and to give me a deeper sense of my lost condition by nature.' . . . From this time he began to make a more public profession of religion, and connected himself with the Whitefieldite Methodists. He attended their private meetings as often as he was allowed: these were sometimes protracted to an unseasonable hour, so that being too late to gain admittance into his master's house, who was in the habit of retiring early to rest, he not unfrequently spent the remainder of the night in the open fields, or under sheds.

"Whenever Mr. Whitefield came into the north, he eagerly embraced the opportunity of attending his ministry. His next visit to Bradford was in the year following. Mr. Whitefield, in one of his letters, dated August 24, 1756, says, 'It is now a fortnight since I came to Leeds, in and about which I preached eight days successively, three times almost every day, to thronged and affected auditories. On Sunday last, at Bradford, in the morning the audience consisted of above ten thousand; at noon, and in the evening, at Birstall, of nearly double that number. Though hoarse, I was able to speak so that they all heard.' These religious opportunities were often mentioned by the subject of this memoir as having produced an *uncommon and lasting effect upon his mind.* After having heard him at Bradford in the morning, he followed him to Birstall, where a platform was erected at the foot of a hill adjoining the town, whence Mr. Whitefield had to address an immense concourse of people, not fewer, as was supposed, than 20,000, who were ranged before him on the declivity of a hill in the form of an amphitheatre. Much as he was in the habit of public speaking and preaching to large and promiscuous multitudes, when he cast his eyes around him on the vast assemblage, and was about to mount the temporary stage, he expressed to his surrounding friends a considerable degree of intimidation; but when he began to speak, an unusual solemnity pervaded the assembly, and thousands in the course of the sermon, as was often the case, vented their emotions by tears and groans. Fools who came to mock, began to pray, and cried out, What must I do to be saved?" p. 19.

"The mighty impulse which Mr. Whitefield and his coadjutors had given to the professing world, was the means of exciting a general spirit of inquiry on religious subjects, and of bringing forward to notice talents which might otherwise have lain dormant. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending the ministry, or perusing the writings, of these apostolic men; and to this revival many of those congregations which have continued to flourish and increase to the present day, owe their rise. The mantle of Elijah dropped upon many Elishas; and a portion of the spirit which actuated Mr. Whitefield not only rested upon

his immediate followers, but, blessed be God, the sweet savour of it still remains. By this spirit the Protestant church in Great Britain is distinguished from the professors of the same faith on the European continent, who have long been in a declining state. Notwithstanding the awful judgments with which God has lately visited them, many, alas! yet remain in an awful state of stupor, having left their first love, and lost the zeal and fervour of their ancestors. This spirit has been the life and soul of the missionary exertions which have so much distinguished modern times; and we have reason to believe that it will spread and prevail till that glorious period, when all the kingdoms of this world shall become the kingdoms of our God, and of his Christ." p. 34.

"On the 26th of February, 1758, being then just entered on his 19th year, he came before the society at Bradford," of which Mr. W. Crabtree was minister, "as a candidate for baptism and church-fellowship. Having given great satisfaction to those who were present, he was baptized the 11th of March following, and soon after admitted a member of the church." p. 41.

Our limits compel us to pass by a mass of interesting information, relating, amongst other things, to the state of religion, and to a great number of celebrated preachers, which we should otherwise be strongly inclined to give to our readers, but for which we must refer them to the work itself: we shall therefore confine ourselves to a few of the more prominent particulars in the life of this excellent man.

In 1759 his apprenticeship expired, and he married a member of the church, who proved an excellent wife, and died March 30, 1810. The whole of his life was a course of early rising, improvement of time, industry, frugality, and fondness for reading. Amongst the books which he now read were the works of Hervey, the Life of Matthew Henry, Mather's History of New England, the Life of Mr. T. Rowe, Caryl on Job, Clarke's Bible, Henry's Exposition, Milton's Paradise Lost, and Young's Night Thoughts. The MS. volumes which he left behind him contain, besides a diary, the outlines of many sermons preached by Mr. Crabtree, Mr. Smith of Wainsgate, Mr. Wood of Halifax, Mr. Nuttall of Goodshaw Chapel, Mr. Oulton of Rawden, and Mr. Hartley of Haworth. From his diary may be perceived his spiritual-mindedness, his humility, his industry, and his habit of meditation and self-examination. In July, 1760, his thoughts appear to have been turned towards the Christian ministry, with a view to which he learned the Latin, Greek, and Hebrew languages.

"I have been taught," said he, "that, according to the Greek proverb, THERE IS NOTHING IMPOSSIBLE TO INDUSTRY, especially when it is attended by the blessing of heaven, which is what I desire to seek at all times. The Lord has favoured me with three things which afford me matter of encouragement: — a good degree of bodily health; more leisure than usual; and the choice of necessary books." p. 79.

Having received an invitation from the church at Wainsgate, he removed thither in 1764, and was ordained July 31, 1765. In the year 1766, he received the following letter from Mr. Whitefield:

"*London, Sept.* 1, 1766.

"DEAR SIR,

"I have been so often imposed upon by letters from strangers, that it is high time to be a little more cautious. Besides, bodily weakness prevents my writing as formerly: but your letters seem to evidence simplicity of heart. If truly called to the glorious work of the ministry, of which I can be no judge at this distance, I wish you much prosperity in the name of the Lord. The language of my soul is, 'Would to God that all the Lord's servants were prophets!' A clear head, and an honest, upright, disinterested, warm heart, with a good elocution, and a moderate degree of learning, will carry you through all, and enable you to do wonders. You will not fail to pray for a decayed, but, thanks be to God, not a disbanded soldier. Oh that the last glimmerings of an expiring taper may be blessed to guide some wandering souls to Jesus Christ! As yet 'the shout of a King is heard amongst us.' Whether I shall ever visit Yorkshire again, is only known to Him 'who holdeth the stars in his right hand.' Kind remembrances to all who love the Lord Jesus in sincerity. Brethren, pray for us. I retain my old name, 'Less than the least of all saints;' but for Jesus Christ's sake,

"Yours in our common Lord,
G. WHITEFIELD."

In 1773, he set up an academy. In 1774, he was attacked by a violent illness, during which he wrote "The Sick Man's Employ;" and after which he frequently had heavy and long-continued bodily afflictions. In the spring of 1776, he removed his residence from Wainsgate to *Brearley Hall, a distance of about* three miles, but continued to preach at Wainsgate for about a year. In 1777, a new meeting-house was built for him at Hebden-bridge, as a more central place for the church and congregation. A part, however, remained at Wainsgate, who rebuilt the meeting-house in 1815. In 1796 he removed from Brearley Hall to Ewood Hall, a large mansion in the neighbourhood.

"Several of Mr. F.'s friends had long expressed a desire that he would give a digest of the sermons he had preached on almost every part of the divine word, and his general idea of the sense of scripture, by writing a short comment on the Bible, with suitable reflections at the close of each chapter: the materials he had long been treasuring up. The leisure he now enjoyed from the confinement of his former avocation," (meaning the academy, from the superintendence of which he retired in 1805,) "and the state of his health, which was in some respects improved, induced him to take the matter into serious consideration. His mind, however, for a considerable time, shrunk back at the thoughts of such an undertaking.

"To commence a work of that magnitude when on the verge of seventy, was what perhaps had never before been attempted. The recollection of the many instances in which those who had engaged in similar works in the vigour of their days, as Poole, Henry, Doddridge, &c. but died before the completion, was a discouraging circumstance. His intimate friend, Mr. Fuller, though he approved of the design, had little expectation that his life would be prolonged till he could bring it to a conclusion. In one of his letters, he says,—'I hope

your life and strength may be spared to go on with the Commentary, though there is not much probability of your living to finish it. I have somewhere met with the following expression:—Jesus could say, It is finished, and then gave up the ghost; but this is more than can be said of any one besides. Death generally finds us with a number of our unfinished works on our hands.'

"His advanced years certainly presented one important advantage for entering upon this arduous undertaking, namely, the mental stores and mature experience which he had acquired from his constant study of the scriptures, and from his ministerial labours. No doubt, when he finally concluded to accede to the wishes of his friends, he was influenced by motives similar to those of the apostle Peter, when drawing towards the close of life:—'Moreover, I will endeavour that, after my decease, ye may have these things always in remembrance; for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.'

"From a date, (Nov. 17, 1807,) in the manuscript, at the close of Gen. iv. it may be inferred, that he entered upon the work of writing the Commentary in the beginning of that month. His regular plan, unless prevented by some unforeseen occurrence, was to go through one chapter, on an average, every day; and on the Lord's-day mornings he expounded one of the chapters he had commented upon during the preceding week. This was both a relief to his own mind, in his *studies preparatory* to preaching, *and proved highly interesting* to the hearers, as was evident from the considerable increase in his morning congregations, more especially while he was upon the historical parts of scripture, which he had the happy talent of rendering both entertaining and instructive. For the gratification of his aged partner in life, and others, who occasionally stepped in, he usually read, before he retired to rest, what he had composed during each day. These evening rehearsals also afforded him an opportunity of making the necessary corrections, and supplying what might have been omitted.

"In a letter to a highly-valued friend, to whose perusal part of the manuscript was submitted, he says,—I am glad to find you do not disapprove of my feeble attempts, in a work to which the powers of my mind are not equal, though I find a present reward in them. I often wonder that I have been enabled to sit to close study, for twelve or fourteen hours in the day, without any material injury to my health. The fact is, that I am running a race, with death at my heels, not knowing how soon he may overtake me. The work is formidable: but who can tell what the Almighty may intend to do by one of the weakest and most unworthy of his servants! I would live, and act, and think, and read, and write, depending on him. You will easily conceive that I must meet with many interruptions from company; and I have been obliged to publish three pamphlets during the last summer. The uncertainty of my being able to get through the work, must be an obstacle in the way of printing; but if I should fail, it will be what others have done before me; and I should hope some one

will be found able and willing to carry it forward to a conclusion: at all events, so long as I am continued in a capacity for writing, I feel a strong inclination to persevere. Above two thousand close pages have cost me some labour; and besides these, I have many materials on several remaining parts of the sacred book. As to my style of composition, you know it is plain, and not embellished with the ornaments of modern refinement. My principal object is to make myself understood, and to interest the heart of the reader. It would not suit me to attempt to rise above the level of my own powers;—but pardon my prolixity. My dear wife sends her love: alas! she is sinking apace; I often fear she will soon be taken from me. We have been together more than half a century; and the separating stroke, whenever it comes, will be severely felt. We often talk of our absent friends, and it is my wish to write more frequently; but after I have spent the whole day in study, I feel my spirits exhausted. Yet, through Divine mercy, my health is in as favourable a state as I have any reason to expect, considering my years and infirmities." p. 333.

In a letter to a friend, dated March 25, 1810, he thus wrote:

"Exhausted with continual watching, fatigue, and anxiety, I feel myself unfit for any thing; yet would not neglect this opportunity of communicating a line to my much valued friend. My dear wife has been many times brought back from the very gates of death. When the lease of life seemed just going to expire, she has had it renewed from time to time. Last night we all assembled round her bed, and thought her dying for some *hours: we did* not at all expect she would live till morning; but she suddenly revived, and called me by name with her usual tenderness. I think I never had closer exercise than to go through my labour of preaching in these circumstances. My text yesterday was,—'It is the Lord; let him do what seemeth him good.' This disposition I wish to feel, and to cherish. I have been revising part of my manuscript, and must now leave what I have done, as far as I am able, in the hands of Providence. The will of the Lord be done! If he smile upon this feeble effort for the promotion of his glory, I hope I shall be thankful."

In another letter he thus writes:

"It has long been a gloomy, anxious time with us, and still continues to be so. My dear wife has been confined to her chamber for three months;—I cannot say to her bed, for she is not able to breathe otherwise than sitting up in her chair, which is her posture through the night. We have many times thought her ready to expire, but she is still spared to us. When she is herself, she is composed, comfortable, and very affectionate; but sometimes she is quite delirious. It often distresses us to see her suffer so much; yet amidst her great affliction, she is sensible that it is the hand of the Almighty, and is desirous to wait his will in due submission. As to myself, I am as well as I can expect, considering what restless nights I have long had. My trials are very heavy; but strength has hitherto been afforded equal to the day. I feel the want of sleep very sensibly. This makes me a poor companion for the elevated prophet Isaiah. He is all life; but I have to complain of great

dulness and stupidity. What I have written on the preceding part of the Bible is in the hands of some judicious friends; and should they not encourage the publication, perhaps it may be of some value to those with whom I am personally connected in its present form, when my head is laid low in the silent dust." p. 345.

At length the moment of separation arrived. He was then

"Enabled to bear the parting stroke with the fortitude and patience of a Christian. It is one happy tendency of extreme and long-continued suffering, that it reconciles us to a separation from our dearest relatives, and especially when satisfactory evidence has been given that death will be their release from all pain and sorrow. He remained by her to the last moment of her mortal existence, holding her arm, so as to feel her pulse, till the lungs finally ceased to heave, and the crimson current was arrested in its progress." ibid.

We are afraid, not of robbing the work of its beauties, (for the whole of it is highly interesting,) but of exceeding the proper limits * even for such an article. We cannot, however, refrain from presenting our readers with a view of "the fleecy skirts of the summer-evening clouds, painted with gold"—or, in other words, of the serenity, and peace, and honour, which crowned the declining days of this deservedly revered man.

"In the month of June, 1810, the annual association was held at Bradford. As this was Mr. F.'s native place, he was earnestly importuned, (and he at length consented,) to attend on that occasion, to officiate as one of the ministers, that he might once more have an interview with his relations and friends, who were resident there, and with those who came from distant places. On the morning of the day on which he had to preach, he was more than usually agitated in the prospect of appearing in public, expressing in the strongest and most humiliating terms the sense he had of his unfitness for the work, both on account of his great weakness and mental infirmities. But when he entered the pulpit, and read his text, Josh. xxiii. 14, 'Behold, this day I am going the way of all the earth,'—every eye in the large assembly was fixed upon him; and he had not proceeded far in opening the subject, before almost every individual present was melted into tears. Since the days of Whitefield, few such seasons had been witnessed; and the remembrance of it will remain with many who were present to the latest period of life. It was not enthusiasm; it was that melting of the heart, which truths of infinite and universal concernment, delivered with feeling, and accompanied by Divine energy, cannot fail to produce. He had a few months before completed his threescore years and ten; his partner in life, for whom this was intended as a funeral sermon, had, as we have seen, been recently taken from him; many present had known him long, and had been often greatly edified by hearing him at these solemn seasons; and their presentiments told them that he was now, like Joshua, taking a final leave of them as a public character. This sermon, the last he published, was soon after

* We were very desirous of inserting an account of the early years of Mr. Satcliff, of Olney, who joined the church at Wainsgate in the year 1769;—but the above reason forbids.

printed in a cheap form, and has gone through many editions." p. 348. See the Account of his Works, No. XXII.

His Devotional Family Bible was completed in the following year.

He preached his last sermon Feb. 28, 1816. From that time to the 25th of July, 1817, when he departed, in the 77th year of his age, was a period of extreme debility.

"As to the state of his mind in his last illness, it was conformable to what he had experienced and evidenced through all his former afflictions. Mercy, Divine mercy, was what he implored, with all the lowliness of a babe in Christ. He joined with the greatest fervency in the petitions offered up at his bed-side; and though his mind was not in general so much elevated with holy joy as some of God's people have been, he had solid comfort, and often expressed his desire to depart and to be with Christ. A short time before he expired, he said, Come, Lord Jesus, come quickly. One of his attendants having said, There remaineth a rest for the people of God,—he added, O receive me to thy children!"

Having brought this Review and Memoir to a conclusion, we request our readers to turn to the 325th Hymn in Dr. Rippon's Selection, written by Dr. Doddridge. As a fine painting receives additional beauty from being placed in a good light, so will this admirable hymn receive additional lustre from its being placed in connexion with the closing scenes of this "happy servant" of God.

WORKS. I. Poetic Essays; 1767. They are *on the following subjects:—Spring; Isaac meditating in the Fields? The Sight of an open Grave; In Memory of the pious and ingenious Mrs. Rowe; To a Gentleman, on the unexpected Death of his Son; On the Death of a favourite Child; An Elegy on the Death of J. S.; On the Death of Mr. Richard Smith, Wainsgate.* These short poems were chiefly, if not entirely, written before he left Bradford, and have long been out of print. II. The Christian's humble Plea for his God and Saviour; 1772. 6d. This is a poem in defence of the divinity of Christ. There was a rapid sale of several editions. III. The Sick Man's Employ; or, Views of Death and Eternity realized. 1773. Of this excellent work his friend, the Rev. Mr. Abraham Booth, superintended the publication. The price of the last edition is 2s. boards. IV. Advice to Youth; or, the Advantages of Early Piety. 1778. 2s. boards. It has passed through numerous editions. V. Death of Eumenio: a Poem. 1780. VI. Reign of Death: a Poem. 1780. VII. Hymns, adapted to the Circumstances of Public Worship and Private Devotion. 1782. 3s. VIII. The Cross of Christ the Christian's Glory. 1793. IX. Essay on Anger. 1788. 2s. 6d. This is a very celebrated work. X. Letters to his Friends, by the Rev. John Parker; with a Sketch of his Life, by Mr. Fawcett. 1794. 2s. XI. Life of Oliver Heywood. 1794. 2s. 6d. This work has passed through many editions. XII. Miscellanæa Sacra: a Periodical Work. It is a large volume. XIII. History of John Wise, for the Use of Children. The Tract Society has printed VIII. and XIII. as Tracts. XIV. Order and Constitution of a Gospel Church. XV. Sermon on the

Death of Mrs. Littlewood. XVI. Christ precious to them that believe. 1799. 3s. boards. XVII. Thoughts on the Revival of Religion. XVIII. Gouge's Sure Way of Thriving, abridged. XIX. Watson on Christian Contentment, abridged. XX. Hints on the Education of Children, particularly the Children of the Poor. 1806. 4s. XXI. The Holiness which becometh the House of God: a Sermon. 1808. XXII. The important Journey from this World to the next: a Sermon. 1810. It has passed through many editions. XXIII. Substance of his last Sermon, Feb. 26, 1816, taken from his own Notes, and subjoined to this Publication. XXIV. The Devotional Family Bible, with Notes and Illustrations, partly original, and partly selected from the most approved Expositors, ancient and modern, and a Devotional Exercise to each Chapter. In two very handsome volumes, royal 4to. price £5 5s. boards; or superbly printed on super-royal paper, price £8. 1812. "The want of marginal references has been noticed by some as a deficiency. Before the work was put to the press, the question was seriously agitated, whether they should be subjoined to the text or not; but the conclusion was, that as the most important parallel passages were referred to in the notes, the rest might, without impropriety, be omitted. The addition they would have made to the size and expense of the volumes was another important consideration, as it was the earnest wish of the writer that the book might be accessible to families in general, and in particular to those in the lower walks of life, to whom *his* labours had been useful."—*The author, from a pledge to the* subscribers, found himself circumscribed when he came towards the close of the sacred volume; "but the necessary curtailment of the notes and aspirations in some of the minor epistles is less to be regretted, when we consider the valuable Expositions on the New Testament exclusively, on a similar plan, which have been published by many eminent divines, particularly those by the judicious Dr. Guyse, and the pious and learned Dr. Doddridge."

SALTERS' HALL CONFERENCE.

(*Concluded from Page 56.*)

THE confusion which had prevailed in the Conference at Salters' Hall, and the acrimony which their differences had produced, were soon discoverable in the jarring and discordant statements which were published in the newspapers by the two parties. There is no doubt that both sides gave their own views of the affair, without any wilful misrepresentation; but it was not to be expected that either of these could satisfy the other in the correctness of the account: the consequence was, that many angry pamphlets were published on both sides, and a fifteen years' controversy upon the subject ensued, not conducted with the best of tempers, though the respective authors were eminent and excellent ministers of Christ. Having no desire to revive the recollection of those things, which doubtless were considered as matters for lamentation by all the godly of the land, I proceed to trace the effects which have resulted, in destroying the glory

of the Presbyterian denomination.

The reader will perceive, by looking over the lists of names, how large a proportion of the non-subscribers were of the Presbyterian denomination. These too were ministers, with very few exceptions, of the highest character for piety, talents, orthodoxy, and usefulness. Of many of them it may be said, that "their praise is in all the churches:" they were not only "the messengers of the churches, but the glory of Christ." In my opinion, however, they erred in supposing, that if they adopted *human* phrases, at the request of their brethren, in explaining their sentiments upon scriptural doctrines, it would be a violation of their Christian liberty. They acknowledged that the doctrines of the Trinity, and of the divinity of the Son of God, were doctrines of the scriptures; but they supposed that nothing further was necessary than an appeal to the scriptures themselves, for settling any dispute which might arise, as to the meaning and design of the scriptures which related to those sublime and mysterious doctrines.

They say, "We did not think fit to subscribe, because we thought no *sufficient reasons* were offered for our subscribing. We were pressed to it, that we might *clear ourselves* from *suspicions of Arianism*. But, as we know no just grounds of suspicion, much less of any charge against us, we thought it would ill become us so far to indulge an *unreasonable jealousy*, as to take a step of this nature for removing it; especially since doing so would have been inconsistent with one of our *Advices*, which we thought necessary *to be given, and which was* founded upon an *apostolical rule*. And we see no end of such jealousies; for, if we may be suspected of *Arianism*, without having taught any thing like it, and though we have taken all proper occasions to offer our reasons against it, and that not only from the *pulpit*, but some of us from the *press*; we say, if we must be suspected, merely because we would not subscribe what our brethren would have us; why may we not be suspected of *hypocrisy* after we have done it? and then pass in the world for *Arians*, and *cheats* into the bargain. We never yet thought *jealousy* and suspicion to be such good-natured things as to be satisfied with a *few good words*."—"Though we would not charge our brethren that required our subscription, with a design which any of them do disclaim, yet to us it appeared, and does still appear, to have the *nature of imposition*; which has been the great engine of division among Christians from the beginning, and has done unspeakable mischief to the Christian church."

On the other hand it was said, "The great occasion of the subscription is to bear our testimony against the growing error of the present day, which introduces a new doctrine of the sacred *Trinity*, and to distinguish ourselves from those who are gone into it. They will call the *Son, God;* and some of them the *Holy Ghost, God;* preach for the true and proper *Divinity* of the *one* and the *other;* that is, such a *Divinity* as they will call *true* and *proper*, without saying what it is; profess to believe in the *Son*, and believe in the *Holy Ghost*, and highly to *love* and to honour the *one* and the *other*, and make so-

lemn *appeals* to God, and *protestations* to men, of their *sincerity* in all this. And what is all this for? What need of so much ado? Why, only to avoid declaring that the doctrine expressed in those words of the Catechism, namely, *that there are three Persons in the Godhead: the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory;* is *what they believe to be the doctrine of the Holy Trinity revealed in the scriptures.*"

The reader will bear in mind, as an argument in favour of the subscribing ministers, that Arianism was becoming very prevalent in the Church of England; and that Mr. Pierce, of Exeter, while he avowed that "Christ and the Father were one," because it was so said in the scriptures, had refused expressly to acknowledge that "the Son was one God with the Father," because it was not so expressed in the scriptures. Those ministers, therefore, who wished, by the Advices which were to be sent to Exeter, to check the growth of the Arian heresy, would necessarily be desirous that their own sentiments should be unequivocally expressed upon a subject so vitally important in the Christian religion; and seeing that, in order to do this, it was absolutely necessary that some human explication should be required; they thought that nothing could be more unexceptionable than an Article which they had all subscribed, and answers to questions which they all taught to their children.

I have intimated in a former part of this account, that the non-subscribers manifested great laxity of principle, and were evidently imposed upon by the specious sounds of *peace* and *charity*. They seem to have forgotten, that peace without righteousness is "no peace:" and that *charity* without principle is not *love*. "The wisdom that is from above is first *pure*, and then *peaceable*;" and "the love of God which is shed abroad in the heart by the Holy Ghost," can only approve of those as Christian brethren who give evidence by their subjection to the authority of the word of God, that they "love our Lord Jesus Christ in *sincerity*."

The consequence of being governed by such gross misnomers as *peace* and *charity*, falsely so called, has been productive of the most dreadful consequences to the cause of pure and undefiled religion. Another standard than that of *an agreement in subjection to the authority of Jesus Christ, as the only head and lawgiver in his church*, has been introduced; and *charity*, and *candour*, and *indifference*, have been substituted, instead of *decision*, *inflexibility*, and *zeal*, which were all manifested by the apostles Barnabas and Paul, towards the false brethren who had crept into the church of Antioch. "To whom," says the apostle, "we gave place by subjection; no, not for an hour, that the truth of the gospel might continue with you."

A very sensible and correct writer* has so well expressed my sentiments upon the subject of the tendency of this spirit manifested by the non-subscribers, that I transcribe the following from the Appendix to his "History of Dissenting Churches, &c. in London;" printed 1814.—"That which contributed most to the decline of the Dissenting

* Mr. Walter Wilson.

interest, was the open departure of many from the doctrines of the gospel. This began to take place immediately after the Salters' Hall Controversy, and continued to make rapid strides among the Presbyterians, till it has at length landed them in a region somewhat below Socinianism.

"A great majority of the ejected ministers were attached to the Presbyterian discipline, and the churches they founded were arranged under that denomination; but they maintained a friendly correspondence with their Congregational brethren, until the fatal disputes concerning subscription effectually divided them. From that time the Presbyterians have continued to decline in a progressive manner, till their congregations have been ruined, and their meeting-houses shut up. The progress of error was gradual. It first began with the convenient stalking-horse, charity, which was as successfully applied to screen those who departed from the doctrines of the gospel, as it is in the present day to cover a defection from the distinguishing features of nonconformity. As liberality grew in fashion, the divines of the new school began to preach up the innocency of mental error; and the celebrated lines of Pope were appealed to with as much confidence as any one would quote a text of scripture to support a doctrine. Considerable progress being now made towards undermining the necessity of revelation, it is no wonder that human nature became exalted, and huge volumes were written to delineate the beauties of natural religion. This prepared the way for rejecting those doctrines of revelation which were supposed to militate *against the reason and the* fitness of things; and the wisdom of the Almighty being brought down to a level with human comprehension, their system began to be applauded even by infidels themselves. All the attributes of Deity were so absorbed in his benevolence, that faith became an unmeaning sound, and those who ventured to oppose truth to their favourite divinity, were immediately considered as narrow-minded bigots. From High-Arianism, there was a gradual advance, step by step, to the lowest state of Socinianism; and in our own day the system has been still farther purified, and rendered less objectionable to unbelievers. Under the specious pretence of rescuing Christianity from the corrupt glosses of Christians, the most bare-faced attacks have been made upon every thing that is peculiar to the system. The result of a departure from the doctrines of the gospel, has been the declension of the Presbyterian interest, and in many places its total extinction. Indeed the name is now retained only by a few Arian congregations, which scarcely exist, and are hastening to a dissolution. Those Dissenters who have embraced the Socinian scheme, now appropriate to themselves the name of Unitarians, from their belief in the Unity of God; but as other Christians are equally strenuous for that doctrine, the term ought not to be applied to them exclusively."

The above remarks of Mr. Wilson will apply with equal force to the General Baptist denomination. Their congregations are very few, and are reduced to the lowest ebb. They would probably ere this have been extinct, had they not supported their ministers by funds appropriated for

the support of evangelical doctrines. The "New Connection" of the General Baptists are all Trinitarians, as are the whole body of Particular Baptists, and the still larger class of Independents; to which may be added the Methodists of both descriptions.

It is deeply affecting, in reading over the names of Presbyterian ministers, a century ago, who were indeed the glory of the land, to perceive that they unconsciously introduced principles which have "eaten like a gangrene," till the congregations over which they presided have wasted to a shadow, and bear the marks of a disease which will speedily terminate in death. "How is the gold become dim; how is the fine gold changed!"

That such an example may not be lost upon the orthodox Protestant Dissenters of the present day, and that it may lead them to "contend earnestly for the faith once delivered to the saints," is the fervent prayer of

IOTA.

EDUCATION OF *MINISTERS' CHILDREN.*

To the Editors of the Baptist Magazine.

THE paper in your Magazine for December, on the Education of the Children of Ministers, is certainly calculated to excite very general attention, and to make its way to the hearts of all who properly appreciate the labours of those men, who deprive themselves of opportunities of acquiring, if not wealth, yet such a competency, as may enable them to give their children a suitable *education*, and submit to the *privations attendant upon a very slender income*, for the sake of promoting the spiritual and everlasting interests of men. If they have the disinterestedness to make such personal sacrifices, and are supported under them by the consciousness of the importance of the object they are promoting, and the future recompense they have in prospect, it is surely, matter of regret, that their children, who are certainly as dear to them as other children are to their parents, should be permanently injured by their disinterestedness. But unless some measure be adopted for the education of their children, this must inevitably be the case. Impressed with this consideration, some very worthy men, who have kept respectable seminaries, have admitted the children of dissenting ministers among their friends, on very reduced terms. This, however, can furnish but a very partial remedy for the evil, and is besides effected at a greater sacrifice on the part of the individuals whose practice it is, than the mind of the generous public would feel easy in wishing them to make. I am glad the subject is brought forward to the notice of the public in your valuable Magazine, and I hope it will meet with the attention it deserves. Some of your correspondents will, I trust, employ themselves in digesting a plan, pointing out the kind and degree of education desired, as well as the best means of procuring it—either by a fund, which may defray the expense of the education of such children, at approved seminaries already established, or by a separate establishment.

The coincidence referred to in the note is certainly of a very encouraging nature, and leads me to remark, that a pious and respectable female, resident in

the vicinity of the metropolis, has favoured me with several letters on the subject of the education of the orphan daughters of dissenting ministers, and furnished me with the outlines of a plan of an establishment for the purpose. That plan does credit to the understanding and the heart of its author. I forbear, however, to introduce it here; as I presume, if the subject of education be taken up with becoming zeal, of which I begin to cherish a sanguine hope, the education of orphans of both sexes will make an important part of a more extended plan.

Money, it is true, will be wanted; and whether enough can be obtained for the purpose of making an attempt with a rational prospect of success, it does not become me to say: perhaps it can only be known upon trial. I am happy, however, to be able to inform you, that a very respectable gentleman, who feels much interested in the subject, has, since the appearance of the paper above mentioned, written to me, and engaged, that should an institution for the purpose be set up, he will give *one hundred pounds to the male school, and another hundred to the female, and an annual subscription to each.* I trust this generous offer will have its effect. And I am not without hope that some others of my friends, to whom I have had an opportunity of mentioning the subject, and of showing the letter above referred to, will be disposed, according to their ability, to encourage so laudable an undertaking. Most cordially wishing it success, and willing to do all in my power for its support,

I am, yours, &c.

W. S.

Bradford, Yorkshire,
Dec. 18, 1818.

MISS EMERY.

In reading the following passage in "The Vale of Light," which will be soon reviewed, our thoughts were involuntarily led to Miss Emery, of whom there is an account in the Obituary for January.

"After we had, with much reluctance on my part, left this delightful garden, and were advancing along the narrow way, our attention was caught by the Cottage of Contentment. It presented a very neat appearance: the walls were white; a sweet bed of flowers shed their fragrance, and displayed their beauty, at each side of the door; and its windows were fringed with honey-suckles. That is the place, said the angel, where happiness reigns. They do not, however, possess much of this world; their income is very scanty; neither have they been exempted from the difficulties and trials of life; but they have learned, by the grace of God, to be content in every condition. They are aware, that nothing under the sun can yield solid enjoyment without the favour of God. Hence they have been very desirous about an interest in it; and they have obtained their desire. They can look up to God as their portion, and the final refuge of their spirits. They are not swallowed up with overmuch sorrow by any dispensation of Providence, however trying.—They had a little boy who was lately cut off by death. Before the sad event, he had learned to talk of heaven; and he expressed much pleasure in the prospect of getting thither. He indulged the hope of being happy with Jesus Christ; for he had been early taught who Christ was, and what he has done for sinners. His pa-

rents did not think him too young to learn the sacred name of Jesus. They had no idea that the religion of the Bible was too much a mystery for the young. They thought its tendency was to expand the youthful mind, and to prevent it from being preoccupied with the fleeting vanities of this world. His mother could have wished that her sweet flower, as she called him, might have bloomed a little longer in this world; but when she reflected that he would bloom much lovelier in the paradise of glory above, and there be safe from the chilling blasts of this stormy wilderness, she felt perfectly resigned to the will of Heaven. He left a sweet little sister, whose name is Mary. It is surprising to see how happy the little creature is, in the thought that she has a brother in heaven. Indeed, her sagacity and discernment are truly wonderful; and some have expressed a fear lest she is soon to follow him. She discovers a mind far superior to most of those trifling amusements that are so common among the generality of children. She is scarce six years old, and yet she can repeat hymns most gracefully—giving them all the force and beauty of cadence and emphasis."

THOUGHTS ON HOPE.

(Extracted from the Eclectic Review for January, 1819.)

THE fervent Christian, who truly lives for eternity, is either happy in his hope, or restless and sorrowing under its temporary obscuration. He has learned that not merely his comfort, but *his advancing in holiness, his victory over the world, his strength* and readiness for usefulness, and especially his genuine humility, all keep pace with the brightness and steadiness of his hope. But his hope does sometimes decline, in which case he invariably traces these declensions to the indulgence of a vain complacency in his own attainments, to self-righteous fear and unbelief, to the eager pursuit of created good, or to an exposure to some unedifying influence. The Christian, we say, may be deprived for a time of the comfort of his hope—he may lose sight of that which he still considers as the pearl among his graces; but his state of mind under such circumstances, differs as widely from the vague uneasiness of the half-believing worldling, of the self-pleased but ever-fearful Pharisee, or of the inconsistent professor, as his good hope is unlike to their negative comfort.

ANECDOTE.

A WEALTHY planter in Virginia, who had a great number of slaves, found one of them reading a Bible, and reproved him for neglect of his work, saying, there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeating the offence, he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse; he made an immediate change in his life, which had been careless and dissipated; burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XX.

THE EARTHS.

"I see the rivers in their infant beds!
Deep, deep, I hear them, lab'ring to get free!
I see the leaning strata, artful ranged,
The gaping fissures to receive the rains,
The melting snows, and ever-dripping fogs.
Strow'd bibulous above, I see the sands,
The pebbly gravel next, the layers then
Of mingled moulds, of more retentive earths,
The gutter'd rocks, and many running clefts;
That, while the stealing moisture they transmit,
Retard its motion, and forbid its waste.
Beneath th' incessant weeping of these drains,
I see the rocky syphons stretch'd immense;
The mighty reservoirs of harden'd chalk,
Or stiff compacted clay, capacious form'd;"
Thomson.

MAN is the only intelligent creature inhabiting this world, capable of understanding and admiring the Creator's wisdom in any degree; yet it generally happens, that his intellectual faculties are either employed in the most inferior considerations, or become torpid and enervated by sloth. The exquisite beauties of nature are too refined for his depraved taste; and mere animal gratifications, varied according to his rank, too frequently absorb his attention. Prevailing practices, however ridiculous, if distinguished by the name of fashion, have greater charms than the sublime and instructive scenes of creation, and, to such, except in the superior conveniences they unheedingly enjoy, it is as if philosophy had done nothing for man. They cast a glance above them, rather to admire or regret the state of the atmosphere, than to contemplate those ever-moving luminaries that silently proclaim their Maker's praise; and heedlessly tread upon the earth that supports them, as if unworthy of their regard. May the youthful reader profit by the folly of the thoughtless, and apply his heart unto wisdom!

The soil on which we tread is not unworthy *of our notice, but like the other departments of creation,* teems with proofs of infinite skill and benevolence. Earth was long considered as one of the four grand elements of which visible objects were formed; but by those who have had opportunities of witnessing the delightful employments of the field, or the garden, or who have been present at the digging of canals or other cavities, a great variety in the appearance of soils must have been remarked. This diversified appearance progressively occupied the attention of the curious, till it was found that what had formerly passed for one great element, was composed of various substances, essentially different in their nature and uses; and hence the plural appellation *earths* has been very properly employed to designate this wonderful department of the Almighty's productions. Of these earths chemists now enumerate nine, which they have distinguished by the terms of *silica, alumina, zirconia, glucina, yttria, barytes, strontites, lime,* and *magnesia.* O how becoming is humility in man! How many ages rolled along before the important science of chemistry made known the distinct properties of these substances, and, even now, the uses of several of them remain to reward the labours of succeeding enquirers: but how unsearchable is that wisdom, and how inconceivable that power, which, with the utmost ease, can adjust and direct the nicest arrangements and finest processes that are perpetually taking place among them!

But we proceed to notice the principal characteristics and uses of the earths.

Silica, in its pure state, in which however it is never found in nature, is a white substance, without smell or taste. It is only to be dissolved in fluoric acid; and can only be fused by great heat, when mixed with soda or potash, when it is converted into glass. Although we

know no method of dissolving this earth in water, nature mocks the wisdom of man, and, by some secret process, dissolves it plentifully, forming incrustations. "In Iceland there is a boiling fountain, which spouts water to the height of 90 feet, and deposits in falling so great a quantity of siliceous earth, that it forms around its base a sort of solid cup, which surmounts and envelops it." This earth is found in most solid minerals, and forms the most considerable part of those huge rocks that so often strike the traveller with wonder and terror. To it we owe the gravel that adorns and improves our roads, and the various glasses that so eminently contribute to the comforts of life; while it is a material ingredient in that beautiful composition porcelain —and in the cements and earthen wares that minister so much to our convenience. The uninformed are not aware how much they are indebted to philosophical investigation. This is particularly evident in the article of glass, the manufacture of which, though long known, was in a very imperfect state. Perfectly transparent glass was so rare in the days of Nero, that he is said to have given the enormous sum of £50,000 for two clear glass cups with handles. The classical youth has heard of the asbestos of the ancients, in which the bodies of the rich were wrapped before they were placed on the funeral pile, and which consisting of two-thirds of silica, was impervious to the flames, and preserved the ashes of the body from mixing with those of the wood. The princes of Tartary, according to the philosophical transactions, used it for the same purpose more recently: some of the ancients are said to have made themselves clothes of it; and Pliny speaks of napkins of the same, which he had seen, that, after having been used at a feast, were cleaned by being thrown into a fire.

Alumina, like the last mentioned earth, is not found pure; to obtain it pure, therefore, requires a chemical process. It has obtained this name from its being the base of the salt called alum. In its pure state it is soft, tasteless, adhesive, opaque, and becomes contracted and very hard in the fire. It is procured in abundance from all kinds of clay, potter's earth, &c. also from the ruby, the sapphire, &c. in which precious stones it is found in a crystallized form. In the state of clay, it is distributed over the surface of the earth, and is of incalculable utility for a great variety of purposes in common life: while, in the form of bricks, it is one of the principal materials in the construction of our dwellings; and in that of earthen ware and porcelain it greatly contributes to their enrichment and convenience. It is evident from the sacred scriptures, that earthen ware must have been in use at an early period among the Jews. The employment of a potter seems to have been well known, and it is supposed, that the potter's wheel, there mentioned, was the same simple instrument now used for the making of round vessels with plain surfaces: but the present improved state of earthen ware is another recommendation of the advantages of scientific research, but for which advantages the justly celebrated Mr. Wedgwood could not have so benefited his country. The dyer and calico printer are also indebted to aluminous earth in various respects; and in countries where alum slate is not abundant, as in England, it is employed with sulphuric acid in the production of alum.

Zirconia, *glucina*, and *yttria*. Although the existence of these earths is ascertained, and several of their distinguishing characteristics pointed out, we are as yet ignorant of their uses. The first is found only in the mineral *zircon*, and in the precious stone called the hyacinth. It was discovered by Klaproth, so lately as 1793. It has the appearance of a fine white powder, is without taste or smell, and can only be dissolved in acids, or alkaline carbonates. The second, *glucina*, so called from the Greek word γλυκυς, sweet, is found in the mineral euclase, and in the emerald and beryl. It is a white powder, soft and light, inodorous, and though tasteless in itself, when dissolved in

acids, it forms sweet-tasted salts, somewhat astringent. It is not fusible by heat. "From the sweet taste of these salts," says Mr. Parke, "we have reason to believe, that Nature, who forms nothing without its use, has endowed this earth with properties which will some time or other render it eminently serviceable to the animal economy." Yttria is found in a black mineral, denominated gadolinite, from Gadolin, a Swedish chemist, who first analysed it. The term by which this earth is denoted, is formed from the name of the place where gadolinite was discovered—Ytterby, in Sweden. This earth, taken from the mineral, forms a tasteless white powder, of greater specific gravity than any other earth. Combined with the acids it forms sweet and coloured salts.

Barytes, from Βαρυς, heavy, was discovered by Scheele, in 1774, combined with sulphuric acid, in a mineral called ponderous spar. It is in this state that it is principally met with, although it is occasionally found in combination with carbonic acid, and, in France, with the oxide of manganese. It is of a grayish white colour, has a sharp burning taste, and is a strong poison; it changes vegetable blue colours to green, and causes oil to unite with water; it is a conductor of electricity, and is distinguishable from other earths by its solubility in water. It is of great use in chemical experiments as a test; and combined with muriatic acid, it is used medicinally. An excellent durable colour has also been made from it for water-painting, which is known by the appellation of "Hume's Permanent White."

Strontites, so called from the lead-mine Strontian, in Argyleshire, where it was discovered in 1787. Combined with sulphuric acid it is plentiful, and is employed in repairing the roads near Bristol and Paris, and in Pennsylvania. When pure, it resembles barytes in colour and taste, but not in its poisonous property.

Lime is well known to be of a white colour, and of an acrid, hot taste. It cannot be fused and it gives out a considerable portion of caloric when sprinkled with water, which solidifies with it. It absorbs moisture and carbonic acid when exposed to the air; to divest it of which, it is burned in kilns, which renders it pure: hence it is never found pure in nature. It is not only found in chalk, marble, &c. but in vegetables, and animal bones, of which last it is the base. It also impregnates the waters of springs and rivers; for it possesses the singular quality of dissolving more freely in cold than in hot water: indeed, artists are said to form basso relievos merely by filling their moulds with the waters of Tuscany, in which this earth is so copiously diffused. This earth is one of the most useful. When purified it is the principal ingredient in mortar, which, if good, hardens with age, because it continually absorbs carbonic acid from the atmosphere, which accounts for the strength of ancient buildings. The agriculturist uses it as a manure, because it accelerates the dissolution and putrefaction of animal and vegetable matter, and imparts a greater power of retaining moisture: nor has he to fear, from its burning nature, that it will prove injurious; for it speedily crumbles, and absorbs carbonic acid, and is converted into chalk, and rendered harmless. In solution, it is employed by the tanner to dissolve the glutinous part of the skins, and to facilitate the removal of the hair. The sugar-refiner makes use of lime-water to rid his article of the uncombined acid, which prevents it from crystallizing. The soap-boiler employs it to deprive the alkali of carbonic acid, that it may freely combine with the oil or tallow. But our limits prevent the further enumeration of its uses.

Magnesia only occurs in combination with acids. It is commonly obtained from sulphate of magnesia, which is found in sea and mineral waters. It is well known to have important medicinal uses, and will purify putrid waters.

It will be evident to the discerning youth, that, as these earths are not found in a state of purity in nature, they must occur in combina-

tions; of which there is no end. In this state they are arranged in strata by infinite wisdom and mercy. Of some of the uses of these arrangements, Thomson has beautifully spoken in the poetical lines which precede our reflections. Nor are we to consider the minute and very diversified combinations of these earths, as an accidental or trivial circumstance. To these mixtures we owe the minerals that administer so much to our gratification, and those gems on which we set so inordinate a value; the stones of varied utility, and the rocks which affright the mariner: so that our globe has been justly compared to a vast laboratory, in which the great Creator, by various processes, with which we are unacquainted, carries on his benevolent and beautiful operations! How interesting the reflection, that the same merciful Being deigns to designate the pious heart as his temple, and by very different, but still more sublime operations, promises to prepare it for heaven! May the reader and the writer experience this blessedness!

N. N.

Obituary.

REV. SAMUEL NORMAN.

The Rev. Samuel Norman, pastor of the Baptist church at Braunston, near Daventry, Northamptonshire, died on the 4th of August last, aged 65 years, after a fortnight's illness, which terminated in a bilious and typhous fever. He has left behind him a widow, aged 66 years, and five children, to lament his loss. The writer of this short account is still with her, and humbly prays that the Lord will protect and provide for us, and enable us to cast our care upon him, who is a friend to the fatherless, and a husband to the widow. She prays that we may be resigned to the will of the Lord, reflecting, that if it is our loss, it is his gain; that the disembodied spirit is now in full possession of eternal glory, and dwells with him for whom he has been labouring above thirty years; and that the labours of his mortal life have terminated in a large reward.

Having thus performed the painful task of informing you, that my dear father is no longer an inhabitant of this lower world, I proceed to say, that I derive some pleasure from the consideration of the Divine *goodness to him in* his last and closing days, in favouring him with so happy a frame of mind while passing through the valley of the shadow of death. It might appear unbecoming in me to say much concerning my late father as a Christian and a minister; or to enter into his numerous trials and afflictions, and his deliverances and mercies. Indeed I have not yet been able to examine my late deceased father's writings in his study; I shall, therefore, passing over the former part of his life, confine myself to some of his last comforts and consolations during his very painful affliction. It was his earnest desire to spend and be spent in the cause of Christ. He has often said, that he felt weary in the work, but not weary of it; and has frequently prayed that the Lord would enable him to stand up in his great name as long as he thought fit to continue him in life. This request the Lord was pleased to grant; for he preached three times on July 20, only two sabbaths before his translation from the church militant to the church triumphant. In the morning of that day he preached from Job xv. 11: in the afternoon, from 2 Timothy ii. 1: *Be strong in the grace that is in Christ Jesus.* In this sermon he dwelt much on death.

He said, "that we must be strong to die; that in order to die well, we must live near to God; that according as a man lives, so he dies; and that if religion has been his delight, dying will be the scene of tranquillity and joy." He then said, "that he hoped he could say at times, he longed to depart and be with Christ;" and repeated the following lines:

Make haste, my days, and reach the goal,
And bring my heart to rest;
On the dear centre of my soul,
My God, my Saviour's breast.

it seemed as though my dear father was preaching his last sermon.

In the evening, his text was, Isa. xxvi. 20, "Come, my people, enter thou into thy chambers," &c. He again, in a very striking manner, spoke of death as though he had his own departure before him. I shall not soon forget some of his sayings in this sermon; one in particular was, that frequently the Lord, previously to the occurrence of some great calamities, calls home many of his dear people from the evil to come, and causes them to enter into peace. "It is as if God had said, Come, my people, do not be afraid of death and the grave; enter, as it were, into your bed-chambers; for dying is but going home." Upon our return from meeting, I could not avoid telling my dear father, that I thought he had been very happy. He replied, that he had; but that he was now very much fatigued. He did not, however, appear any worse until the next day, when he was taken with the complaint which terminated in his death. His affliction prevented him from speaking much; but through this painful season, he was perfectly submissive to his heavenly Father's will. It was pleasing to witness the divine consolation and support with which he was favoured, as well as his patience and resignation under his sufferings. At one time he calmly said to me, "I am going home." I replied, "I hope the Lord will support you." He then said, "He does support me, and strengthen me; he has done all things well." One *night as he was leaning on me* and my mother, whilst we were gently helping him across the room, he said, "That precious promise is now fulfilled in me, 'Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.'" At another time he said, "O, what should I do, if the precious promises which I have preached to others were not now my support? Pray that the Lord may not leave off shining upon me." A friend who was standing by his bedside said, "Precious in the sight of the Lord is the death of his saints." "Yes," answered he, "for then the dear Saviour sees of the travail of his soul; then another soul is brought to glory; then another jewel is set in the Redeemer's crown." On the last day of July, the physician who attended him said, that he could not continue long. This was a severe stroke to us; but divine grace supported us under it. On Lord's day morning, whilst I was standing by his bedside, I said, "Do you know, father, what day it is?" "Yes," replied he, and with strong emotions exclaimed,

"This is the day the Lord has made,
He calls the hours his own."

And after a short pause, he added, "Our light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory." Soon after, upon hearing singing, he exclaimed,

"Now let me mount and join their song,
And be an angel too;
My heart, my hands, my ears, my tongue,
Here's joyful work for you."

This was a part of his favourite hymn. He then said,

"Earth has engross'd my love too long;
'Tis time, my soul, to rise."

At one time as my mother, at his desire, was helping him up in the bed, he turned to her, and said, "This is the way we must part; the angels are around me to take me to Jesus; I do not know whether to-day or to-morrow; a little more patience!" The enemy of souls was not per-

mitted to harass him much. At one time he called me to his bedside, and said, "Mary, I have had half an hour's conflict with Satan, but I have conquered." "The Lord," I replied, "would not suffer him to be tempted more than he would enable him to bear." "And you know, my dear father," continued I, "you have often said, that Satan will not leave off tempting while a soul has one foot out of heaven." On seeing me with the Bible in my hand, he said, "Read to me the 103d Psalm." When I had finished, he said, "Precious, precious promises! I have read that Psalm, and many others, with more than common pleasure and delight." On the morning of the day of his departure, he said to me, "My dear child, I hope you and your mother will be enabled to stand by my bedside, and see me die. It will be a great comfort to me." It was almost too much for my weak frame to bear; but the Lord gave strength equal to the day. In the afternoon he seemed to be speaking, and to feel uneasy. A friend asked him what he wanted. He replied, "That he had lost his Jesus;" but he soon after said, "Oh! I have found him; he will not leave me any more; two more conflicts, and I shall be in glory." About ten in the evening, as my hand was in his, and the cold sweats were on him, he pressed my hand and said, "Now my dear Jesus will not leave me any more; did not I say he would be my strength in death?" These were his last words, as nearly as I can remember. He lay still, breathing lower and lower, till about a quarter past 12 o'clock, when, without a groan or struggle, he sweetly fell asleep in Jesus, and entered into the joy of his Lord. On the Saturday following, his remains were interred, at his own desire, near the vestry door; and the address at the grave was delivered by the Rev. Thomas Shakespear, of Southam. On the Lord's-day following, a funeral discourse was preached by Mr. Bumpus, of Northampton, agreeably to his own request, from *a passage he had selected some time before, Phil. iv. 1.* I cannot but rejoice in the Lord's goodness towards my dear father, when I consider his happy death. I feel the greatest comfort, though mixed with regret. When we behold our dear friends exemplifying the power of divine grace, both in life and in death, our faith and hope are confirmed, and we are enabled to trust our all with him, who has been the refuge, the strength, and the help of his people, under all their troubles. May the reader, and the writer, enjoy the same divine consolations in their dying hour!

M. N.

SAMUEL WYKE KILPIN.

Samuel Wyke Kilpin, the only child of the Rev. Samuel Kilpin, of Exeter, died the 4th day of December, 1818, after an illness of a few days. This lovely youth was an object of admiration and delight amidst an extensive circle of friends. He was born at Leominster, January 1, 1805, and when reason began to dawn, discovered himself to be possessed of a promising mind. As he grew up, the expectations of his fond parents were greatly raised. At the age of seven years, he gave hopeful evidence of genuine conversion to God; and from eight years old, he regularly took his turn in the devotions of the family, with his now bereaved father, and the students in his house. In the meanwhile his thirst for general knowledge was *intense*. His acquaintance with the Latin and Greek Testaments was considerable. Many branches of natural philosophy, geography, ancient history both sacred and profane, and the history of his country, successively engaged his attention. By these his mind became informed, and his views expanded to a very extraordinary degree for one of his years: yet, with all his acquirements, (for they were greatly sanctified,) his modest, humble, and unassuming demeanour, drew towards him the sincere love of all.

This youth was not an idle spectator of what was going on in the

kingdom of Emmanuel. Being well skilled in psalmody, and possessing a melodious voice, he led the singing with great skill, and yet without ostentation. He was, too, a *regular* and *steady* teacher in a Sabbath school. What a pity, that in our churches so many should flag in this important work! His last exhortation to the children is not likely to be forgotten. Without the least indisposition of body, (for he did not sicken until the close of the ensuing week,) he took up this impressive idea, that *probably he might neither see nor address them again*, and then gave a solemn charge. The many amiable qualities which adorned him he did not appear to be conscious of. As a sinner, he looked for salvation to sovereign grace, through the righteousness of Jesus Christ. It should not be omitted, that this dear youth engaged publicly in social prayer. The nature of his illness deprived him of the power of speaking much; but when his fond parent, who only survives the stroke, was removing him *from one bed to another*, a few hours before his death, he exclaimed, laying peculiar emphasis on the pronoun particle, "*In my Father's house are many mansions.*" Such was the wound inflicted on the mind of his tender and over-affectionate mother by *this providence*, that she became overwhelmed with grief.—Her reason forsook her; and on the twelfth day after his departure, "her life being bound up in that of the lad," the functions of nature were broken up, and her spirit took its flight, there is good reason to believe, to join his in a happier world, December 16, 1818.

Samuel Wyke Kilpin had nearly completed the fourteenth year of his age. An interesting Memoir of him may, at some future time, be expected in the form of a small volume, from the pen of his father. His mother's age was 47. She was the eldest daughter of the late Mr. Abraham Wyke, a deacon of the church at Leominster.

RECENT DEATHS.

REV. THOMAS SOWERBY.

On Monday, January 4, 1819, departed this life, Mr. Thos. Sowerby, formerly pastor of a small Particular Baptist Church, at Battle-bridge, Middlesex, (now dissolved.) His latter labours have been chiefly of an occasional nature, with good acceptance among the London Churches, and more particularly at Walworth, being in connection with the church under the pastoral care of Dr. Jenkins.

For many years he was the subject of much affliction, which he bore with Christian resignation—he was fully sensible of his approaching end; and having set his house in order, with the utmost serenity he waited his Master's mandate, "Come up hither."

REV. MARK WILKS.

Died, at Norwich, after a few days' illness, Feb. 5, 1819, the Rev. Mark Wilks, pastor of the second Baptist Church there.

REV. ALEX. PAYNE.

Died, February 13, 1819, at Walgrave, in the County of Northampton, the Rev. Alexander Payne, who had been pastor of the Baptist church there thirty-three years. He preached his last sermon January 31, 1819, with more than usual animation, from Job xxx. 23, "For I know that thou wilt bring me to death, and to the house appointed for all living."—The low state of the congregation renders his death a heavy loss.

We shall be much obliged to the friends of the above ministers, if they will favour us with Memoirs of them.

Review.

The History of the English General Baptists. By Adam Taylor. 8vo. *2 vols.* £1 1*s. pp.* 506 *and* 497. 1818.

It is not from intentional neglect that we have so long omitted to notice this work: on the contrary, the reading of it has afforded us great pleasure.

It is divided into four books. Book 1. Chap. 1. may be considered as a preliminary chapter. It contains traces of the Baptists in foreign countries previous to the Reformation. 1. From Tertullian to the Conquest of Spain by the Moors; or, from A.D. 200 to A.D. 714.—2. From the Conquest of Spain to Peter de Bruys; or, from A.D. 714 to A.D. 1100.—3. From Peter de Bruys to the Persecution of the Albigenses; or, from A.D. 1100 to A.D. 1200.—4. The Sufferings of the Albigenses, &c. from A.D. 1200 to A.D. 1400.—5. From the Destruction of the Albigenses to the Reformation; or, from A.D. 1400 to A.D. 1600.—6. The Munster Anabaptists; from A.D. 1524 to A.D. 1535.—7. Remarks on their Insurrections.—8. Persecution of Baptists by Protestants.

Book 1. Chap. 2. exhibits the Progress of the Gospel, and Traces of the Baptists, in England, previous to the Reformation. This Chapter is divided into four Sections.

Book 2. divided into four Chapters, and subdivided into thirty-six Sections, contains the History of the English General Baptists from the Reformation to A.D. 1700; and shows their Rise; their Progress to the Restoration; their History from the Restoration to the Revolution; their History from the Revolution to A.D. 1700; and an Inquiry into their Doctrine and Discipline during the seventeenth Century.

Book 3. divided into three Chapters, and subdivided into twelve Sections, relates the History, previous to the formation of the New Connection, of those Churches which originally formed it.

Chapter 1. gives a very interesting account of the Rise of the General Baptist Interest in the Midland Counties; and its progress to the formation of the New Connection A.D. 1770.

Chapter 2. gives a similar account of the Northern District.

Chapter 3. continues the History from A.D. 1700 to A.D. 1770.

Book 4. divided into three Chapters, and subdivided into 19 Sections, records the History of the New Connection from A.D. 1770 to A.D. 1817; and concludes with a View of its present State, and an account of its Doctrine and Discipline.

It is almost unnecessary for us to say, that the General Baptists are so called from their denial of the doctrines of Particular Election and Particular Redemption, and that the Particular Baptists (among whom the Editors of this Magazine rank themselves) are so called from their maintenance of those doctrines.

It is not our intention, in reviewing this work, to enter into the controversy. Whilst we think it our duty to hold fast those views of divine truth which we have derived for ourselves from the Holy Scriptures, as well as to defend them upon every proper occasion, it affords us unfeigned pleasure to hold out the right hand of Christian fellowship to ALL who love our Lord Jesus Christ in sincerity, and to unite with them as far as the interests of his kingdom upon earth, according to our view of them, will permit. And that this was the character of many of the persons whose history is here recorded, we cannot for a moment hesitate to believe.

"The late Mr. John Newton, though a clergyman of the church of England, said, 'I am not sure, that, in the year 1740, there was a single parochial minister, who was publicly known as a gospel preacher, in the whole kingdom.' In most places, the clergymen were

persons of a dissolute life, who freely engaged in all the sports and vices of the age. This appears to have been peculiarly the case in the country parishes of the midland counties: and, as there were but few Dissenters, and those chiefly in the large towns, the form of religion, as well as the power, was, in many of the villages, almost unknown. The inhabitants were involved in the most deplorable ignorance;—'darkness covered the earth, and gross darkness the people.'

"In this gloomy state, it pleased God to send forth his zealous servants, Messrs. Wesley and Whitefield, to rouse our countrymen to an attention to the most important of all concerns, the salvation of their immortal souls. These useful men encountered violent opposition; but were blessed with astonishing success; and were soon joined by many respectable characters. Amongst others, the pious Lady Huntingdon entered warmly into their views; and exerted all the influence which her rank and fortune gave her, to promote their success. David Taylor, one of her servants, residing with her at Donnington Park, in Leicestershire, having himself tasted that the Lord was gracious, was occasionally employed, under the sanction of her ladyship, in preaching in the neighbourhood. In these benevolent excursions, he visited, in 1741, Glenfield and Ratby, two villages near Leicester. Curiosity led many to hear this famous preacher, and his new doctrines: and, among the rest, Mr. Samuel Deacon of Ratby, afterwards for many years pastor of the General Baptist Church at Barton. Being informed, when at work in the field, that a person had been preaching in the street, at Glenfield, and was going to preach again at Ratby, he immediately laid down his scythe, and went to hear him. The sermon made a lasting impression on his mind, and induced him to search the scriptures. The dissoluteness and ignorance of the clergyman now struck him in a new light: and he began to reflect on his own danger, as part of the flock of so careless a shepherd. After much reading, reasoning, and perplexity, he was enabled to rely on Christ alone for salvation; and immediately found peace and joy in believing.

"About this time, the Countess of Huntingdon, judging that David Taylor would be more useful as a preacher, if set at liberty from other engagements, dismissed him from her service. His visits to Ratby and Glenfield then became more frequent; and several were awakened to a sense of divine things. In the following year, he was accompanied by Stephen Dixon, a fellow-labourer; and their united exertions were blessed with increasing success. Several of their followers soon attempted to teach, as well as they were able, the way of salvation to others. Two schoolmasters from Markfield, John Taylor and C. Clapham, were frequently employed in this good work at Ratby; to which village one of them removed, and formed a society on the plan of the Methodists.

"At the same time that these transactions took place at Ratby, Joseph Donisthorpe, a respectable blacksmith at Normanton, a place some miles distant, was brought to feel a concern for the salvation of his soul. He had read the scriptures; and he saw that the law of God required perfect and continued obedience; which he was conscious he had not rendered to it. His mind was, therefore, filled with most gloomy apprehensions respecting the account which he knew he must give. Anxious to escape from the wrath to come, he applied to a neighbouring clergyman for advice: but that poor man, totally unacquainted with the gospel plan of salvation, could only encourage Mr. Donisthorpe to depend on the honesty of his dealings in his transactions with men, and the goodness of his moral character: adding, 'Take my advice; make yourself easy; continue to attend your church; and, if all be not right at last, I will bear the blame.' This assurance did not satisfy the inquirer; his uneasiness continued to increase, and he was driven to the brink of despair. At length, as he was returning, one evening, from a neighbouring town, his mind deeply affected with his lost condition, and wondering how Providence could suffer such a wretch to live, he suddenly recollected the assertion of the apostle, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' His astonished mind was at once filled with the grandeur and importance of the truths which then first presented themselves to his contemplation. Redemption for a lost world, through the blood of Christ, filled his whole soul with the highest admiration, and the warmest gratitude; and changed his fears into joy. Supposing that he was the only person on earth to whom this grand scheme was known, he instantly determined, from motives of the purest benevolence, to communicate the good news to his fellow-sinners. He

assured himself, that the intelligence would be received with rapture by all mankind, but especially by the clergymen; who, though it was their business to teach men the way to heaven, were, he was persuaded, totally ignorant of it themselves. He went home, and immediately began to execute his philanthropic design, by imparting to his wife the grand discovery which he had made: when, to his great disappointment, instead of hearing it with grateful joy, she burst into tears, fearing his intellects were deranged. The regularity of his general conduct, however, soon undeceived her: she listened with more attention, and appears to have been his first convert.

"Full of the heart-felt subject, he discoursed on 'Justification by Faith' to all who visited his house; to the customers whom business brought to his shop; and almost to every one whom he met in the street. Some heard with attention; others reviled and persecuted him; yet the Normanton blacksmith, and his new doctrine, soon became the chief subject of conversation in the neighbourhood. Numbers flocked to his house, in the evening, after the toils of the day were finished, to examine these strange discoveries. Not a few disputed, rather than embraced the doctrine; and this obliged Mr. Donisthorpe to study the subject, and to furnish himself with arguments in its defence, both from reason and scripture. One evening, sitting on his own kitchen table, which raised him above his neighbours, whom he had accommodated with all his chairs, he began to describe the lost state of man by nature—his utter inability to deliver himself from this dreadful situation—and the certainty and sufficiency of salvation by Christ. Full of his subject, and animated with a strong desire to make others as happy as himself, he undesignedly engrossed the whole conversation; and held on, with a fluency and earnestness that prevented interruption, for nearly two hours. At the close of this harangue, he was startled at the idea that he had been preaching. This thought had not before occurred to him; for, though he was desirous to teach his fellow-creatures the love of God to sinners, yet he designed to do it only by occasional conversation, and never entertained the most distant wish to become a public minister. His benevolence produced his first sermon; and, from the attention with which it was heard, he was encouraged to proceed." Vol. II. pp. 2—6.

To many of our fellow-creatures, —*it is possible even* to some of our readers,—all this will appear absurd; and they will deem it below the dignity of man. But angels are of a different opinion: there is joy amongst them over one sinner that repenteth, Luke xv. 10. The exertion of the power of God, in the rescuing of an immortal soul from the tyranny of sin and Satan, by the regenerating agency of his Spirit, and the instrumentality of his word, is a matter of greater importance than the parade of courts, than the triumphs of the warrior, or even than the subjects, grand as they confessedly are, which occupy the attention of the philosopher.

Great God, with wonder and with praise,
On all thy works I look;
But still thy wisdom, power, and grace,
Shine brightest in thy book.

The stars which in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may climb to HEAVEN.

The fields provide me food, and show
The goodness of the Lord;
But fruits of LIFE and GLORY grow
In thy most holy word.

We must make one more remark;—When Mr. Donisthorpe suddenly recollected the assertion of the apostle, which thousands have read and heard on whom it has produced no effect, "his astonished mind was at once filled with the grandeur and importance of the truths which then first presented themselves to his contemplation." What is the reason that these truths do not produce the same effect upon the minds of all that hear them? It will perhaps be answered,—their depravity. But was not Mr. Donisthorpe the subject of depravity as well as they? Are we not, therefore, constrained to say, "This was the finger of God;" and that the Gospel of Christ is the POWER OF GOD TO EVERY ONE THAT BELIEVETH?

(To be continued.)

A Sermon occasioned by the lamented Death of the late Robert Balfour, D. D. preached in Albion-street Chapel, Glasgow, October 25, 1818. *By Ralph Wardlaw.*

LIKE the other productions of this

excellent writer, the present discourse is distinguished by a fulness of evangelical matter, and by neatness, precision, and perspicuity of style. Mr. Wardlaw, as much as any author with whom we are acquainted, honours Divine revelation by an unwearied attempt to understand most correctly its import, by an unhesitating deference to its authority, and by a fearless enunciation of its doctrines. The sermon before us is worthy of him who preached it, and of the truly holy and useful minister of Christ, on occasion of whose decease it was delivered.

It shall speak for itself; and, as it will be a fair specimen of the whole, and afford pleasing and useful information to many of our readers, our extract shall be taken from the preface.

Dr. Balfour died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.

"It is not easy, in a short paragraph or two, to do justice to a character, in which so many excellent qualities were associated—qualities of the mind and of the heart, developed in public as well as in private life, and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of this character, which pervaded, and animated, and endeared the whole, was warmth of heart, a cordial kindness of disposition. His affections were remarkably strong; his temper, naturally somewhat warm, was subdued and chastened by the reigning power of religious principle: and, with the finest and tenderest sensibilities, he united an uncommon firmness of mind—the product at once of natural constitution and of gracious influence; which, while it marked its general deportment, was especially conspicuous under the afflictions of life; enabling him, in private, to maintain a dignified Christian composure; and, in some of his public appearances, even when his spirits were burdened with the heaviest griefs, to rise above himself, and to elevate his charmed, and arrested, and melted audience along with him, to the purest and sublimest heights of devotional feeling."

Our author *represents this departed minister, in the social circle,* as opening his heart to all the reciprocations of kindness—"his countenance beamed with pleasure; and, even in age, he retained the glow and the vivacity of youth. His familiar conversation was characterized by a cheerful and facetious pleasantry; but he even turned with delight to sacred subjects: no man could make the transition more rapidly and entirely; and on these he was always at home."

The brightest Christian luminaries have shone in the darkest night of affliction; and Mr. Wardlaw informs us, that his glorified friend, in this life, had experienced the bitterness of domestic sorrow: but God favoured him with the enjoyment of the consolations of religion, and he excelled as a comforter of the mourners. As a preacher he was eminent. The distinguishing characters of his preaching were,—a clear and comprehensive view of his subject,—textual distinctness of arrangement,—luminous exhibition of truth,—pointed discrimination of character,—a thorough intimacy with the labyrinths of the heart, and with the varieties, genuine and delusive, of Christian experience,—warmth of persuasive earnestness,—faithful closeness of practical application,—and an exuberant command of appropriate and powerful expression. The doctrines of salvation by free grace were held forth, in all their scriptural purity and simplicity; and the necessity of practical godliness, as the result of the faith of these doctrines, was urged with unremitting fidelity.

The text of this good sermon is taken from Hebrews xiii. 7. "Whose faith follow, considering the end of their conversation."

The Nosegay; with References to certain Evangelical Ministers of the present Day: in a Letter to a Friend. A Poem. 26 *pages.* 1*s.*

We have lately met with a simile, which, though not so intended, may be justly applied to the generality of poets. They seem to think that "meaning is a superfluous quality in writing, and that the task of

composition is merely an exercise in varying the arrangement of words. In the lately invented optical toy, we have a few bits of coloured glass, the images of which are made to present themselves in an endless variety of forms. *Their* MIND appears to be furnished in a similar manner, and to act in a similar way; for its most vigorous operations are limited to throwing a number of pretty picturesque phrases into senseless and fantastic combinations." They do not consider, that sound is but a poor substitute for sense; and that without perspicuity there can be no beauty.

This little poem evidently proceeds from a mind of a different order; it manifests no inconsiderable share of good sense, in union with a genius truly poetical; and both these qualities are adorned with a spirit of piety. The subject of it is, a comparison between ministers among the different denominations of Christians, and flowers. We understand that the writer is a young lady; and it appears from the advertisement which is prefixed, that the profits will be devoted to some religious charity.

The authoress is a poetess born—not made: she must, therefore, and will proceed in the path in which she has set out. We advise her not to relax, which is frequently the case with young authors when they have met with applause, but to aim at increasing excellence. In that case, we hope her next poem, not having the objection to encounter which we think may be made to a comparison between ministers and flowers, will be worthy to be placed on the same shelf with those of the Family at Ongar. In her, as well as in them, good sense, poetic genius, and piety are united: her productions, therefore, like theirs, cannot fail both to delight and to instruct.

LITERARY INTELLIGENCE.

Just Published.

The second part of Messiah, by Mr. *Cottle, in Foolscap.*

Interesting Selections of Christian Biography and Obituaries, by William Innes, Author of Sketches of Human Nature, 18mo.

An Attempt to regulate the Claims of the Christian Ministry. A Sermon, preached at the separation of the Rev. James Stratton, to the Pastoral Office over the Church and Congregation, meeting in Paddington Chapel, Nov. 18, 1818, by William Jay.

Remarks on the Foreknowledge of God, suggested by Passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms.

Two Sermons; one occasioned by the Death of Mr. James Billing, late a Student in Hoxton Academy, preached at the Academy Chapel, November 19, 1818. By John Styles, D.D. The other, addressed to Young Persons, at Union-street Chapel, Brighton, a few Weeks before his decease. By James Billing.

The Coincidence of Arminianism and Antinomianism, in Remarks on Mr. Gadsby's Perfect Law of Liberty. By the Rev. James Gawthorn.

Two Sermons on the Death of the Rev. Dr. Balfour of Glasgow; the one preached by Dr. Campbell of Edinburgh, the other by Dr. Ranken of Glasgow; to which will be prefixed, a short Sketch of the Life of the Deceased.

Memoirs of the Life and Death of the Rev. Philip Henry, some time Minister of the Gospel at Worthenbury, and afterward at Broad-Oak; who died June 24, 1696, in the 65th Year of his Age. To which is added, a Sermon on occasion of the Death of Mrs. Henry, by her Son, the Rev. Matthew Henry. By Samuel Taylor.

Matthew Henry's Scripture Catechism, which has been out of print many Years, in a small Pocket Volume.

A Third Edition, in 12mo. of the Memoirs of Captain James Wilson. By the Rev. John Griffin. Considerably improved, and ornamented with a Portrait of Captain Wilson.

An improved Edition, in 2 Volumes 8vo. of Schmidius's Concordance to the Greek New Testament, from the Glasgow University Press. This is a Work of inestimable Value to the Student of the Greek Testament, and cannot fail to meet with Encouragement.

A Work on Antinomianism, by Mr. Chase, of Cambridge, in which he has endeavoured to convict the Abettors of that Heresy of Hostility to the Doctrines of Divine Grace.

Foreign and Domestic Intelligence.

PEACE SOCIETIES.

THE Societies in Britain and America, for the promotion of permanent and universal Peace, animated by a regard for the glory of God, the honour of our holy religion, and the happiness and welfare of mankind, are very active in their efforts to inspire their fellow-men with a detestation of War. With very great pleasure we present our readers with the following copy of a letter which the Secretary of the Society in London has received from the Emperor of Russia. It is written in English, and signed with the Emperor's own hand.

"*Aix-la-Chapelle, the 6th, 18th Oct.* 1818.

"I received, Sir, with satisfaction, the communications of a Society established upon principles conducive to permanent and universal Peace.

"The mixture of good and evil observable in recent events, has exemplified, in a signal manner, the discriminating dispensation of Divine Providence, in mercy and judgment.

"As a Christian, I cannot but desire the establishment of Peace on earth by every lawful and practicable means.

"As a Christian Sovereign, I must anticipate a time when nation shall not lift up sword against nation, neither shall they learn war any more. The unanimity of other Christian Powers is yet uninterrupted; and, founded on the precepts of our holy faith, has the fairest prospect of stability.

"Permanent and universal Peace is not altogether at man's disposal: it is encouraging to observe the growth of pacific dispositions in the world; and societies, conducted in a temperate and Christian spirit, may contribute to their extension and maintenance.

"With these views, the object of your Society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no control. "ALEXANDER."

"*To Robert Marsden, Esq. London.*"

PORT OF LONDON PRAYER MEETING.

A meeting for prayer has been held, for some time past, twice a week, generally on Tuesday and Friday evenings, in the Cabins or Holds of several Vessels lying at the Wharfs near London Bridge, with a view to promote the best interests of British seamen. The Signal is a Lantern at the Mast Head.—Our Correspondent Z was twice present in the Hold, which was fitted up more comfortably than could have been expected. From fifty to sixty persons were present, chiefly seamen. Three or four captains, and several seamen, engaged in prayer; whose fervour, humility, faith, and gratitude, excited in him an ardent desire that the divine blessing may rest upon them, and a hope that Christians, who have an opportunity, will occasionally unite with them. This meeting owes its origin to Mr. Smith of Penzance, during his late visit to the Metropolis.

BRADFORD ACADEMY.

VARIOUS circumstances have concurred to prevent the insertion in our Magazine of a Circular Letter from the Committee of this very respectable Institution, dated January 31, 1818. We shall communicate to our readers an abstract of its contents.

Since its commencement in 1804, under the Presidency of Dr. Steadman, twenty young men have completed their studies, and are now engaged in the Christian ministry, besides one who has declined the ministry, and three who have been removed by death.

It has been supported by voluntary subscriptions and donations; by legacies; and, in the early stage, by the board of two students from the London Fund.

There were at the date of the Letter sixteen students; one of whom was supported at his own expense, and another was a missionary student.

The Society had happily been under no necessity of making great extra exertions until the date of the Letter: but it was then involved in a debt of £500, incurred by the purchase of the premises rented by the Academy from its commencement; and four adjoining tenements, for £1,248; by the building of a boundary-wall; and by a deficit in the receipts of 1817; the whole of which sums exceeded by £500 the donation of £1000, which, in addition to two

former donations of £50 each, had been made by their generous friend, THOMAS KEY, Esq. of Fulford, near York. By this purchase, however, a very eligible situation is secured for the Academy, capable of any improvement and extension which may, in future, be considered requisite.

In the year 1817, the students had increased to sixteen. Besides the discharge of the debt, it is stated in the above-mentioned Letter, that the Society would need an additional annual income of £300, to meet the expenses of the increased number of students, and of an additional tutor for the classical department, Dr. Steadman having passed the meridian of life, and being much engaged in the superintendence of a numerous church and congregation, as well as in some things relating to the denomination at large.

The Committee, therefore, are under the necessity of entreating the friends of the Academy to use every exertion in procuring donations and subscriptions, which are to be transmitted to Dr. Steadman, Bradford, Yorkshire, President; or to Samuel Broadley, Esq. Treasurer.

N. B. We subjoin the following quotation from the Life of the late Dr. Fawcett.

After stating that this Institution owes its origin to the united efforts of Dr. Fawcett, the Rev. Mr. Langdon, the Rev. Thomas Littlewood, Mr. James Bury of Pendle Hill, and some others, in 1804, the author thus proceeds:—"The Society in its proceedings since that period, and particularly in the appointment of the worthy President, who came into Yorkshire, June, 1805, and soon after settled at Bradford, has, amidst some difficulties, enjoyed many tokens of the Divine approbation. The number of applicants for admission into the seminary, which from the commencement has been at Little-Horton, near Bradford, has more than kept pace with the finances of the establishment, so that while redoubled exertions become necessary, these extended prospects of usefulness afford much encouragement. Though the beginning in the breast of an individual or two" (Dr. Fawcett and Mr. Bury,) "was small, there is reason to hope, that the latter end will greatly increase.

"The library of the Rev. John Sutcliff, of Olney, has been a most important acquisition. These, in addition to the many other valuable books which had previously been presented to the *Institution, form a very desirable collection for the biblical student,* the greatest part of Mr. Sutcliff's library consisting of choice, with some very scarce works on divinity. This excellent man died June 22, 1814. In his will he left his library for the purpose before mentioned, subject to a small bequest. The regard he retained for his native place, and the surrounding districts, so evident from his letters contained in the preceding part of this narrative, and which he showed by his regular visits, so long as the state of his health permitted, led him to bequeath to this infant establishment that treasure of which he himself best knew the value, and which it had been one of the most pleasing occupations of his life to collect. The munificence of Thomas Key, Esq. of Fulford, near York, in purchasing the premises occupied by the students, and presenting them to the Society, with other liberal donations, has given still further stability to the Institution, which we trust for ages yet to come will be the means of enlightening the minds of thousands, and leading them to serve the living and true God." p. 311.

BAPTIST MISSION.

GILDERSOME.

AT a meeting at GILDERSOME, near Leeds, December 7, 1818, after a sermon by Dr. Steadman, £8 9s. was collected. The speakers were, Dr. Steadman, Rev. Messrs. Scarlett, Herdswell, Trickett, Mann, and Allison. This interesting little village has raised, in 1818, more than £25 for the support of the Baptist Mission.

NEWCASTLE-UPON-TYNE.

A Society in aid of the Baptist Mission in India, Translations, &c. was formed at Newcastle-upon-Tyne, Oct. 20, 1818. Treasurer, Mr. J. L. Angus. Secretaries, Rev. R. Pengilly, and Rev. G. Sample.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

THE Northamptonshire Association was held at Loughborough, May 12, 13, 14, 1818. The increase of members is 84. The number of churches is 35. The number of members in 31 of them, is 2717. There is a Provident Society for the Widows and Children of Ministers. The Circular Letter is, On Separation

from the World. The next Association is to be held at Dunstable, in Whitsun-week, 1819.

MIDLAND.

The Midland Association was held at Birmingham, May 12, 13, 1818. The increase of members is 59. We have received no Circular Letter. The next Annual Meeting will be held at Evesham.

ORDINATIONS.

BURTON-STREET, LONDON.

[*For the Formation of this Church, see* Vol. IX. Page 399.]

Rev. W. Belsher, late of Worcester, Dec. 25, 1818. At Eagle-street Meeting-house. Reading of the scriptures and prayer, Rev. G. Pritchard; introductory address, Rev. J. Ivimey; ordination prayer, Rev. J. Edwards; charge, 2 Tim. iv. 22, Rev. Tim. Thomas; address to the church, consisting of 41 members, 2 Cor. vii. 16, Rev. Wm. Hutchings. The church and congregation intend to procure a permanent meeting-house as soon as possible.

NEWCASTLE-UPON-TYNE.

The Rev. George Sample, late a student at Bradford, October 21, 1818. Reading of the scriptures and prayer, Rev. C. Anderson, Edinburgh; introductory address, Rev. James Williamson, North Shields; ordination prayer and charge, 2 Tim. i. 7, Dr. Steadman; address to the church, 1 Thess. iii. 8, Rev. C. Anderson.

RAWDEN.

Rev. S. Hughes, late student at Bradford, December 9, 1818. Reading of the scriptures and prayer, Rev. J. Trickett, Bramley; introductory address, Rev. J. Gaunt, Sutton; ordination prayer, Rev. W. Scarlett, Gildersome; charge, 1 Tim. iv. 6, Dr. Steadman; address to the church, Heb. xiii. 22, Rev. J. Hargreaves, Ogden.

LAXFIELD, SUFFOLK.

Rev. John Foreman, Sep. 24, 1818. Reading of the scriptures and prayer, Rev. Mr. Wilson, Aldringham; introductory address and ordination prayer, Rev. Mr. *Ward, Diss; charge,* 1 Tim. iv. 6, *Rev. Mr. Cole, Otley;* address to the church, 2 Pet. i. 10, Rev. Mr. Hawey, Horham. Mr. Foreman and his friends return thanks to the religious public, for generously enabling them to liquidate the greater part of the debt upon their chapel.

LONG PARISH, HANTS,

Four Miles from Whitchurch.

Rev. T. Tutcher, from the church at Broughton. This is a new church formed by dismission from Whitchurch, August, 1818. Reading of the scriptures and prayer, Rev. Mr. Walcott; introductory address, Rev. Mr. Yarnold, Romsey; ordination prayer, Rev. Mr. Davis, Whitchurch; charge, Rev. Mr. Russell; address to the church, Rev. Mr. Millard. The Lord of the Manor has generously erected a commodious pew for the accommodation of strangers.

BRIXHAM, DEVON.

Rev. William Gabriel, December 3, 1818. Reading of the scriptures and prayer, Rev. Mr. Cooper, Dartmouth; introductory address, Rev. Mr. Nicholson, Kingsbridge; ordination prayer, Rev. Mr. House, Ashburton; charge, 2 Tim. ii. 15, Rev. Mr. Nicholson; address to the church, 1 Thess. v. 12, 13, Rev. Mr. House.

NOTICES.

The Bible Admonition Society General Meeting, will be held at the Three Tons, St. Margaret's Hill, Southwark, March 4, in the evening. Dr. Collyer will take the Chair.

Application for Relief by aged and infirm Ministers of the three denominations, must be made (post paid) to the Rev. T. Cloutt, 14, Penton-row, Walworth, of whom printed papers for filling up, may be had.

WOOLWICH.

A Chapel, in which the prayers of the Church of England are read, has been opened by Dr. Collyer, and the Rev. G. C. Smith of Penzance.

Ministers who may have an occasional Sabbath unoccupied, are requested to apply at the Publishers of this Magazine.

ERRATA.

P. 83. l. 2. *for* Bucks *r.* Worcestershire.
l. 29. *for* Christians *r.* Churches.
118. l. 34. *for* January 31 *r.* 24.

Poetry.

RELIGION THE ONLY DURABLE POSSESSION:

OR,

Tributary Lines to the Memory of the late Rev. J. KNOTT, *of Chatham.*

On Grandeur's corse the cypress-leaf is strown,
And eulogy on eulogy adorns his stone:
No bold intruder, save uncourtly Time,
Dares to encroach upon the hallow'd shrine.
On History's page is mark'd the warrior's name,
And blood-stain'd fields record his lasting fame:
For him the bard invokes fam'd Memnon's lyre,
And wakes slow dirges from the well-strung wire.
On Learning's bier, lo! Mem'ry holds her throne,
And blazon'd scutcheons deck the classic tomb,
Whilst Virtue dies forgotten—lives almost unknown.
Such the proportion she maintains on *earth*,
To riches, learning, bravery, and birth.
But *Faith* beholds this pictur'd scene revers'd,
When that which is the last shall be the first.
She views the hour, when marble tombs shall break,
And vain, fallacious pomp with terror quake;
When horror and dismay shall seize that breast,
Which sin hath steel'd, and grace hath never blest.
She sees the hour, when calm as summer eve
The *saint* shall rise his welcome to receive;
Perennial glory op'ning on his sight,
Vistas of bliss, and rivers of delight.
She thinks of thee, *blest servant* of the Lord,
A faithful preacher of his holy word:
And though Fame's trump may never sound thy praise,
Religion, sitting on thy grave, shall raise
Those blissful notes, pronounc'd by lips divine,
"The righteous shall like stars for ever shine;"
Whilst joyful angels warble back the song,
Shout glory to our God, and pour his praise along.

Oxford. W. G.

THE BELIEVER'S COMPLAINT AND RESOLUTION.

FEAR not, I've redeem'd thee, (that was the glad sound . . Isai. xliii. 1.
Which saluted my ears when I fell to the ground;) . . . . . Job xlii. 6.
I bore thy vast load when I hung on the tree; . . . . . 1 Peter ii. 24.
And I'll be from the storm a covert for thee. . . . . Isai. xxxii. 2.

My soul then with transport to Jesus did fly; . . . . . Heb. vi. 18.
I saw the compassion which beam'd in his eye. . . . . Matt. xi. 28.
My burden I lost; to his cross I did cling; . . . . . Col. i. 14.
And determin'd of Jesus for ever to sing. . . . . Psa. lxxxix. 1.

But now I lament, and fetch a deep sigh; . . . . . Job xxix. 2.
My hopes are but faint, and my fears they run high; . . . . Prov. xxiv. 10.
My sins rise like billows on every side; . . . . . } Matt. xiv. 30.
And often I fear I shall sink in the tide. . . . . }

Yet to my dear Saviour my soul I commend: . . . . . Psa. xxxi. 5.
Oh! be thou my father, my guide, and my friend. . . . . Psa. xvi. 1.
Conduct me in safety to mansions above; . . . . . John xiv. 2.
There for ever I'll praise thee, and sing of thy love. . . . . Rev. xiv. 3.

Ipswich. E. B.

Irish Chronicle.

Further Particulars of the Death of Mrs. Hart, mentioned in the last Chronicle, in a Letter from her Son, C. Hart, dated

January 19, 1819.

I RETURNED from my tour on Christmas-day, which is a feast-day with the Roman Catholics, and found my mother on her death-bed; and exceedingly plagued and afflicted by some of her relations, and those enemies of the gospel in the neighbourhood, who fain would have made her send for the priest to confess and anoint her; in order to prevent her from being treated as her husband had been at his death, whose body they would not suffer to be interred in what they call the holy monastery. This they threatened should be her case if she continued obstinate, and died as a heathen, without the rites of the church, the good will of the people, &c. &c.

But her answers were, "*If God be for us, who can be against us?* And that there was no need of a priest for her to confess to, as all faults and secrets were open to the all-seeing eye of God, who seeth and knoweth the hearts of all men; and what doth it avail to confess that which God sees and knows already, to our fellow-creatures." "I know," she said, "that I am a transgressor of the law, and come short of the glory of God; but, blessed be God, I have a faithful high-priest, who fulfilled the law, atoned for sins, and delivered us from the yoke of bondage." These answers filled all of them with astonishment; and especially her relations, who had been three or four days constantly at her to make her sensible of her errors, as they called her sentiments. But when all their attempts failed, finding it impossible to remove her opinions, they charged her sons with being the means of all, and added, if I had not been at home she surely would have sent for the priest. I told them that I had never spoken to her on that subject, either for or against it; but to convince them more clearly what she really was, I asked my mother, "Whether she had any thoughts of sending for the priest," &c. "Dear son," she replied, "I am exceedingly rejoiced now in my departing hour that I have a better Priest to confide in, who is the *Priest of our* high calling; and that I am not, as in former days, trusting to men, as to an arm of flesh." Then, with uplifted hands, she exclaimed, "Jesus Christ, my God, my Saviour, and my all!"—and departed in peace!

It was soon reported that the people at the other end of the parish of K. would rise in opposition, and would not suffer my mother to be interred. But see what the Lord can do, who set them against each other, even as at the battle of Midian, at the rock of Horeb. When those on this side the parish heard, that the others were bent upon mischief, they collected in number about 400 men, well armed with sticks and clubs, to try them by a fair battle: *and that against our will.* But nothing would prevent them from going, as they considered it a *dare* to this part of the parish. When the opposite party saw such a number coming on with such force and forwardness, they stood mute, and dared not lift the hand; and so the funeral was conducted without the least dispute.

*** Mrs. Hart was the wife of Patrick Hart, and mother of Bartley, Can, and several others, who have been converted through reading the Irish scriptures. She and her husband had lived nearly 80 years in gross popish darkness and superstition; and since their conversion, about eight years past, maintained a consistent profession of the gospel. This family were some of the first fruits of the labours of the London Hibernian Society.

ANECDOTE.

THE following is copied from an interesting periodical work, entitled, "The Herald of Peace." The instance it affords of the Divine protection over his servants, will serve as an encouragement to those who may be exposed to persecution for righteousness' sake.

"During the rebellion in Ireland in 1798, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets, nor in the houses. The

Brethren had long expected this attack; but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted, to be their shield in the great hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight: when they expected an armed band, they saw it clasped in prayer. When they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of Peace. They heard the prayer for protection—they heard the intended victims asking mercy for their murderers—they heard the song of praise, and the hymn of confidence in the 'sure promise of the Lord.' They beheld in silence this little band of Christians—they felt unable to raise their hand against them, and after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from Heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace Hill, which they called the City of Refuge." No. I. p. 29.

Extract of a Letter from a Reader of the Irish Scriptures, dated

December 13, 1818.

The gospel of the Kingdom is flourishing in all parts, in consequence of that blessed book the Bible being distributed among the poor Irish; so that many are coming out of Babylon. I mention an instance in particular. A first cousin of mine, to whom I gave a Testament about two years ago, has suffered much persecution from the priest; and this has been especially the case with his father. The priest, one Lord's-day, called him out before all the congregation, and said, that he was bewitched, and had a devil, for keeping such a book as the Testament, which it was not lawful for any to read, but for the clergy! and, moreover, he charged him with countenancing the *preachers*. He then thundered out his curses and threatenings against the poor man to such a degree, that he was not able to answer a word, but stood as a gazing stock for the people. When he came to himself, he solemnly promised the priest, if there was such a book in his house, that he would return it, or *throw it out; and that* he would have no *communication with the* preachers for the future. On his coming home, he severely reproved his son for being the cause of procuring him such scandal in his old age, and would fain have prevailed on him to burn the Testament. The son replied, that he would do it, if he were convinced of the evil of reading it; adding, that he had found more satisfaction in reading it, and in hearing it read, than from all the sermons he had heard from the priest; but in order to appease his father, he promised he would drop it for the future. In a few days after, the priest called to hear confession in the village, and called this poor man and his family. When this son presented himself, the priest exclaimed, "O, you are the *preacher!*" "I am not worthy," said he, "to be called a *preacher;* my right name is a *sinner.*" "Come," said the priest, "kneel down, and confess your sins!" He said, "I cannot comprehend their number exactly just now, and am not prepared; but there is your fee or wages," giving him a shilling! The priest thankfully received it, and being well pleased with the apology, gave him his word that he would not speak against him in future. The young man acted thus for a time with the priest, always paying his fees, but never going to confession. Lately the priest called at his father's cabin, when he called again upon the youth to kneel down and confess his sins. He replied, as usual, that he was unprepared; adding, that his conscience would not permit him to receive the "real presence" into his *carcase,* "for the purpose of being exempted from his sins; because, as he was a great sinner in the presence of the living God, if that bread, as you say, contain that God, then it would be a piece of madness to receive it, as the condition of my being forgiven my sins; and till I can better comprehend it I shall not take it, but there is your shilling!" After receiving this, the priest obtained also a bottle of whiskey. I told the lad that he should come out fairly from them, and be separate. His answer is, that he neither dreads the priest, nor the world, but that he was loth to offend his father a second time, to provoke him to anger. This, and similar instances, afford proof of the wonderful work of God in this dark and barren wilderness.

Extract of a Letter from an Irish Reader.

December 19, 1818.

I have been, a few days ago, into the neighbourhood of C. the residence of the ancient family named F. The mansion is now let to the Romish bishop, for the purpose of a college, at the yearly rent of 365 masses! to enable that family to leave Purgatory!

Extract of a Letter from the Rev. J. Wilson, dated

Sligo, January 30, 1819.

As far as I have yet travelled among the schools, with *one* exception, the most gratifying account may be given as to the numbers of scholars, and the progress they are making. Although I have endured "the pelting of the pitiless storm," I have been delighted to find in some of the schools 60, in others 80, and in some more than 100 children present, even when the weather has been severely wet, with high winds, or when the ground has been covered with snow. The exception I have mentioned, is the school numbered 26, in my last Report, when the number used to be from 70 to 80, in which I only found 24. I doubt not, however, but it will soon recover itself. This diminution has been occasioned by the opposition of the priest. Having examined the children a short time since, I apprehend he feared that they would soon make the language of David (Psalm cxix. 99,) their own, as it related to himself as their spiritual teacher. He upbraided the master, who is a Catholic, for teaching in such a school, and the man to whom the school-house belonged, for permitting such a school to be held in his house. In return he received such answers as he did not expect. "Why do you send your children to such a school?" said the priest. "They are ignorant, and need instruction," replied he, "and till the priests would establish a school, he would keep them where they were." Said the priest, "But they are not taught the *Christian* doctrine." "I beg your pardon," said the man, "they are taught the New Testament, and the Christian doctrine is found there in its purity."—But that opposition is nothing to what prevails here. Six of the Hibernian schools are broken up: that in Sligo is reduced from 100 to 20 children; and the female school, supported by the ladies, is greatly diminished. A paper war has commenced; the immediate occasion of which is supposed to be the good done in the gaol by reading the scriptures, &c. which I lately mentioned.

I expect that this opposition will spread, as the dogmas of the priests cannot long exist in the same country with the schools and the scriptures. They begin to find that their secret influence will not prevent the attention of their flocks to the scriptures, and therefore it is probable most of them will do as one of them said to a friend of mine last week: "In future," said he, "*as long as I can do it, I will openly proclaim against the Bible!*"

On one occasion two priests attended a family, to hear confession. A little girl came in at the time, with her books from school. One of them told her to throw the books into the fire; but the other, having a little more sense, told her to take them back from whence she brought them: nor would they hear confession till this was done. The girl went back weeping. On being asked the cause, she replied, "The priest has sent me back with my books; but I am not willing to part with my Testament. Will you please to let me keep it, and I will conceal it in my bosom."

Extract of a Letter from the Rev. Wm. Thomas, dated

Kilfinnin, February 3, 1819.

The place which Mr. O. the worthy magistrate, has appropriated for me to preach in, and for the Sunday-school, is crowded. All the respectable part of the inhabitants of this small town attend my ministry: Palatines, and some Roman Catholics. Some come a great distance to hear the gospel. There are three villages of Palatines in the neighbourhood, in all of which I preach. The Sunday-school, which has been established about five weeks, exceeds my most sanguine expectations. There are now 55 children, and 25 of these, who had never previously learned a text of scripture, can repeat from *one* to *five* chapters of the gospel of John. These children, till the school was established, spent the Lord's-day swearing in the streets and fields; thanks be to the Lord, they are now very differently employed. The school is the wonder and delight of the town. Mrs. O. and her two daughters, kindly assist me in the school. I have abundant reason to be humble and thankful that my labours are rendered so acceptable, and that so many people attend my ministry, though in the midst of so much opposition. I generally preach six times a week. Since my last, I have preached at Castletown, Roach, Bullivant, Glanasham, Garraulcau, and Fermoy. In order to do good in Fermoy, and its vicinity, there should be a stated minister, and a regular place of worship.

Extract of a Letter from an Irish Reader.

December 19, 1818.

Rev. Sir,

Though I live in a very quarrelsome part of the town, and am often reading

to the people, and arguing with them, they do not offer any violence; which is not the case in other parts of this country. I happened to go into a house some time back, and I found there a number of people arguing about religion; some of whom were my hearers: our enemies would hardly give any person room to speak; all they could boast of was church authority. One of them insisted that it was the Pope that gave St. Peter the power of the keys; which expression occasioned great laughter in the house. I said, I did not blame him for being ignorant, as the attitudes of his priest before the altar, and his preaching in an unknown tongue, were not sufficient to show him the plan of salvation. However, it gave me an opportunity to tell them many other things then, and afterwards: in short, I told them that the Romish religion was a compound of the doctrines of men. It would be tedious to mention all the questions and answers that passed between me and my adversaries in every direction. About ten days ago I travelled through Tyrauly, inspecting the schools, as usual, and reading the Irish Testament to such as do not understand English; at which time I brought Priest F. an Irish Bible, which had been sent him by Mr. Wilson. He was very thankful, and bid me read the 5th chapter of James; and when I came to the 14th verse, he asked me, "Why don't ye give into that part?" "Please to read the following verse," said I, "'the prayer of faith shall raise the sick;' note that: the ointment is not a preparation to send us to heaven, but all the dependence is placed on the prayer of faith." He then talked of baptism, and I asked him, "If a man were not baptised, did he think he would enter the kingdom of heaven?" He said, "No." But I put him in mind of the thief on the cross, and told him that I believed he was not baptised, and yet, when he believed, he was saved! I also remarked to him, that when John the Baptist was baptizing in the river Jordan, he did not make use of either salt or candles as the priests do at this period. He admitted that was true. "Therefore," said I, "all that is added is the 'doctrines of men.'" However, I did not wish to be hard upon him, as one of our schools is in his chapel. We parted friends, and I promised him I would call upon him the next time I should go there again. I hope in the course of a little time that the scriptures *will be* the means of banishing superstition and gross ignorance from among the *people.*

Letter from W. O'N. Esq. to the Secretary.

Garryhill, Dec. 29, 1818.

DEAR SIR,—I received your favour, enclosing bank-notes for £4, for a quarter's salary for the master of the Garryhill school under my care, and for which I am much obliged.

I am happy in having to inform you, that the school is going on much to my satisfaction, and is countenanced and encouraged by people of all descriptions in the country. Mrs. O'Neil has established a Penny Society, for the purpose of clothing such of the children as stand in need of it; by which she has raised what has purchased clothes for 14 or 15 children, besides premiums for the Sunday-school, which we distributed in money before Christmas. We have also got a grant of four reams of writing paper for the use of the school. The children of all descriptions read the authorized version of the scriptures, without any opposition from the priests. The following is an account, taken from the master's daily return, of the number of scholars usually in attendance.

I am, dear Sir, your obliged humble servant, WM. O'N.

December 22, 1818.

The number of boys in the school, from the commencement to this time, is 117
Number of girls..... 74

In attendance the 1st of October, 1818.
Present on that day, 49; absent, 28—77
Present Dec. 22, 1818, 45; absent, 20—65
Left the school in that time 12

Donations and Subscriptions.

	£	s.	d.
R. B. Comber, Esq. Sloane-square (Annual).....	5	5	0
Ditto, three Donations.....	10	10	0
Rev. Mr. Millard, Lymington, (Annual).....	1	1	0
Miss Brackstone, ditto, ditto,	1	1	0
Miss Macdonald, ditto, ditto,	1	1	0
Mr. Marmaduke Shaw, Tooley-street.....	1	1	0
Anonymous.....	5	0	0
Mrs. Weare, Ashton, near Bristol, by Dr. Ryland . .	10	0	0
Mrs. Hodges, by ditto.....	1	1	0
Carlton Penny-a-week Society, by ditto.....	1	1	0
Penny Society, Bristol, by Mr. P. Phillips.....	5	0	0
J. Stephens, Esq. Clapham Common, by the Rev. Mr. Philipps..... ..	5	0	0
Mr. J. Adams, by Mr. Hinde, of Olney	1	0	0

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

Extract of a Letter from Mr. Sutton to Dr. Ryland, dated

Serampore, July 28, 1818.

THERE are now in the province of Chittagong not less than 91 persons who have made a public profession of their attachment to Christ; and there is one pleasing and cheering circumstance connected with the inhabitants of this part of the continent—they have no cast. One religion is esteemed as much as another. The gospel, therefore, has only to grapple with the enmity of the human heart. Amongst these 91 individuals, who constitute the church in Chittagong, there are five who act as instructors of their brethren, each of whom receives about four rupees per month. But these, as they have so recently been converted from heathenism, and have not yet the scriptures in their own language, must be exceedingly ignorant, and their ideas very confused: they cannot be adequately supplied with the waters of life. The station, I fully expect, will be an arduous one. The members reside at three distant places—Chittagong, Harbhonga, and Cox's Bazar, each of which places is two days' journey from either of the others; and when you consider the difficulty and extreme fatigue of travelling in this country, you will perceive the difficulty there will be in keeping up a proper communication between them. But I do not think the circumstances attending De Bruyn's death should at all discourage any one from going thither: that affair evidently arose from domestic broils and malice. If it had been otherwise; if he had met with his death simply on account of preaching Christ, I do not think that would have stopped me from filling his place. It is a noble cause to die in; and such have been my ideas lately of the emptiness of all things here, that I have but one wish to live, and that is, to *promote the glory of God*; nor will you find, I trust, my prayers or exertions cease for the prosperity of Zion, till my eyes are closed in death, and my spirit has left its clay tabernacle.

From the same.

July 30.

SINCE I wrote to you last, the Lord has been laying his afflicting hand heavily upon me; my heart has been almost broken, and spirits gone. I have had stroke upon stroke; and if the Lord had withdrawn, at the same time, the smiles of his countenance, I should have been overwhelmed; but he has graciously supported, and enabled me to bear them with that resignation which I could not have anticipated. On Tuesday morning, the 21st instant, my tender, my affectionate Mary, was suddenly and unexpectedly taken away from me. In two days after I found I could not go to Cuttack, on account of the unsettled state of the country. Thus were all my hopes blasted, and all my plans, both public and private, abortive in an instant. Another circumstance considerably aggravated these distresses. The Monday after my dear wife's decease, I was taken exceedingly ill myself; and thought I should have had to encounter the King of Terrors, as my dear partner had done so recently. But Death is a conquered enemy, and I do not think he would have appeared with terror to me. I know in whom I have believed; and have found by experience that the nearer I have been brought to the gates of death, the more has the countenance of my heavenly Father shone upon me. To enter upon health again has been like entering upon a fresh scene of temptation and sin; but I am now graciously restored, and though I feel very weak, yet there is a great probability of my being soon entirely restored. I hope the friends of the Mission are increasing at home, and that all those who engage in missionary purposes will have their souls in their work; if they have not, they will find disappointment and distress every step they take.

Extract of a Letter from Mr. Randall to Mr. Saffery.

Serampore, May 16, 1818.

The native school which the brethren have established for Salisbury, is close to our house, adjoining our garden. The school-room is 36 feet by 18, and contains 60 boys. Twelve of these write on sand; the rest on slates and paper. The master is a Brahmin, yet he reads the New Testament. I have had pleasing conversation with him about the gospel; he appears an open, unprejudiced man, but fears the losing of cast. His name is Eishwar Chundar, the meaning of which is, *God's Moon*. The school being so near, I shall be able to see to it, and inform you how it goes on. Fifteen pounds a-year will quite pay its expenses. The establishment of schools is, in my opinion, one of the best means of evangelising the heathen. The next generation of Hindoos will probably far exceed the present in intellect and morals.

CALCUTTA.

Extract of a Letter from Mr. Penney to Mr. Palmer, of Shrewsbury, dated

Calcutta, June 1, 1818.

The Lord, in answer to prayer, hath brought me into this heathen land in safety; and has blessed me with health and strength, while many have been cut off around me, by a disorder that has lately raged in Calcutta, (viz. the *cholera morbus,*) so as to take off in some days 3 or 400 souls. The complaint is so sudden, that many are in their graves in about the space of six hours after being taken with it. "Lord, teach us so to number our days, that we may apply our hearts unto wisdom." In our own house, three were attacked with the disorder nearly at the same time; two out of the three recovered, and the other I followed to the grave. My dear Mary was of the number seized with the complaint, and as the attack was so violent, we predicted her death; but the timely arrival and advice of the doctor put a stop to the violence of the disorder. Mr. Yates also was on the verge of death. Blessed be God for raising from beds of sickness two out of three. Captain Delany, whom I followed to the grave, was a gentleman in the army, who was about proceeding to England, like many others, with the intention of enjoying the property he had accumulated in this country:—he was with Mr. Yates when we went to him. Dear man! he had, with much pleasure, thought of the enjoyments he should realize in England. He was indeed a brand plucked from the fire; and after a short but sincere profession of Christianity, death finished his course, and introduced him to the church triumphant.

Great and effectual doors of usefulness are opening before us, in preaching to the heathen and Europeans; in schools; and I also trust the time is not far distant, when the translation of the scriptures will occupy our most useful brethren here, viz. Yates, E. Carey, Adam, &c. We have lately erected places of worship in different parts of Calcutta, for Bengalee preaching, and find it answer very well, as our place of worship is always full, containing about 200 hearers. I engage in this work every Sunday, either with Yates or Carey, accompanied by John Peters the Armenian, many of the members of the church, and native brethren. I find much pleasure in this work, though I am not yet able to take any part in the Bengalee service. I am happy to say, I can understand every thing I hear spoken around me, and can manage to converse with the natives on some subjects. I trust, if the Lord spares me, to be able soon to engage in the Bengalee service. My engagements, being so much in English, prevent my getting on so fast as I should wish. I have read the Bengalee Testament through, besides other little tracts; but I must have patience; a twelvemonth is a short time to acquire an eastern language. I trust you will all pray continually for my welfare.

You would suppose, from what I have said, that we muster very strong as it regards missionary strength; but instead of finding labour decrease, by labourers being multiplied, we find it quite the contrary: as labourers increase, so the work multiplies.

Extract of a Letter from the Junior Brethren, dated

Calcutta, July 22, 1818.

The events which have occurred, since we dispatched our last quarterly letter, together with the season of the year, lead us at this time to address you rather earlier than we should otherwise have done.

In the Bengalee department we first mention schools; in which, indeed, at the date of our last letter, we hoped to have increased our exertions to a greater extent than we have yet been able to realize. This hope was confirmed by the request of a benevolent gentleman, possessed of considerable influence in Calcutta, that we would draw up a memo-

rial, stating the advantages that result from schools, the opportunities presented in this city for their increase, and our desire to receive that support which was necessary to enable us to engage more extensively in them. Although no effect has yet been produced by this memorial, our expectations from this quarter are by no means relinquished. It is our desire to enter pretty fully into exertions of this kind, which we shall do with the greatest confidence, as Mr. Penney's intimate acquaintance with Mr. Lancaster's system will enable us to apply, in the most efficient manner, the money with which we may be intrusted; while he and Mr. Pearce are desirous of devoting to this object the whole of the time which remains from their other engagements. The necessity for increased exertions in this department will appear when it is known that, besides the two schools which we reported in our last communication, two new ones in populous parts of the city, for which we have taken ground for, and are building houses, and one school under the superintendance of the brethren at Serampore, no other means of this kind are at present employed in connection with the propagation of Christianity amongst the inhabitants of Calcutta.

We would wish to give to native schools the importance that belongs to them, and consider them as furnishing important aid in missionary work, by communicating much useful knowledge, and by preventing the implantation, or at least checking the growth, of those prejudices and dangerous errors, which operate so powerfully against the reception of the gospel. We ought, however, to look upon their aid as entirely subordinate, and never to forget that the preaching of the gospel is the means appointed by the Head of the church for the extension of his kingdom, and that which he has always honoured with the greatest success. In this part of missionary labour we are happy to say, that we have been enabled of late considerably to extend our efforts in the Bengalee. In two places of worship, the erection of which we mentioned in our last, the gospel is regularly preached once, and sometimes twice a week. Another, somewhat larger, which is in a state of considerable forwardness, we expect to occupy in the course of a fortnight; and as soon as ground, in eligible situations, can be obtained, we shall commence building three others. These, with our present number, will be quite sufficient to employ us, and to lead to such arrangements as will enable one, or another, to be amongst the Bengalees every day. Besides these daily services amongst the natives in Calcutta, Mr. E. Carey proposes, when the rains have ceased, to commence an annual itinerancy of two or three months continuance, through the province of Bengal, in different directions; during which, with the assistance of a native convert, he will embrace every opportunity of sowing the seed of the word of life, with the hope that it may produce a hundred fold. With respect to the success that has attended our labours amongst the natives, we cannot say much. The husbandman must first *labour* before he be partaker of the fruit; and we consider that a course of steady and persevering effort is necessary before any effectual impression can be made on this people. It gives us, however, great pleasure to witness the spirit of hearing which has been excited, and the increasing attention which is given to the preaching of the gospel; so that in either of our places of worship we can always obtain a congregation of 50 or 60, generally upwards of 100, and sometimes approaching to 150 people; who, in most instances, listen with considerable attention, although in others there is a strong disposition to cavil and object. They generally afford, during the time they remain present, as serious an appearance as most English congregations. During the period of one service of two or three hours continuance, we have perhaps three perfectly different congregations, who are successively addressed by two, three, or four preachers. We have not, however, been entirely without encouragement. A man who regularly attends the Bengalee preaching, has called upon us, accompanied by a woman with whom he had been living in an illicit connection; his mind seemed to have received serious impressions, and both requested that they might be united in a lawful manner. In that part of the city where our brother Sebukram lives, there are also several inquirers, of whom we hope well, although we are unable, from an imperfect acquaintance with their characters, to speak with certainty of them. Various considerations have suggested the propriety of having a place for the reception of inquirers; and for this purpose we intend to accept the offer of a piece of ground, for three years, from a kind friend, and to build upon it a house adapted to the accommodation of such interesting characters. In the course of a month or six weeks, we shall commence building.

In the English department we are still labouring with much the same success as

when we last addressed you. The congregation at Lall Bazaar chapel, fluctuates much. Sometimes we have few hearers, and on other occasions we are well attended. Many strangers are to be found in the congregation, who never make themselves known to us.

The Tuesday evening lecture, generally preached by our venerable brother Dr. Carey, has lately been resigned to the resident pastors of the church. Dr. Carey expressed his desire, on account of his declining strength, to relinquish this weekly exercise. He had, for many years, been engaged in this, to the great satisfaction of the church and congregation, and it is our earnest prayer that he may soon feel himself so much established in health as to resume this exercise. Our weekly prayer-meetings are sometimes well attended, especially the one held at the house of our highly-esteemed deacon and friend, brother Gordon. It is his delight to open his doors for the worship of God: his house has undergone much alteration, and has been considerably enlarged to accommodate those who attend. And not only in this manner does our valued friend countenance and support the social band in his own house, but he never fails to set the example of constant attendance wherever our other prayer-meetings are held: indeed, some of them would much decline, if not altogether die, but for his exertions.

While on the subject of prayer-meetings, we cannot refrain from mentioning, that on the second Saturday evening in each month, we meet with our esteemed brethren Townley and Keith, for the purpose of imploring the Divine blessing on our labours as missionaries, in Calcutta. This meeting is undoubtedly productive of good, and serves to strengthen the cords of brotherly love. It is entirely distinct from our public monthly missionary prayer-meeting: this is well attended, and often these seasons are very refreshing.

Our congregation in the Fort has gradually increased, and there are many pleasing appearances of the power of Divine grace in the 59th regiment. On July the 2d, early in the morning, two of the soldiers were baptized, and on the next sabbath-day were received into the church. Many of the women in the regiment have attended divine service for a long time past, and a serious concern for salvation seems to prevail amongst them. Several began to inquire in earnest for their eternal welfare, *and formed a private* meeting amongst *themselves for reading* the scriptures and prayer. Their meetings were held in the quarters of the serjeant-major of the regiment, who is a serious man, and whose wife is at the head of this band of women. They have been visited two or three times, and examined respecting their religious experience: at this meeting about 16 or 17 attend. Many of the brethren have been much afflicted of late, which has caused us to visit the hospital. A place of worship has been allowed the religious soldiers there, and sermons have been preached to the emaciated inhabitants of this house of mourning; and lately one brother departed this life in peace, giving much satisfaction to his surviving comrades. Our Calcutta Baptist Auxiliary Society will, we hope, ultimately be an efficient agent in accomplishing your benevolent plans in India: its subscriptions at present amount to about 100 sicca rupees per month. This sum is small, it is true, and the Society itself has to struggle with difficulties; but we believe it is destined to live, and to be a great blessing to the heathen around us. Two Branch Societies to this have been formed: one is amongst the heathen in Fort William; the other amongst the brethren of the 24th regiment at Dinapore. This last bids fair to be a flourishing one indeed.

Having thus, esteemed brethren, given you an account of our circumstances and prospects, we again affectionately intreat your advice and assistance in our future proceedings. We pray that God himself may bless you, and render you the means of communicating abundant blessings to the heathen; and when the spirit of prayer and supplication is poured out upon your assemblies, and when in secret you supplicate the extension of the Redeemer's kingdom in this benighted country, we hope you will not forget,

Your affectionate fellow-labourers, and servants for Christ's sake,

JOHN LAWSON.
EUSTACE CAREY.
WM. YATES.
JAMES PENNEY.
WM. H. PEARCE.
WM. ADAM.

P.S. We are sorry to have to condole with the Society, in the severe and alarming affliction of one of the most useful of missionaries, our esteemed brother Chamberlain. He has for some months been labouring under a severe attack of the asthma, that has totally laid him aside from all exertions, and brought him to the brink of the grave. We sincerely pray that God may dispo-

pate our fears, and for the welfare of our Mission, and in compassion to the heathen, restore him to health, and prolong his valuable life. The last accounts from Monghyr, respecting him, have been very gloomy.

It is also with poignant sorrow we have to inform you of the death of our lamented sister, Mrs. Sutton. She departed yesterday morning, the 21st, at seven o'clock, after a struggle of about seven hours. Brethren Adam and E. Carey, upon our receiving the intelligence, went immediately to Serampore, to visit brother Sutton in his distress. Her confinement was a remarkably favourable one, and nearly a fortnight had elapsed, and no alarming symptoms had been observed by any one. Her change was sudden and astonishing. She was not sensible for several hours before she died; but nearly in the last conversation she had with brother Sutton, expressed her firm confidence, that God would do what was right with her and hers. May our compassionate God comfort and bind up the heart of her afflicted and aged mother!

MUNGHIR.

From Mr. Chamberlain to Dr. Ryland, dated

Munghir, April 28, 1818.

I WROTE to brother Ivimey a few days ago, from whom you will possibly hear of my indisposition. Since I wrote to him, I have been obliged to give up all speaking and reading aloud; whence our little meetings have been entirely dropped for the last fortnight. I am now taking ass's milk every morning, and am ordered to take it every evening likewise. My disorder has some asthmatic symptoms, and some that incline to consumption of the lungs in its incipient state. Two or three days together I feel better, and have a comfortable night or two; then a violent paroxysm commences, which brings me down almost to the dust. Three evenings since, one of these paroxysms continued three hours. This morning I feel much better, and hence begin to write to you; hoping to finish it by small endeavours in the course of the day. I bless the Father of Mercy for his goodness to me in this long affliction: he affords me many mercies every day. I have a comfortable habitation; a kind, *attentive, and affectionate wife, who watches over me* constantly with great anxiety; two very affectionate Christian sisters, who spend three evenings in the week with us; and many other conveniences which I need not enumerate here. I am in his hand who does all things well for his people, and who will do that which is best for me. I wish to live and complete the work I have in hand; but if the will of the Lord be otherwise, I pray that He may give me resignation to it, and satisfaction with it.—Since I wrote to you in last June, I have baptized three persons at Munghir, and two at Digah. Two of these are natives, and three Europeans. Three of them are the fruit of my labours, which God has condescended to prosper; the others belong to the brethren at Digah. The first I baptized is a young widow, who has given decided proofs of her attachment to the Saviour, by the sacrifices she has made, and the opposition and persecution she has borne on his account.

On the 27th of December, I baptized Hingham Misser, the first native from this place. Blessed be the Saviour of sinners for this instance of his grace! it demands abundant gratitude. Hingham Misser has been enabled to leave all to follow Jesus. After reading the scriptures for eighteen or nineteen months, during most of which time he was employed as a reader, he informed his wife and friends that he should embrace Christianity; nor could all their persuasion sway him from his purpose. He has left a wife, four sons, and two daughters, and a numerous and very respectable kindred and home, for the gospel's sake. Since his baptism, his sons, though but lads, will not speak to him; to one of them he sent a pair of shoes, which the lad threw away with contempt. They consider him as dead, and cast into the river. He feels as a father and husband in such a case should feel; but his constant employ engages his attention, and to all appearance has full possession of his heart. He resides in a house which belongs to the Mission, where he instructs all who go to him, and entertains and watches over those who are inquirers. He is daily abroad in some place or other, boldly, and with incomparable meekness, declaring to his own countrymen salvation through Jesus Christ; and it is pleasing to see the prejudices of the people give way before his worthy conversation. During the last four months, brother Brindabun and he have been in labours abundant: he is now from home. I hear that he, and two brethren from Digah, have been to Junakpore, near the Nepaul mountains. Brindabun is a valiant veteran, full of

faith, and of undaunted courage. Two persons are on inquiry; one has been with us two months, who goes out with Hingham Misser every day, and appears to be called by grace: he expressed his wish to be baptised this morning. Thus, dear and honoured brother, has the Lord wrought for us, who despiseth not the day of small things. Rejoice with us, and give thanks on our account. Pray for us always.

Had my health been continued, the translations had been by this time much forwarded. As it is, they remain much as they were at the beginning of the year, which found the Prophets, to the first chapter of Daniel, translated into the Brij; and the New Testament, in the Hinduwee, brought on to the end of the Acts of the Apostles. During these four months, I have finished Daniel in the Brij, and seven chapters of Ezra, and a few Psalms, in the Hinduwee; which I translate on my solitary sabbaths. My complaint appears not to admit of my sitting, more than speaking: hence it is that I have given up most of my inland correspondence.

DIGAH.

From Mr. Rowe to Mr. Saffery, dated Digah, June, 1818.

You will have heard that our brethren in Calcutta have formed a Missionary Society, auxiliary to the Society in England; at Digah we have formed a Branch Society to that at Calcutta. Ours is formed principally of non-commissioned officers and privates belonging to his Majesty's 24th foot, now lying at Dinapore. This is a lovely regiment, and I trust God is doing great things in it. We have baptized five belonging to this regiment since it returned from the field; and we expect to baptize four women and three men more in the course of a few days. Since the formation of our Branch Society, our congregation at Dinapore has been very large. Our first three months' subscriptions amounted to 433 rupees, which were sent to Calcutta a few days ago.

LONDON MISSIONARY SOCIETY.

This Society has recently sustained a serious loss in the death of Mr. May, who had resided for some years at Chinsurah. He possessed a peculiar talent in the forming and conducting of schools; and had been so successful in this interesting department of missionary labour, as to establish thirty-six schools, containing nearly 3000 children, and had the prospect of forming many more. Mr. May was assisted in these operations by Messrs. Pearson and Harle, on whom the whole management will now of necessity devolve.

At Bellary, too, death has lately removed Mrs. Hands, wife of the missionary of that name, (formerly Mrs. Des Granges.) She was one of the oldest missionaries of the Society in India, having been engaged in the work twelve years. A numerous family are left to bewail her loss.

Intelligence has been received of the safe arrival of Messrs. Milton, Fleming, Beighton, and Ince, at Madras; and of Messrs. Trawin and Hampson at the Cape of Good Hope. The two latter sailed in the Palmers, Captain Kemp.

EDINBURGH MISSIONARY SOCIETY.

THE directors of this Society have been induced, in consequence of the inadequacy of their funds, to send a deputation of their number to plead its cause in this country. We cordially wish them success in their proposed appeal to the liberality of English Christians.

This Society was formed about the year 1800, and has directed its benevolent views towards the numerous Mahomedan and Infidel tribes comprised within the limits of Russian Tartary. Their stations, three in number, lie on or near the Caspian Sea.

KARASS.—This station was formed in the year 1802, by Mr. Brunton, who completed a version of the New Testament into the Turkish language, but was removed by death some years ago. It is now occupied by Messrs. Paterson and Galloway; and the reports of their labours are increasingly encouraging. There is much of a spirit of inquiry among the Mahomedans, and some of them are con-

vinced of the value of Christianity; but they are restrained by dread of their bigotted brethren. The New Testament and Tracts are, however, introduced even into the schools of the priests, and much may be expected from the blessing of God upon them.

ASTRACHAN.—This large city, situate at the mouth of the Wolga, near the north-west shores of the Caspian Sea, maintains an extensive commercial intercourse with the whole Oriental world. Mr. Glen, late Burgher minister at Annan, in the West of Scotland, has recently proceeded to strengthen the Mission at this important post, where a chapel has been erected, and from which books find their way, by means of Mahomedan merchants and pilgrims, to Bagdad, Persia, Bucharia, and even China.

ORENBURG is the capital of the government of the same name, and the great thoroughfare from Siberia to European Russia. Two missionaries are fixed here, and several natives appear to have received the truth in the love of it. One of these, a Cabardian, whom they have named Walter Buchanan, assists the missionaries in their work. The New Testament has been translated into the dialect of the country, as far as the Second Epistle to Timothy.

Several other individuals are about to proceed to this station.

We repeat our earnest hope, that this respectable Society will be enabled to prosecute its important labours with increased vigour and success. Jehovah *will say to the* North, *Give up; as well as to the* South, *Keep not back;* and in that auspicious day millions of subjects must be furnished from these wild and extensive regions for our adorable Saviour.

CHURCH MISSIONARY SOCIETY.

WE are happy to learn that intelligence has been received of the safe arrival of the missionaries lately sent out by this Society to Madras and Ceylon. *A Corresponding Committee has also* been formed by their friends in Bombay, similar to those previously existing at Calcutta and Madras. In communicating this latter piece of information to the Secretary of the Parent Society, a clerical friend makes the following just and valuable remarks.

"I do not know any thing so essential to the character of a missionary, next to a heart fully devoted to the service of his Lord, as that he should be *apt to teach*, and *against hope* should *believe in hope*. For a season at least, and that perhaps no short one, he must be prepared to derive all his encouragement, not from the eagerness after salvation manifested by the natives, but from the Divine promises. After having patiently endured disappointment and labour for a few years, let him then expect to witness some fruit of his ministry. I say not this to discourage any; but that, having counted the cost, a missionary may not be disheartened, when he comes into this part of the country, to find how little interest natives generally feel, with respect either to instruction or to Christianity. The arm of the Lord is not, however, shortened, that it cannot save these blind and prejudiced people; neither is his ear heavy, that it cannot hear the prayers offered up for their salvation."

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1818, to February 1, 1819; not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oxfordshire Auxiliary Society, by Mr. T. Parsons	175	4	5½
Derby, by the Rev. C. Birt, Penny-a-week Society...	9	5	9
Sundries	3	3	0
Glasgow Auxiliary Society, by Mr. James Deakin ...	65	18	6
Ditto Youth's Auxiliary Missionary Society, by Mr. M'Callum, Treasurer....	40	0	0
Berkshire Auxiliary Society, by Mr. J. E. Bicheno...	159	17	3
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.....	80	17	7
Wantage, Collection at, by the Rev. J. Dyer.....	4	4	0

	£	s.	d.
Huntingdonshire Auxiliary Missionary Society, by the Rev. T. C. Edmonds.....	40	0	0
Northern District of the South-east Baptist Association, at a Meeting held at Builth, Brecknock, by the Rev. J. Evans.....	15	19	0
Produce of a Diamond Ring, presented by a Lady, by the Rev. C. Sharp	5	15	6
Auxiliary Society at the Rev. Mr. Uppadine's, Hammersmith, by Mr. Hanson ...	37	10	4
Potters'-street, Essex, Friends at, by the Rev. J. Bain..	4	0	0
Margate Auxiliary Society, by the Rev. G. Atkinson	34	0	0
Perthshire Missionary Society, by the Rev. J. Willison, Secretary.....	20	0	0
Olney, Subscriptions at, by the Rev. Dr. Ryland....	12	15	6
Road, Northamptonshire, Penny-a-week Society, by Mary Longstaff	5	13	3
Newport Pagnell, by the Rev. T. P. Bull.....	4	2	0
Trowbridge, Collection and Subscriptions	57	4	5
Dewdley, Baptist Church at, by the Rev. Mr. Brooks..	3	0	0
Stirling, Female Bible Society, by the Rev. Mr. Smart.....	20	0	0
Ditto Missionary Society...	10	0	0
Dundee Auxiliary Society, (including Translations, 17s. 6d.) by the Rev. G. Donaldson	20	0	0
Bedford, Collection at the Rev. Mr. Hillyard's.....	15	0	0
Paulton, Ditto, by the Rev. Dr. Ryland.....	5	0	0
Haweis, Rev. Dr. Bath, a Donation.....	10	10	0
Stroud, H. F. Esq. Do. do.	5	0	0
Children in the Female Sunday School at Dr. Rippon's	2	1	2½
Friend to the Mission, by Mr. Burls.....	0	14	7½
Cottesbrook, Penny-a-week Society	3	0	0

FOR THE

TRANSLATIONS AND SCHOOLS.

	£	s.	d.
Olney, Friends at.....	2	2	0
Hull, by the Rev. John Birt	94	14	10½
Wigan, Penny-a-week Society, by Mrs. Brown ...	10	0	0
Glasgow Auxiliary Society, by Mr. Deakin. Schools....£ 2 6 6 Translations 31 15 0	34	1	6
Hamilton Bible and Missionary Society, for the Oriental Translations, by Messrs. D. Hine and Co.	4	0	0
Hammersmith Auxiliary Society, by Mr. Hanson....	2	10	0
Friend, to be remitted to Serampore for Native Schools	40	0	0
Anonymous, for a School at Dewangunj, (P. A. xxxiii. p. 252,) by the Rev. Mr. Dyer	8	0	0

N. B. In the Account of Monies received in the December Magazine, for "From the Church at Ilford, for one year, ending August 1, by the Rev. Mr. Smith, 26*l.* 10*s.* 6*d.*" read, "From the Ilford Missionary Association, for one quarter, ending August 1, 12*l.* 0*s.* 0*d.*"

Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, 7*l.* 10*s.* being the amount of half a year's subscription for a school conducted by Mrs. Rowe at Digah. Also 2*l.* 10*s.* from a Friend for a Female Native School.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

Rev.d Samuel Wilson.

(Formerly of the Church in Prescott Street Lond.n)

Obit: Oct.r 6. 1750. Æt.47.

Engraved from a scarce Portrait by Verlin for the Baptist Magazine.

Pub.d April 1819. by Button & Son Paternoster Row.

THE

Baptist Magazine.

APRIL, 1819.

MEMOIR OF THE REV. SAMUEL WILSON;

Formerly Pastor of the Church in Goodman's Fields, London.

THE minister whose memoir is now presented to the attention of our readers, was an eminently useful pastor of one of our most respectable churches in the metropolis. Under his ministry in Goodman's Fields, (commencing about the year 1724, and continuing till 1750,) and that of his successors in office, Mr. Burford, and the late excellent Mr. Abraham Booth, the church increased in numbers, property, and usefulness. Many of its members have liberally and bountifully contributed towards the Baptist fund, and other institutions. Of these the most distinguished was the late Mr. Taylor, of Newgate-street, who was baptized by Mr. Samuel Wilson, and who founded, by his munificent donations, the Baptist Academical Institution at Stepney.

In the funeral sermon, preached by Dr. Gill, October 14, 1750, is contained the following account of Mr. Wilson. The doctor prefaced it by observing—"I want the eloquence of the deceased to paint him out in his proper colours, and to describe him as the accomplished man, real Christian, and excellent minister."

"The Rev. Mr. Samuel Wilson was descended from *godly ministers of the denomination of Protestant Dissenters*, both by father's and mother's side. He was the son of the Rev. Mr. Ebenezer Wilson, a worthy minister of Christ in this city; whose father also was an eminent preacher of the gospel at Hitchin in Hertfordshire; and as he had a religious, so a liberal education. His grammar and classical learning he received under Dr. Hay, an eminent clergyman, and Professor Ward of Gresham College: his academical studies he went through under the direction of Dr. Ridgley and Mr. Eames, under whom he made great advances in polite and useful literature; with which being furnished, he shone out and made that figure in the church and world he afterwards did.

"His natural parts were very quick and strong; he had great vivacity of spirit, a lively fancy and imagination, a retentive memory, a penetrating mind, and a solid judgment; which, with the above advantages of human literature, and above all, the grace of God bestowed upon him, and spiritual light and knowledge given him in the mysteries of the gospel, made him the great man he was.

"He was favoured with many preservations and providential deliverances in his infancy and

younger years, when life was in danger, which he has remarked with his own hand, as expressive of the tender care of Providence over him; and no doubt the Lord saved him in order to call him by his grace, reveal his Son in him, and make him an able minister of the New Testament.

"He received his first serious impressions under the ministry of the late Rev. Mr. Daniel Wilcox, an eminent minister of the Presbyterian denomination in this city, as he himself relates in a discourse he published on occasion of the death of that minister, upon the same words which I have been treating of:* and that he was truly a partaker of the grace of God, was not only the judgment of the church to whom he first gave up himself, but will easily be admitted by all good men that have known him, heard him, or read him. And it was your happiness as a church, that you had such a minister, who himself had tasted that the Lord was gracious: *an unregenerate ministry has been the bane of the established church, and is like to be the ruin of the Protestant dissenting interest.*

"Though the father and grandfather of our deceased brother were both of the Baptist denomination, yet it was not this that determined him to become of the same persuasion himself; besides, his father dying when he was young, he was under another influence; and when he entered upon the inquiry about Baptism, no one, he himself says, could enter into it with a more earnest desire to find truth on the side of the common practice, all his conversation and prospects leaning strongly that way; but, upon taking the method which he did to search the scriptures, collect the whole evidence from them, and consider every part separately, he found himself obliged to conclude the balance was greatly on the side of Adult Baptism by immersion, and therefore determined to comply with his duty, and on the closest reflection never saw reason to repent of it. This inquiry, which he calls a *scripture manual*, was published a little before his death, and is worthy the perusal of every serious enquirer into truth; and by it, and other printed performances of his, though dead, he yet speaks.†

"After he was fully satisfied in his mind about the point of Baptism, he joined himself with the church at Maze Pond, Southwark, then under the pastoral care of the Rev. Mr. Edward Wallin;

* This sermon, entitled "The Blessing of a Gospel Ministry," was preached at Monkwell-street, May 20, 1733, on occasion of the death of Mr. Daniel Wilcox, the author of a work entitled "The Noble Stand," &c. in relation to the Salters' Hall controversy. Mr. Wilson says, in the passage referred to by Dr. Gill, "I cannot but express a proper value, and retain a just esteem for this congregation, since it was in this place, among you, under the ministry of your late most useful and affectionate pastor, that I received (if my heart deceived me not) the first serious impressions. And as for several years, with the greatest pleasure, and, I trust, some advantage, I made one of the throng who crowded after him, who was well skilled to speak a word in season to souls who were weary; so you will, I persuade myself, easily excuse me, if, as a debt of gratitude to his memory, I drop a tear or two of affection on his hearse, and cry out with the prophet on a like occasion, 'My father! My father! The chariot of Israel, and the horsemen thereof.'"

† This admirable tract, which has been repeatedly printed, and most widely circulated, may be had of Button and Son, price 1½*d*.

It has been lately translated into the French language.

and when he had finished his studies, was called forth by that church to the work of the ministry, into which he came not only with the entire approbation of that church, but with great acceptance to the public. He was soon called to be an assistant to the Rev. Mr. John Noble,* in whose meeting-place a Lord's-day evening lecture was opened for him, where he preached to a crowded audience. He came forth even at first with clear evangelical light, with great warmth, zeal, and fervency of spirit, and, like another Apollos, with a torrent of eloquence, being mighty in the scriptures—all which things recommended him to all sorts of people, and made him exceedingly popular.

"After some time, you, this church of Christ, being destitute of a pastor, called him to take the pastoral care of you, which he accepted of, and was solemnly invested with the office of a pastor, elder, or overseer, many ministers assisting in that service, who all rest from their labours, excepting myself: this, I think, was about five or six and twenty years ago. His ministry among you has been greatly owned to the conversion of many sinners, and to the comfort and edification of you all present, as well as of many that are gone to glory before him. The low estate in which you were when you came to this place, and the numbers of which you consist, and the flourishing condition in which you now are, abundantly show the success of his ministration among you, notwithstanding the breaches which by one providence or another have been made upon you; his popularity continuing to the last.

"Need I describe him as a preacher to you, who, at least many of you, have so long sat under his ministry? His mien and deportment in the pulpit were grave and venerable; his gesture graceful; his address very moving and pathetic; his language striking; his discourses spiritual, savoury, and evangelical; having a tendency to awaken the minds of sinners to a sense of sin and danger, and to relieve and comfort distressed minds: he was indeed an eloquent preacher, and a warm defender of the peculiar doctrines of the Christian religion; and in one word, laborious, indefatigable, and successful; not a loiterer, but a labourer in the Lord's vineyard; as in his public work, so in the more private duties of his office, visiting the church and members of it, without respect of persons: fervent in his prayers for them, and with them; hearty in his advice unto them, and unwearied in doing any service for them he undertook. And let me not forget, and I am persuaded you will not easily forget, his conduct at your church-meetings, where he presided, becoming his character and office; what authority he used when necessary; what prudence in all things; what patience in bearing with the infirmities of the weak, and it may be sometimes the rudeness of some, and the invectives of others; what lenity to offenders; what compassion to backsliders; what reluctance to pass the awful sentence on the incorrigible; and with what tears in prayer he would weep over such unhappy professors.

"His gift in prayer was very

* Mr. Noble was pastor of a Baptist church at Tallow-chandlers' Hall. He died in *June, 1730.*

remarkable and extraordinary. With what fulness of matter, freedom of mind, and fervour of spirit, as well as pertinency of expression, and propriety of language, would he pour out his soul before God, and wrestle with him! What a compass would he fetch, and how would he reach every case, both private and public; and not only express the sense of his own heart, but that of others that joined with him, in a better and fuller manner than they could do it for themselves!

"He was affable and courteous in his behaviour to all men; of a cheerful spirit; his conversation pleasant, profitable, entertaining, and useful, which made him generally beloved by all sorts of persons. In social life, he was the tender husband, the affectionate father, and the faithful friend.

"In his last illness, he was seized at first with such a stupor as rendered him very little conversable during the whole time, so that nothing of his gracious experience could be taken from him; only some broken words and expressions now and then were dropped by him, which shewed him to be in a spiritual frame. But from a small manuscript, written by him in health, I shall give a few extracts, in which he not only expresses his sense of mercies, temporal and spiritual, but observes the gracious dealings of God with him, and his experience of his divine favours. 'I have had,' says he, 'many sweet visits of his love, especially in secret, and at his table. God, in Christ, I hope, is my portion, his providence my defence, and his good Spirit my guide and comforter.' And in another place he *expresses his sense of the corruption of his heart*, the infirmities of his life, his faith and hope in a bleeding Saviour, and his desires after unspotted purity and holiness; he complains of 'a polluted, proud, peevish heart, prone to atheism, folly, and every evil—and of a life tarnished with many blemishes, sad indiscretions, and heart-breaking ingratitude. Surely,' says he, 'God hath hardly done more for any, nor have any been left to do more against him!' He then expresses a hope founded upon a bleeding Mediator, and concludes—'Blessed day that will bring perfect purity.' Which day has come to him, and has brought it to him. A word or two more, and I have done.

"To you, the mournful widow of the deceased, give me leave to say, Your loss is indeed great; you have lost a kind and indulgent husband; but remember, Christ your spiritual husband lives; and from him, and his love, you can never be separated; put your trust in him, he will never leave you nor forsake you. You, his dear offspring, whom he most affectionately loved, you have lost one who has been, and still would have been, the guide of your youth, and constant monitor; follow his example, remember his instructions; shun the pleasures of sin, and the vanities of this world; flee youthful lusts; seek the kingdom of God and his righteousness, and serve your father's God, and things will be well with you. And to you this church of Christ, among whom he has ministred many years, I would only say, abide by the truths he preached to you; imitate him in every thing praiseworthy, and of good report; you have lost your shepherd, keep close to one another, and do not scatter and stray from the fold;

preserve the order and discipline of Christ's house; seek peace and pursue it; unite in your counsels; be frequent and fervent in prayer; and I doubt not but in due time, God will send you a pastor to feed you with knowledge and with understanding."

Mr. Wilson was interred at Bunhill-fields, October 12, 1750, when the oration was delivered by Mr. Joseph Stennett, and afterwards printed with a volume of Mr. Wilson's Sermons. Mr. Stennett gives a very similar description of Mr. Wilson to that which Dr. Gill has given in the funeral sermon. A short extract from this oration is all which is required. "With all these happy talents," says Mr. Stennett, "he soon became a very popular and successful preacher. And that this popularity was not the effect of novelty and superficial attainments, appears, in that it was not the blaze of a few months or a year only, as is often the case, but continued with him through the whole course of his ministry. So that, by the blessing of God on his labours, he raised a congregation from low circumstances, to become one of the most flourishing in this city. And he discharged his pastoral office with seriousness, prudence, and temper, attended with such a series of increase and harmony, as few communities have for so long a time enjoyed."

Mr. Wilson, in addition to the publications already noticed, published in his life-time,

1st. A Funeral Sermon for Mr. Edward Chamberlain, master of the charity school in Shakespeare's-walk, March 19, 1732.

2d. A Sermon, entitled "God's Compassion to an ungrateful People," April 6, 1732.

3d. A Funeral Sermon for the Rev. William Arnold, pastor of the church in Unicorn-yard. This was printed in 1734.

4th. A Sermon preached to the societies for the reformation of manners, at Salters'-hall, July 8, 1734.

5th. A Sermon, entitled "The Duty of the People to their Pastor," delivered in Devonshire-square Meeting-house, at the ordination of the Rev. George Braithwaite, M.A. March 28, 1734.

6th. Two Sermons, entitled "The Doctrine of Efficacious Grace Asserted," preached at the Lime-street lecture.

After the death of Mr. Wilson, eighteen sermons were published, edited by his intimate friend, Mr. Joseph Stennett.

ON

THE ADVANTAGES

WHICH THE

CHRISTIAN MINISTRY RECEIVES FROM

EDUCATION.

It must be admitted by every reflecting mind, that in proportion to the importance of the office which an individual sustains in society, is the necessity for those qualifications which adapt themselves to that office, and fit him for the discharge of the duties devolving upon him. That to be a senator, for instance, an ambassador, or a prince, requires the man, who fills so high and important a station, to possess acquirements widely different from, and far superior to, those which are requisite in common life. If, therefore, the work of the Christian ministry, viewed in its bearings on the immortal interests of man, and in connexion with that awful responsibility which

is attached to its discharge;—if this work be considered as the most important in which any human being can possibly engage, he who would aspire after it should, in some measure, possess those qualifications which are adapted to the sacredness of its nature, and the importance of its end.

Education neither professes nor is able to confer ministerial gifts: these proceed directly from the great Head of the church. Yet its object is, to call forth that genius, and to improve that talent, which are already possessed; and, by giving a right direction to the powers of the mind, to enable it more effectually to bend its efforts to the promotion of a great cause, and to exert more successfully its energies in the attainment of a great end. Upon this account, therefore, the advantages which accrue from it to this great work must be apparent.

We cannot but remember how large a portion of those who now fill the sacred office, were formerly in situations exceedingly unfriendly to the cultivation of talent, and exceedingly inimical to the improvement of the mind. These were noticed by their Christian friends, and by being introduced to the advantages of an academical institution, received that culture and encouragement which their former lot in life forbade them to expect, and which ultimately enabled them to fill with credit and respectability that station, which, from the vast importance of its nature, they had viewed as from a distance rather with desire than with hope. On them the academy, like the sun in the natural world, shed its enlivening beams, and the buds of genius, yielding to its influence, became blossoms of promise, and afforded the hope, that ere long they would bring forth fruit, and continue to do so, "even down to old age." Their tutor acted like the ingenious sculptor, who, instead of casting away a stone because it is rugged and unpolished, uses his diligence, and exerts his art to smooth away that which is rough, and to embellish that which is plain, until the work of his hands shall exhibit the chasteness of symmetry and the beauty of perfection. But for this they might have lain by useless and neglected, and, in all probability, the church would have been deprived of their valuable and important labours. But for this the language of the poet had been exemplified in their case:—

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

It is only a few, the force of whose minds has enabled them to break through the obscurity with which they were surrounded, and by dint of perseverance to gain, with great *difficulty*, what in earlier life might have been attained with *ease*. It is, however, a pleasing reflexion, that none now need complain of neglect. Christian liberality has pointed to the opportunity of retirement, and furnished the means of support; has engaged in tuition the most distinguished ability, and has founded the terms of admission on reason and scripture. Men of good sense, and sincere piety, even should they not rank in the first class as to intellectual powers, are encouraged to improve the talent they *do* possess, and thus are enabled to greater advantage to conform to the solemn admonition — "Occupy till I come."

The advantages of education to the ministry of the gospel will be farther apparent if we remember, that *as its prominent object is to lay the foundation of an acquaintance with the original scriptures, the Christian minister is thence enabled to understand them better, and to repel the attacks of the enemies of the church.*

Without pretending to any thing like philological criticism, it may be remarked, that so wide is the difference between the genius of the language in which the sacred scriptures were originally penned, and that in which we are accustomed daily to converse, that, however excellent the translation with which we are favoured, it must necessarily fall short of conveying *all* the ideas originally suggested by the Spirit of truth. Nor can it be expected, that any individual can so fully comprehend the mind of that Spirit, or so exquisitely relish the beauties of sacred writ, as when he is enabled to contemplate the one, and to taste the other, by an immediate application to the original source. Mr. Kinghorn has justly remarked, that "however excellent a translation may be, it is only a *reflexion*, it is not the *luminary* itself. How superior then (he argues) is the advantage, as well as the pleasure, of reading the displays of the glory of God, as he himself has made them known, and of beholding them without a veil. These studies show us the truths of the gospel more in their proper size and form than we could otherwise see them; we behold them stripped of the garment in which modern expression has clothed them, and standing in that native simplicity in which they were first exhibited by holy men of old, who spake as they *were moved by the Holy* Ghost." Coinciding, as every one must, in the justness of these sentiments, which so happily demonstrate the advantages of an acquaintance with the original scriptures, an argument may from thence be deduced for the advantages of that system of tuition which purposes to lay a foundation for the attainment of this object, by introducing its pupils to the rudiments of philology. And not only will he, who pursues this study, receive an accession to his knowledge and to his pleasure, but he will thence be enabled in some measure to defend the citadel of truth against the open attacks of its avowed enemies, and the secret machinations of its pretended friends.

It cannot have escaped the observation of every man to whom the interests of truth and holiness are endeared, that amongst the different methods of attack adopted by the enemies of the cross, that of disputing the correctness of the translation of certain important passages of scripture, is the most common, and, perhaps, the most successful. Versions of the New Testament are in circulation under the auspices of a certain class of rational Christians (as they are termed), wherein some truths, essential to the Christian's best hopes, are attempted to be so completely altered, as to lose all their force, and all their importance. Now such criticisms are either true or false. Their truth or their falsehood, however, is best ascertained by him who is enabled to read for himself. How advantageous, then, and important that instruction which puts it in the power of a person of industrious habits and fair capacity, to acquire as much of these languages as will enable him very soon to consult

the writings of the best critics, and, by diligent perseverance, at length to arrive at that measure of skill himself as shall enable him from thence to combat his most erudite opponents, and thus earnestly and successfully "to contend for the faith once delivered to the saints!" Thus the infidel and the sceptic, who have long paced the arena of controversy with insulting air and vaunting triumph, will be met on their own ground, and fought with weapons which they themselves pretended exclusively to wield. Nor are these the only weapons which education furnishes, and on which she rests her plea for universal suffrage. By inducing a habit of close thinking and reasoning, by introducing to the best authors who have written on the evidences of Christianity, and by being acquainted with the principles of general science, a variety of auxiliary troops are brought into the field. Hence the Christian warrior is enabled to plant his standard, and to unfurl his banner, not in the doubtfulness of uncertainty, or the tremor of dismay; but, trusting in him, whose cause he defends, and whose glory he seeks, in the hope of victory, yea, in full confidence of success. These remarks are not so much intended to convey the idea that *every* Christian minister should be an accomplished polemic, or a bold controversialist, as to evince the value of that learning which furnishes him with proper weapons, and puts him in a proper posture of defence. The cause he espouses is the cause of Him who died on Calvary. That, therefore, which is here pleaded for, highly deserves to be encouraged, and *its benefits to be* ardently sought *after; not only on* account of its intrinsic excellence, but also on account of its tendency to promote the cause of God and truth.

As a farther illustration of the value of education to the Christian ministry, may be mentioned that *commanding influence* which *he* maintains, who, in addition to the acquisitions of classical literature, possesses on general subjects a respectable degree of information.

Influence has justly been ranked amongst that variety of talents, which the great Head of the church bestows upon his servants. Every Christian will consider it valuable only as it is useful; and every minister will, in like manner, appreciate its worth just in proportion as it enables him to promote the interests of his Lord and Master. Now, though it is cheerfully admitted, that ardent piety and weight of character, where there is even a considerable degree of ignorance, if not an almost entire absence of cultivation, may justly command the veneration of those who come within the range of their influence; yet it must be apparent, that *that* range would be much more extensive, *that* influence much more commanding, if the individual combined with his piety, a portion of literary knowledge and general information. Every minister of Jesus Christ has not only to edify those who have believed through grace, but must adapt his ministrations to that mixed variety of characters who form the majority, if not the great bulk of most congregations; to him, therefore, it becomes a matter of very serious enquiry, by what means he may gain access to the greatest number of hearts; by what mode of manifesting the truth, he may best "commend

himself to every man's conscience in the sight of God?" He who can convey truth through only one medium, and that of the humblest sort, is not likely (humanly speaking) to gain access to more than one class of men. Amongst the well informed, not to say the refined, their natural unconsciousness of the value of the gospel treasure will be increased by the meanness of the vessel in which it is deposited; and hence the labours of this worthy individual, however disinterested, are not likely to be productive of very general usefulness. Whereas, on the contrary, the man of education, who combines with his information, a moderate share of refinement, and who also possesses unaffected piety, will, we apprehend, be enabled to adapt his ministrations, so as at once to be understood by the most illiterate of his hearers, and at the same time to keep pace with that progressive mental improvement which society undergoes. Hence, by the blessing of God on his labours, he will bring many to admire Christ and the gospel, who at first only admired the correctness of his diction, or the suavity of his address; the extent of his information, or the liberality of his mind. Standing upon this commanding eminence, he will survey, as from its summit, with humble confidence, those over whom the Holy Ghost has made him an overseer. He will receive that affection and respect which the union of piety and talent ever commands; and will in turn delight, as a well-instructed shepherd, to feed his flock "according to the integrity of his heart, and guide them according to the skilfulness of his hands." So far, therefore, as he has the advantage of the individual formerly alluded to, in that proportion are the advantages of education to the gospel ministry apparent. Let this principle be generally adopted, and the outcry which, from a certain quarter, has been raised in favour of what are called legitimate teachers, and national institutions, and against the innovators of the present day, will be hushed in the silence of conviction, produced by the powerful language of *piety*, of *genius*, and of *truth*.

But we might trace the effects of *influence* in the man who owes it to his education, not only in his public ministrations, but in the more private walks of his life. There we should see it introducing him to companies, in which, under different circumstances, he might have been unwelcome, and affording him various and repeated opportunities of scattering a few seeds of the word of life, which possibly may spring up when least expected, because cast into an apparently unfriendly soil. We should trace it in some instances as the means of his introduction to those valuable institutions, which have for their object the glory of God in the salvation of men; thus leading him to lend his aid in accelerating the motions of that mighty moral engine, which, from the construction of its parts, and the magnitude of its operations, indicates nothing short of the bold design of the evangelization of the whole world. In whatever way, therefore, the influence resulting from education promotes truth, in whatever way it brings sinners to Christ, its advantages must be evident, and will be admitted.

In addition to what has already been advanced, it may not be

deemed irrelevant, if we attempt farther to trace the advantages resulting to the minister of the gospel from a well-directed course of Education, *in the liberality of sentiment and feeling which is thereby often induced.*

The human mind, which is contracted by ignorance, becomes expanded by knowledge. When we know but little, we are extremely apt to attach to that little an undue importance; and, by a partial view of truth, to become more attached to some of its *parts*, than disposed to receive it as a *whole*. There are many who, from the peculiar arrangements of Providence, have been accustomed to view the church of Christ only as it has existed within the limits which have bounded their own party; whose intercourse has chiefly been with persons of kindred sentiments with themselves, and whose reading has chiefly been directed to one class of books. Hence have originated a bigotry and narrowness of mind, both with regard to men and to sentiments, the natural result of their situation in life; dispositions exeeedingly unfriendly to the growth of the best feelings, and far removed from the genuine spirit of the gospel. Now there is that in the very nature of a well-directed course of education, which is calculated to remove these things; and we conceive it to be no mean feature of its excellency, that it produces this effect. That candidate for the Christian ministry, who enters the academy with a set of opinions held under the influence of strong prepossessions, and with a class of feelings towards *those who* differ from him, not of *the most amiable* description, *will, it is apprehended,* ere long, *partly by the* collisions of society, and partly by a well-directed course of reading and thinking, be induced to maintain his sentiments with more candour and modesty than he formerly did, if not to alter his views where he least expected to discover a mistake. The reason is obvious. He has looked beyond the dense and clouded atmosphere which ignorance and bigotry had drawn around him: he has read; he has reflected; and whilst he is determined not to sacrifice truth on the altar of affection, he has imbibed the lovely spirit of genuine Christianity, which suffereth long and is kind, and which induces him to say, as he gazes on the dwelling-places of Zion, "Grace be with all them that love our Lord Jesus Christ in sincerity." By knowing *more*, he has been taught the lesson to value himself *less:* he sees how much is yet to be known, and how very far he falls short of attaining it. His knowledge, instead of gendering pride, will, as it becomes more extensive, and is sanctified, tend to humility. Hence will flow the exercise of that liberality of sentiment and feeling, of which we are treating; and which, so far as it is agreeable to the mind of God, so far as it recommends the gospel of Christ, so far as it promotes the objects of the ministry, and so far as it is the result of the cultivation of the mind, places before us, in the clearest light, the advantages of that cultivation.

Having made these observations, it is matter of joy to reflect, that we live in a day when contrary sentiments are seldom avowed. If there was a time when our denomination was unfriendly to the cultivation of the mind, that time, we trust, is drawing to a close. It was the

feign of ignorance and spiritual pride. May its terrors never be revived! If occasionally we hear the language of objection, or of censure, it proceeds generally from those who have not enjoyed the advantages described, and who are not sensible of their worth. It is like the hollow murmur of a worn-out tempest. Let it expire in silence. The union of humility and piety, with proper cultivation, will serve a more effective end in support of our own principle than volumes on the subject. As Baptists, we cannot but hail with joy the existence of our education societies, and anticipate the day when their blessings shall be still more extensively diffused. *Under proper regulations*, they may be the means of conferring lasting and inestimable benefits on the denomination, and on the world. Let us pray that a succession of pious and intelligent men may be educated under their auspices, who shall be distinguished by holy zeal in the cause of their Master, and steady perseverance to the end of their course;—men who shall adopt for their motto the language of the great apostle of the Gentiles, For me to *live* is Christ, to *die* is gain. SCRIPTOR.

Dec. 12, 1818.

OCCASIONAL NOTES ON THE PROVERBS OF SOLOMON, BY THE LATE REV. ANDREW FULLER.*

(*See our Number for October last, p.* 377.)

PROV. x. 9.

He that walketh uprightly, walketh surely:
But he that perverteth his ways shall be known.

HONESTY, after all, is the best policy: he that deviates from this rule perverts his way; and let him manage his matters with ever so much art and secrecy, his iniquity shall not be always concealed—the Almighty will find him out.

PROV. x. 10.

He that winketh with the eye causeth sorrow:
But a prating fool shall fall.

Low cunning and subtle reserve are generally injurious to *others;* a prating spirit, on the other hand, that divulges all that is known, will be equally ruinous to *ourselves.* Happy the man that strikes the true medium between these extremes, and unites the wisdom of the serpent with the simplicity of the dove!

PROV. xii. 1.

Whoso loveth instruction loveth knowledge:
But he that hateth reproof is brutish.

He, and he only, that loves the means, loves the end. The means of knowledge are *instruction* as to what is right, and *rebuke* as to what is wrong. He that is an enemy to either of these means is an enemy to the end; and, whatever he may pretend, deserves not the name of a man, but of a brute.

PROV. xii. 3.

A man shall not be established by wickedness:
But the root of the righteous shall not be moved.

Men are apt to think of gaining their ends by wicked means, but it shall not stand; in the end the building shall fall: but righteousness shall stand at last, when all is said and done.

PROV. xii. 5.

The thoughts of the righteous are right:
But the counsels of the wicked are deceit.

A righteous man, in taking counsel, does not consult merely what will be for his worldly interest; but Is the measure right?

* We thank *Mr. J. G. Fuller* for this *communication, and shall be obliged* to *him for future similar ones.*

And as to those who never take that into consideration, though they think they have the advantage of an upright man, in that they are not tied up to rule as he is, yet it is all self-deception: they shall either be disappointed *of* their ends, or disappointed *in* them. Chap. xiv. 22.

PROV. xiii. 11.
Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall increase.

How true this proverb! "Lightly come," say we, "lightly go." "What is ill gotten is commonly ill spent." It is observable, likewise, that the wise man speaks not merely of wealth gotten by downright injustice, but by little, mean, and niggardly methods, here called *vanity*.

PROV. xiii. 14.
The law of the wise is a fountain of life, to depart from the snares of death.

Place a wise man in the seat of government, and the laws that he will enact will not be grievous to a people: but rather such as shall be a blessing to them, and like a fence placed to guide the traveller from falling into a pit.

PROV. xiii. 19.
The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.

An ellipsis, which might be thus supplied;—The desire accomplished is sweet to the soul; *this can be obtained only in a way of righteousness:* but it is abomination to fools to depart from evil.

PROV. xiv. 2.
He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.

All our actions have God in *some sort for their object*; real *uprightness is fearing* God, and perverseness is nothing short of despising him: it is a setting his authority at defiance.

PROV. xiv. 6.
A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.

The state and disposition of the heart often determine our success in the pursuit of truth. If we go about it in a proud spirit, full of self-sufficiency, we shall stumble at every thing we meet with: but he that understandeth his own weakness, and inquires with a childlike temper of mind, has got the clue to all useful knowledge.

PROV. xiv. 7.
Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Silence is the best answer to some persons: disputing with them will answer no end.

PROV. xiv. 23.
In all labour there is profit:
But the talk of the lips tendeth only to penury.

Tell me not of those who *talk* most, but of those who *do* most.

PROV. xvii. 24.
Wisdom is before him that hath understanding:
But the eyes of the fool are in the ends of the earth.

An understanding mind is not in want of objects to contemplate. It can discern and read wisdom in all the works of God; in all the events of his Providence, and the declarations of his word: there is something to employ his mind in every thing *before him*. But to a fool, the world is a void; and his mind roves to the ends of the earth, (without stopping to any good purpose,) for want of something to think about.

PROV. xxii. 2.
The rich and poor meet together:
The Lord is the maker of them all.

An ellipsis:—'The Lord is the

maker of them all, *and hath made them all of one dying nature.*

Prov. xxiv. 27.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Necessaries should be attended to before conveniences. This will apply to Matt. vi. 33. xxiii. 23.

Note.—Mr. Fuller spoke from this, July 8, 1785, and applied it to temporal things; to the concerns of the soul before those of the body; of God and religion before the concerns of this world; to the main doctrines of truth before curious criticisms, and to the great duties of religion before anise, mint, and cummin.

Eccles. vii. 15—19.

A cutting *sarcasm* on the *unrighteous* and *foolish* taste of the world.

Ver. 15.

All things have I seen in the days of my vanity:

There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Such is the state of the world, that uprightness, instead of promoting a man, often becomes his ruin.

Ver. 16.

Be not righteous overmuch; neither make thyself overwise:

Why shouldest thou destroy thyself?

'If you wish to be promoted, and go through the world with applause, you must not be very righteous, nor yet overwise: a man whose conscience will stick at nothing will get promoted before you; and a vain, confident fool will gain the popular applause, while you, with your sterling but modest wisdom, lie utterly neglected. Therefore, be not righteous overmuch, nor make yourself over wise.—Why should you ruin yourself?

Ver. 17.

Be not overmuch wicked; neither be thou foolish:

Why shouldest thou die before thy time?

'Only take *care you be not too much wicked; for, however mankind are averse to tenderness* of conscience, they do not love an *arrant villain:* if you play too much at that game, you may lose your life by it. Neither must you be *too much* of a fool; for, however small the regard may be which mankind may have for sterling merit, yet *barefaced foolery* will not go down with them. Therefore, if you would please the world, and get honour there, you must not be a sterling wise man, nor yet a stark fool.'

Here the sarcasm ends, and he assumes seriousness.

Ver. 18.

It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand:

For he that feareth God shall come forth of them all.

'But let them all say what they will, and let things go as they may in this world, *righteousness* and *wisdom* shall be found best at last; and he that feareth God will not dare to sacrifice these excellencies, to obtain a few temporary honours.

Ver. 19.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

'A consciousness of his being in the right, too, will wonderfully sustain his mind, far more than any popular applause could do.'

From this it appears, how foreign the sense is which is usually put upon these verses: many understand them as though they were intended to recommend a kind of mediocrity of virtue and vice: whereas this is the very thing intended to be censured. A sensualist might as well plead for his practices from chap. xi. 9. "Rejoice, O young man, in thy youth," &c. as a lukewarm professor plead for his from this passage.

Eccles. xii. 11.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

If preaching may be compared

to the driving of a *nail*, let it teach us, in every sentiment that requires explanation, first *coolly to explain it*, and then *powerfully to apply it*—driving it home, as it were, to the heart and the conscience, by lively imagery and bold language. Thus the carpenter, for the first two or three blows, strikes softly, lest he should turn it out of its proper position; but when the danger of that is over, he drives it home, by hard and repeated strokes.

Thus did the angels to the shepherds:—first *one* comes and instructs, and calms their fears, and gets them into a proper state of mind—then comes *a multitude* of the heavenly host, praising God, and saying, Glory to God in the highest, &c.

THE FRUIT OF THE SPIRIT.

No. II.—*JOY.*

THERE is a powerful prejudice which prevails very extensively among the young, the thoughtless, and the gay, that religion is a gloomy theme; an enemy to cheerfulness; and that an attention to it is adapted to produce a morose and melancholy state of mind. Now were this opinion ever so well founded, it would furnish no justifiable excuse for the neglect of religion. For if Christianity be true, it must be important; and is it not in the highest degree unreasonable to neglect that which alone can ensure our eternal welfare, even although it should sternly demand the relinquishment of every gratification of life, and expose us to uninterrupted sorrow and sadness in the present world? For what is time, when *compared with* eternity? What *are the few short* years allotted *to us on earth*, when contrasted with that never-ending duration which awaits us beyond the grave? And surely an eternity of bliss will be more than sufficient to counterbalance all the pains and privations we can possibly endure in this transitory state.

The prejudice, however, to which we have alluded, like all other prejudices, has arisen from a hasty and inadequate view of the subject. For in reality, the religion of the New Testament is of a cheerful cast and character. The very term by which it is designated bespeaks its nature. It is appropriately and emphatically called, *The gospel*, or glad tidings. When the angel of the Lord announced to the shepherds, the birth of the Messiah, the message was calculated to inspire them with delight. "Fear not, for behold I bring you good tidings of great joy." The apostle Paul reiterates the exhortation to rejoice. "Rejoice in the Lord always; and again I say, rejoice." He describes the kingdom of God, by which we are to understand the Christian dispensation, as consisting of "righteousness, and peace, and *joy in the Holy Ghost.*"

The Spirit, as a divine person, possesses the supreme and essential felicity of the Godhead. Deity is the centre and the source of all happiness; and when the blessed Spirit condescends to take up his abode in the human heart, that heart becomes the seat of pure and elevated joy; for "the fruit of the Spirit is joy." But although the joy which the Christian feels must be regarded as the effect of divine influence, yet as the Spirit operates in various ways and by various means, there are many instrumental causes to which this sacred feeling may be traced.

Joy arises from *the reception of the gospel.* The gospel wears a most benign and friendly aspect

to the children of men. It is fraught with blessings of the most invaluable kind. It is a message of mercy to a guilty and rebellious world; and contains a proclamation of pardon, and a promise of reconciliation to a justly offended God. As sinners, we have forfeited every claim on the divine bounty, and have merited the severest visitation of wrath. We are all liable to the penalty annexed to the violation of the law of God; and that penalty involves our eternal perdition. Had the Deity, in his righteous displeasure, meted out to us the full measure of our deserts, we should long ere this have been plunged in that gulph of misery, where demons and accursed spirits dwell, and from which there is no release. But in the gospel we behold the developement of that wondrous plan, framed in infinite wisdom, by which pardon is bestowed on the sinner, and yet the claims of injured justice are strictly enforced. We behold the Son of God, assuming our nature, and suffering in our stead; voluntarily becoming our substitute, in order that he might be our Saviour.* Man indeed is naturally insensible to all this kindness. Unconscious of his true character and his real condition, he disregards the offers of mercy. But when enlightened by the Spirit's influence, he discerns his dangerous and destitute state; when, with a mind filled with the dread of future punishment, and a heart penetrated with grief on account of sin, he listens to the glad tidings of salvation, and believes in the Lord Jesus Christ;—what a revolution takes place in his feelings! He experiences the joy of faith; he exults in his escape from impending wo; the consciousness of sins forgiven fills him with delight; he rejoices, that "being reconciled to God by the death of his Son," he is now blest with the favour and friendship of the Most High.

Joy flows from *the exercises of devotion.*—Prayer and praise are employments in which the Christian delights. He enjoys a freedom of access to a throne of grace, and can spread his wants and wishes there. He is indulged with the spirit of adoption, and can approach the great Eternal with filial confidence and joy. When he withdraws from the busy scenes and restless anxieties of the present state, and entering into his secret retirement, lifts up his heart to heaven in fervent supplication, he experiences a holy satisfaction, a sacred pleasure, far superior to any which this world can afford. How often does he mount aloft upon the wings of devotion, and leave this dark and troubled scene beneath him; and forgetting the sorrows and cares of life, enjoy sweet fellowship with the Father, and with his Son Jesus Christ! These are pleasures which the votaries of the world cannot appreciate; but they are not the less real on that account. The pleasures of devotion are the purest allotted to man, and the most nearly allied to the joys of heaven. The happiness of glorified spirits above is derived from the unclouded presence of the Deity, and perfect uninterrupted intercourse with him. A portion of this happiness is enjoyed on earth; and those are the most delightful moments in the Christian's experience, in which he is enabled to realize the divine

* None are excluded from an invitation to participate in *those blessings which were procured by the death of Christ; for the invitations of the gospel are most extensive and encouraging.*

presence, and to hold communion with his God. This is the sweet foretaste of future blessedness; the pledge of better joys to come.

Joy springs from *the hope of heaven.*—Every one feels the influence, and acknowledges the value of hope. There is no emotion of the human heart more pleasing and animating than this. Even those expectations which are confined to earthly objects are cheering in their influence; what then must be the joy which pervades the mind of the Christian! His views are not bounded by the narrow circle of time. His hopes are not fixed on the perishing possessions of this fading world. He remembers that vanity is inscribed on every earthly good; and, conscious that there is nothing here which can fill and satiate the desires of the immortal mind, he looks forward to a future state of being, and his thoughts expatiate on invisible realities. To the contemplative eye of faith, heaven stands revealed in all its brightness and beauty;—as the region of unsullied purity, and unmingled blessedness; where we shall enjoy an eternal exemption from sorrow and sin; where no tear shall suffuse our eyes; no sigh shall heave our bosoms; but we shall hold delightful converse with angelic beings; gaze with rapture on the glorified humanity of Christ; and be for ever happy in the vision and fruition of God. How lofty and sublime these expectations! How sweetly soothing, how powerfully exhilarating their influence! Can that religion overspread the mind with gloom, which discloses such prospects, which unfolds such glories to the view? Can he become the prey of melancholy, *on whose heart the Saviour sheds a beam of* celestial *hope? What, though* on earth he may have to struggle with poverty; yet is he the heir of an inheritance that is "incorruptible, and undefiled, and that fadeth not away." What, though he may pass through life unnoticed, and unknown; or even be treated by an impious world with obloquy and scorn; yet shall he ultimately be advanced to a station of dignity and honour; arrayed in robes of resplendent whiteness; holding a palm of victory in his hand; and his brows encircled with a wreath of imperishable glory. A hope so full of immortality, an expectation so glowing and divine, cannot but inspire the soul with sacred joy.

Such then are some of the principal sources of the joy which the Christian feels. These, however, it must be remembered, are but the intermediate and instrumental causes; the primary and all powerful agent is the Holy Spirit. The reception of the gospel, the exercises of devotion, and the hope of heaven, must all be regarded as the result of divine influence. It is the Spirit which first arouses the attention of the careless sinner; fastens conviction on his conscience; softens and subdues his prejudices; and opens that heart which was resolutely closed against the admission of the Saviour, to receive him with humble penitence, with faith and gratitude and joy. Ever since the fall, the mind of man has lost all relish for devotional exercises. The soul is debased by sin, and totally unfitted for communion with a holy God. Hence the necessity of regeneration. We must be "renewed in the spirit of our minds;" the soul must be cleansed from pollution; a new taste must be created; there must be a transfer of the affections from visible to invisible ob-

jects, from earth to heaven, from sin to holiness; before we can possibly experience that joy which flows from the exercises of devotion. And a change so great and radical can only be produced by the omnipotent agency of the Spirit. The same influence is necessary to convince us of the folly of all earthly expectations, and to lead us to anticipate the pure and perfect enjoyments of the world to come. Thus, "the fruit of the Spirit is joy."

Joy is not always experienced in the same degree, because the influences of the Spirit are not always communicated in the same abundance. God sometimes, as a punishment, withholds from us the copious supplies of his grace; and these are moments of sadness and depression. There are various causes to which this may be traced. The weakness of our faith, and the carnality of our minds, are the principal. If we do not rely with humble and holy confidence on the atoning merits of the Saviour; but a distrustful feeling takes possession of our hearts; we shall be harassed with distressing doubts, and joy will expire.—Or should we sink into a worldly state of mind; should the trifles of time engross our attention, and the means of grace be neglected; — we shall thus "grieve the Holy Spirit;" — "quench his sacred influences;" and lose that pleasure which his gracious presence would inspire. In proportion to the strength of our faith, and the spirituality of our minds, will be the elevation of our joy. The firmer our reliance on Christ, the nearer we live to God, the more completely we are detached *from the world, and the more our hopes are fixed on heaven, the more shall* we experience of that joy which is "the fruit of the Spirit."

How superior is the joy of the Christian to that which is possessed by the votaries of the world! The one is refined and pure; the other low, groveling, and polluted. The joy which arises from the amusements and gaieties of life is slight and superficial; it plays upon the surface of human nature; it does not reach and penetrate the heart; but that which is "the fruit of the Spirit," is solid and satisfying; suited to the dignity of our character, and the grandeur of our destiny. The votaries of the world frequently assume a joy which they do not feel; and while the countenance may be arrayed in smiles, the accusations of conscience may be felt, and remorse may prey upon the mind. The joy of the Christian leaves no sting behind; it is succeeded by no agonizing feelings. "The pleasures of sin are but for a season;" they are not only vain, but evanescent; they quickly pass away. Those who are engaged in their pursuit, reflect not on the rapid flight of time. Soon will the cold and ruthless hand of death be upon them. And then, what a sad reverse! Amid the overwhelming horrors of eternal punishment, they will lament, too late, their strange infatuation; and mourn in hopeless and unavailing wo, their fatal choice. But how different is it with the Christian! His joy is not annihilated by the stroke of death; it survives the shock. The disembodied spirit, the moment it quits its earthly tenement, enters into paradise, and dwells with God; "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

H.

Juvenile Department.

HISTORICAL ESSAYS.

INTRODUCTORY REMARKS
to the
HISTORICAL ESSAY,
No. XII.

On the Corruptions of Christianity during the Reign of King John.
A.D. 1199—1216.

Among the various methods of displaying the beauty or deformity of an object, contrast is frequently the most striking and convincing. We learn to value light from the gloom of darkness, ease from the agony of pain, knowledge from the misery of ignorance, and we may justly appreciate truth from the deformity and fatal consequences of error.

Error is lamentable in proportion to the importance of the subject in dispute; and as religion, of all subjects, is the most momentous, both from its nature and tendencies, religious errors must be the most dangerous and awful. The proneness of the human mind to imbibe and cherish error is manifest from the diversity of opinions among mankind, and from the partiality and violence with which the most opposite sentiments are maintained; considerations that should promote caution and humility, as well as veneration and gratitude for that inspired volume, in which God himself has deigned to make known his kind intentions and requirements, and to promise the assistance of his Holy Spirit to the truly penitent and teachable, in understanding and regarding them.

How astonishing the condescension and mercy of God in granting us a revelation, as the test of truth, and source of the sublimest information; and how great the pride and depravity of man, in preferring *every fiction and delusion* to this *only source of infallible* knowledge! In proportion as the mind is assisted to lay aside its criminal prejudices, and to draw its information primarily from revealed truth; and in proportion as it is accustomed devoutly to seek the divine guidance in comparing its ideas and principles with this standard, will be its deliverance from the awful tyranny of error, and its consequent happiness and honour. O that our young friends were aware of this! O that, before their pliant minds are hardened by vicious habits, and enslaved by cruel prejudices, they would come as lowly disciples to the Holy Scriptures, confessing their ignorance to the Father of lights, and sincerely seeking for truth in humble dependence on the teaching of the Holy Spirit. On such rightly disposed minds prevailing errors could have little influence.

Among the various errors that court the enquirer, none are more baneful, for none have been more mischievous, than those taught and enforced by the church of Rome; errors that deserve to be impartially and seriously reviewed by the rising generation, lest they should forget their native tendency and enormity in the exercise of a specious and fashionable charity. The nature of popery, as manifested by the conduct of successive popes and their clergy, contrasted with the nature of Christianity, as exemplified by Christ and his apostles, offers an instructive lesson to every thinking mind. The design of our essays has been to exemplify the different natures of these systems; and a serious examination of the reign of King John will go further to confirm their opposite tendencies.

Jesus Christ and his apostles cautiously avoided interfering in political concerns, thereby proving that his kingdom was not of this world. The pope and his clergy have always meddled in the affairs of government, as much as circumstances

would allow, and have perseveringly endeavoured to engross the power to themselves, thereby proclaiming that they were actuated by worldly policy. Gentleness and forbearance distinguished the conduct of the Redeemer and his servants, although they were treated with neglect, disdain, and cruelty; but severity and persecution have stained the behaviour of the Romish clergy. Inexpressible humility and the sweetest simplicity distinguished the characters of the primitive Christian teachers; but insufferable arrogance and affected pomp the conduct of the Catholic chiefs. Disinterested benevolence and decided piety adorned the apostles' lives; while avarice, extortion, and licentiousness have disgraced the conduct of the far greater part of the Romish clergy. The former confirmed their lessons by reference to the sacred scriptures, which they enjoined their converts to search for themselves; the latter not only withhold the Bible from the people, and thereby prevent the examination of their dogmas, but even practise their devotions in an unknown tongue. H. S. A.

Obituary.

MISS JUDITH MARA.

The subject of this obituary was the daughter of a widow woman, who, though "poor in this world," was rich in faith, and an heir of the kingdom of God; and who always evinced the greatest concern for the salvation of her children. Judith shared largely in her affection, her counsels, and her prayers, and was frequently the subject of strong convictions; but being associated with idle companions, and naturally of a lively turn of mind, she was much disposed to levity and carelessness, by which means these impressions were soon stifled, and the house of God frequently neglected. These things were a source of perpetual grief to her dear mother, who, after many prayers, tears, and intreaties, wrote a letter to her in despair, to inform her that she must give her up to the propensities of her own mind, and cease to warn or advise; that as she appeared determined to pursue the road to death, she must herself abide the awful consequences. This decisive step produced the most desirable effect upon *the mind of one not yet given up to hardness of heart; it led her to reflect upon her conduct,* and upon the privileges she had enjoyed. Recollecting her mother's prayers and tears, and considering herself an abandoned outcast from the only friend she had in the world, and exposed to the anger of an offended God, her mind was now exceedingly distressed.

After a while, however, a beam of hope darted into her mind, and she was enabled to derive comfort from a view of the sufficiency of Christ, and his willingness to save the chief of sinners; and she joined the church at Forton, near Gosport, and continued for a time zealously attentive to the ordinances of God's house, and the duties of religion. But in consequence of her necessitous circumstances, she was obliged to take a place of service, which proved very unfavourable to spiritual prosperity; and she became less zealous, and in some measure careless and worldly minded. This, though not noticed by many of her Christian friends, was not unheeded by her watchful parent, who admonished and warned her of the evils of backsliding, telling her, that if she was a child of God, she would soon feel the scourge. This led her to reflection, and revived those feelings which, to the grief of her mo-

ther, had been suspended by a backsliding frame of mind. She now felt the evil of her departure from God, and she was also attacked, about four months before her death, by a most dreadful complaint, which was attended with excruciating pains, almost without intermission till her departure.

While she lay on the bed of affliction, she was very happy, though she acknowledged that she now felt the scourge, and that she had no doubt but her affliction was appointed to correct her for her folly and backsliding, and said that God had done all things well; that he "in faithfulness had afflicted her; and that (though painful) her affliction was no more than was necessary: she only wondered how her heavenly Father would forgive such a sinner as she had been." Whilst she lay in bed, she could hear the congregation sing at the chapel; when, recollecting what she once enjoyed, she exclaimed,

——— "Happy songsters!
When shall I your chorus join?"

She now enjoyed such a manifestation of divine mercy, that it appeared like the conduct of God towards Ephraim, when he said, "Is Ephraim my dear son; is he a pleasant child? For since I spake against him, I do earnestly remember him still: I will surely have mercy upon him, saith the Lord." This led her to say with Job, "Though he slay me, yet will I trust in him."

Her funeral sermon was preached on Sabbath evening, October 11, from Rev. xxi. 4.

MRS. MARY HUMPHRY.

Died, November 26, 1818, at Isle-Abbotts, near Ilminster, after a long and painful illness, which she bore without a murmuring word, Mrs. Mary Humphry. She had been an honourable member of the Baptist church at Isle-Abbotts more *than eight years.* She was grand-*daughter of Lieutenant* Brome, who *was killed in the battle* of Thornhausen, August 1, 1759. In 1797 she became the wife of William Humphry of Isle-Abbotts, in which endearing relation she continued twenty-one years. She had thirteen children, of whom ten survive her.

While hearing a sermon at Isle-Abbotts, the Lord was pleased to convince her that she was a sinner, and needed a better righteousness than her own to recommend her to the favour of God. After this time she was in great fear for some weeks, that God would not have mercy upon her; but at length the Holy Spirit inclined her to fly to Christ for pardon and salvation. She believed that there was a Saviour for sinners; and that God could be just, and the justifier of them that believe in his Son.

About May 3, 1810, she made application to me to be baptized, and admitted a member of the church at Isle-Abbotts, at a meeting held there for that purpose. She gave a very satisfactory account of the dealings of God with her soul, and of her views in becoming a follower of Christ in his ordinances. June 3, 1810, she and two more were baptized in a river at Isle-Abbotts. From this time to the beginning of the month of April last, she enjoyed a good state of health, with few exceptions; and not many mothers of large families appeared so very cheerful; and the writer could not but hope that God would spare her very desirable life for many years to come, for the sake of her poor little children: but God's thoughts are not as ours; he had prepared a place for her above this sinful world, and she was prepared to enjoy it.

O happy place! O blest abode!
She now is near, and like her God!

Soon after the above period there appeared in her countenance tokens of serious illness, and medical means were used, but without the desired effect.

About three weeks before her death, I said to her, "Do you think you shall die?" She replied, "No, I hope I shall be restored again: I think I shall." She did not think she should die until the day before

the awful messenger came. And when I wept days and nights over her, fearing she would not remain long, she said to me, "O my dear, do not murmur, I shall be restored to you again."

November 10, 1818, she was confined with her thirteenth child, and for two or three days after appeared to be better, and was very thankful for the deliverance she had obtained, and said, she hoped her affliction was all for the glory of God; "Do give God thanks," said she, "on my account. I hope I shall soon be able to go to the house of God with you again." As often as I asked her how she was, she would say, "As well as I can expect."

But notwithstanding all the means which were used for her recovery, her disorder increased very fast: she wasted away, and her appearance gave evident proof that her departure was at hand.

A few days before her decease, I said to her, "My dear, do you feel a firm reliance on the blood and righteousness of Christ for your salvation?" she replied, "O yes, I do; nothing but that will do for me. But if the Lord will but restore me again, it will be the greatest blessing I ever received. How thankful shall I be! I will be more devoted to him than ever. How glad shall I be to go with you to the house of God once more! O pray for me."

About the middle of the night before she died, she had some thoughts about the inhabitants of hell, and said to me, "My dear, how could I bear to dwell with devils for ever? I cannot bear the thought." I replied, "My dear, you will not: such society will not do for you." She said, "O no, no! Nothing but King Jesus will do for me.—O do pray for me."

In the morning before she died, she said, "Where are my poor children?" I said, "They are gone to school: shall I send for them?" Her answer was, "No, it is no difference: I must give them all up into the hands of God." However, she wished much to see her seven little children. I sent for them. *They came and stood by the side of the bed of their dying mother.* She said, "Lift me up a little; I am afraid I shall not be able to speak to them: I thought to have kissed them, but I cannot."

After she was lifted up, she said to her eldest daughter, "Patty, do be kind to thy poor father." She looked round on her little children with tender affection, and called them by their names, and said, "O my poor children!"

About half an hour before her happy spirit took its flight, she said to me, "My dear, I am afraid to die." I replied, "My dearest creature, there is no room for fear: Christ hath died for you, and will not forsake you now: you have not now, as the world vainly think and talk, to make your peace with God; Christ has made peace by the blood of his cross." I prayed God to remove this fear from her, and then said to her again, "There is no room for you to fear: I hope all is well." She cheerfully said, "O no, there is not, there is not."

Just as the signal for her departure was given, she said to me, and friends standing around her dying bed, "Raise me up that I may give you my dying testimony. Raise me up." She was very earnest, and wanted all to see and hear her.

She was immediately raised on the pillow: I supported her head: she then said, "God is a just God. O my sweet Jesus, come and help me." Thus she fell asleep in Christ, without the least struggle or groan, in the forty-second year of her age, leaving a husband with a heart full of grief, and seven small children, to lament their irreparable loss. "O let me die the death of the righteous, and may my last end be like hers!"

Thus I have given a few particulars of one of the excellent of the earth: in her the church have lost a praying member, and I can find no words to express the loss which I and my poor children have sustained.

Her remains were interred on the 4th of December following, in the Baptist meeting-yard at Isle-Abbotts; and a very solemn and suitable oration was made over her grave by the Rev. R. Horsey, of Taunton.

who, in the evening of the following Sabbath, improved the solemn providence from Rev. xiv. 13, to a deeply affected congregation.

As the poor children of the deceased were all left in the hands of God by their dying mother, and are in very distressed circumstances, the smallest donation will be thankfully received for them by the Rev. R. Horsey, Hammel-street, or Mr. Thomas Horsey, druggist, Market-place, Taunton.

WILLIAM HUMPHRY.

DR. JENKINS & MR. SOWERBY.

AT the interment of the late excellent Mr. Sowerby, Doctor Jenkins said to Mr. Dermer, "You knew Mr. Burford of Goodman's-fields:—six weeks after he had spoken over a friend on this very spot, he himself was a corpse." About the same space of time the doctor survived his esteemed friend, Mr. Sowerby, whom, in his funeral sermon for him, he declared to be "the sweetest-tempered man he ever met with."

RECENT DEATH.

REV. THOMAS JOHNSON.

DIED, Febuary 19, 1819, in the 44th year of his age, the Rev. Thos. Johnson, founder and pastor of the Baptist church at Fakenham, in Norfolk, after a long-continued and peculiarly painful affliction, which he endured with exemplary submission and resignation. He has left a widow and eight children to lament their loss.

Review.

The Supremacy of the Pope contrary to Scripture, and dangerous to the Safety of Protestant Governments. An Address to Protestant Dissenters, on the present State of the Roman Catholics. By Joseph Ivimey. Button and Son. 32 Pages.

WE do not know that civil and religious liberty has been any where enjoyed in a much greater degree than in our own happy and highly-favoured country, by Catholics as well as by Protestants.

Civil liberty comprehends three particulars: I. Personal security; by which not only the life of an individual is considered as sacred, but his person is protected from every species of injury that can be inflicted upon it by other individuals. Do not Catholics possess this branch of civil liberty equally with Protestants?—II. Personal freedom; or the power of regulating our own motions without any external control, as long as *they do not infringe upon the natural rights of others. Is not this also enjoyed by Catholics?*—III. The unmolested enjoyment o whatever property an individual may have acquired, provided such acquisition was made without invading the natural rights of other individuals. Who will deny that the Catholics possess this also?

With respect to religious liberty, do not the Catholics exercise every branch of their religion without molestation?

In a state of nature every individual would have possessed, in addition to these rights, a right to repel by force every invasion of them. The exercise of this right would have been, not an act of liberty, but an act of power; that is to say, the individual exercising it, would have exerted his power for the protection of his liberty.

In the establishment of a free government, the people intrust the greater part of this power of defending their liberty, with their governors, retaining, however, a portion of it, in the choice of their representatives in parliament, &c, which distinguishes our excellent constitution from a despotic monarchy. The retaining of this por-

tion is what is called Political Liberty.

A free government, therefore, is political power exercised for the defence of civil and religious liberty.

It has been already shown, that Catholics in this country possess civil and religious liberty. They do not complain of being deprived of these rights: all that is meant by Catholic emancipation is, the possession of political power.

But is it right to give them political power? The History of the World says, No. The Martyrologies of different nations say, No. The cruelties of Bonner, Gardiner, and Stokesly, say, No. The Inquisition says, No. The history of the Jesuits says, No. The horrid declaration of the Council of Constance, that the person who shall have promised security to heretics is not obliged to keep his promises, says, No; their sentiment, that kings excommunicated forfeit their crowns and kingdoms, says, No. Our Miltons, our Lookes, and our Somers's, with a host of other champions of civil and religious liberty, say, No. And the burning of more than ninety country-houses belonging to the Protestants in the south of France, since the expulsion of Buonaparte; the pillaging of more than 150 of their houses in the city of Nismes; the stripping of more than thirty of their females of all their garments in the streets; the whipping them when naked till the blood ran down, and killing eight of them;—these things say, No.

What is giving them political power, but putting a sword into their hands to use for our destruction? Do we act so in other instances? Do not we bar our doors against the nocturnal depredator, for the protection of the lives of ourselves and of our families? Why then should we thus put a power into the hands of our enemies which they have no use for except against ourselves, inasmuch as they possess every thing they can wish but the power of overturning the constitution, and of destroying us and our king?

Not only the law *of self-preservation, but the gratitude which we* owe to God, forbids it. He has brought a vine out of Babylon: he has cast out its enemies, and planted it. He has prepared room before it, and has caused it to take deep root, until it has filled the land. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. She sends out her boughs unto the sea, and her branches unto the river. And shall we BREAK DOWN HER HEDGES, so that all they who pass by the way may pluck her? Shall we turn into its inclosure the boar out of the wood to waste it, and the wild beast of the field to devour it? We hope that our governors will not suffer such an alteration to be made in our constitution, which has been a source of happiness to all classes of men in this country for one hundred and thirty years, as would be made by the destruction of its vital principle, the Protestant ascendency.

It is with no small pleasure, therefore, that we hear the trumpet of alarm sounded by the author of this address.

"He laments exceedingly the opinions which some of the leading (dissenting) ministers have avowed, on the subject of Catholic political emancipation; and calls upon them most earnestly, to state in writing, for the information of all, the CONSTITUTIONAL grounds, and the religious principles, upon which their opinion is founded, that *as Protestant Dissenters, we ought to assist Roman Catholics to obtain admission to Parliament; and that they may be rendered eligible to all the offices of political authority.* No one can regret more than the writer does, the *kind of test* which the constitution of his country has adopted for the political exclusion of Dissenters from the national establishment, because of the profanity and impiety connected with making the symbols of the dying love of the Redeemer a stepping-stone to office, and 'the pick-lock of a place:' and on that account principally, he ardently wishes it may be speedily and for ever removed. He is, nevertheless, of opinion, that until the Roman Catholics of the United Empire imitate the example which has been lately set them by many of the French Catholic priests in England, and *refuse to acknowledge the supremacy of the Pope,* they cannot give a sufficient pledge of their allegiance to the king, and therefore should not be entrusted with the

honours and jurisdictions of this Protestant kingdom." Advertisement.

In this Address, which was prefixed by Mr. Ivimey to a sermon on *the Supremacy of St. Peter, and the Bishops of Rome, his successors*, preached in the year 1735, by Mr. Daniel Neale, at Salters' Hall, and which has been this year republished;—after showing the rebellious character of the popish religion, the author thus proceeds:

"It is not my design, however, to charge the English Papists with an intention to rebel against the government; but I certainly consider them, from the nature of their subjection to the Pope, as being incompetent to give the required pledge of allegiance, under all circumstances, to the supreme authority in the state. Nor would I say a word that they may be deprived of the most perfect and entire *religious liberty*: indeed, if their own conduct respecting this subject may be suffered to speak their sentiments and feelings, they are themselves perfectly satisfied. It might be asked, '*What could be done more for them than is done?*' What Roman Catholic can complain of any want of liberty to worship God according to the dictates of his conscience? Yea, are they not left at perfect liberty to propagate their sentiments, to build chapels, to establish colleges and schools, and to make proselytes in every part of the kingdom? It is their exclusion from a share in the government, of which they so heavily complain: they ask not for *religious liberty*, but for *political power*. It is not on account of *religion* that they are excluded from government, but because of their allegiance to a foreign jurisdiction, and the impossibility of their giving a sufficient pledge of their entire and perfect subjection to the Protestant Sovereign of these realms. Let it not then be said, that those persons who refuse to sanction the application of Roman Catholics for *political power*, are enemies to *religious liberty*. Nor even that those who may petition the legislature against their being admitted to seats in Parliament are unwilling that they should enjoy equal (political) *rights*, notwithstanding their difference of religious sentiments, if they can give the requisite pledge that they will not abuse their power to the injury of their fellow-subjects. Those who consider Papists as bound implicitly to obey the *Pope, and not to keep faith with heretics, must, from a principle* of self-preservation, *strenuously oppose*, by every lawful and constitutional means, their obtaining that power which may enable them to destroy those by fire and sword who are deemed by them as without the pale of the church." P. xxiii.

To his other quotations from celebrated writers, the author might have added the following from Blackstone's Commentaries on the Laws of England, which, though it relates to toleration, applies *still more forcibly* to the granting of political power. Book IV. Chap. 4. "As to *Papists*, what has been said of the Protestant Dissenters would hold equally strong for a general toleration of them; provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to *a subversion of the civil government*. If once they could be brought to *renounce the supremacy of the Pope*, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation. But WHILE THEY ACKNOWLEDGE A FOREIGN POWER, SUPERIOR TO THE SOVEREIGNTY OF THE KINGDOM, they cannot complain if the laws of that kingdom will not treat them upon the footing of good subjects."

Upon this principle it is a part of the constitution of these realms, that every king and queen, who shall succeed to the crown, shall, on the first day of the meeting of the first Parliament next after his or her coming to the crown, sitting on the throne in the House of Peers, in the presence of the Lords and Commons; or at his or her coronation, before such person as shall administer the coronation-oath, at the time of taking the same, which shall first happen; subscribe and repeat the declaration mentioned in the statute of the 30th of Charles the Second, *for preserving the king's person and government, by disabling Papists from sitting in either House of Parliament*. And that, if such king or queen shall be under the age of twelve years, he or she shall subscribe the same declaration at his or her coronation, on the first day of the meeting of the first Parliament which shall first happen after he or she shall have attained the age of twelve years."

We conclude with recommending this Address to the careful perusal of every lover of his king and of his country, earnestly beseeching him, if he has any regard for himself, or for his family, or for the security of the Protestant religion, that he will use every constitutional means for preventing the admission of Roman Catholics to the enjoyment of POLITICAL POWER.

Appeal to Truth. A Farewell Sermon, preached at the Parish Church of Lutterworth, Leicestershire, on Wednesday Evening, December 30, 1818, *in consequence of the Author's Dismissal from his Curacy by the Lord Bishop of Lincoln, being the third Time he has been removed under the influence of existing Laws: delivered before a large Audience, to whom this Sermon is affectionately inscribed, and published at their request and expense. By the Rev. G. Bugg, A.B. late Curate of Lutterworth, Author of* "Spiritual Regeneration not necessarily connected with Baptism,"—"The Country Pastor," &c. Seeley. 28 pp.

THE author of this sermon, who is well known to the religious world by his former publications, preached in the same church with the Morning Star of the Reformation, and has experienced very unkind treatment from his ecclesiastical superiors, as Wickliffe did from his, as the apostles did from the Jewish Sanhedrim, and as Fenelon did from the *Lord* Bishops of the Gallican church.

This is the *third time* Mr. Bugg has been removed under the influence of *existing laws*. What kind of laws must these laws of the Anglican church be, to be the instruments of injury and oppression to an innocent and worthy man, and such we know Mr. Bugg to be! We Dissenters rejoice that we are out of their reach.

We also rejoice that we have nothing to do with patrons of livings, and with *Lord* Bishops. Officers in the Christian church ought to be chosen by Christians; and no one ought to have the power of *removing* them but Christians. But so long as Christians are *rari nantes in gurgite vasto, (Matt. vii. 14.)* and, *comparatively, the whole world* lieth in wickedness, is it very probable that the patrons of livings, and the nominators of *Lord* Bishops, will, in general, be good men? What check, then, is there in the Anglican church, that its bishops and other clergy shall be good men? And is it any strange or new thing, that they that are born after the flesh should persecute them that are born after the Spirit?

We could almost wish that Mr. Bugg would leave such a church, and would come over to the Protestant Dissenters. We will receive him with open arms; and we have no doubt but there are many societies of plain and pious and affectionate Christians amongst us, who are without a pastor, (for *we* have more churches than labourers,) with whom he might enjoy more happiness than he has ever yet enjoyed, and with whom he would be out of the reach of *Lord* Bishops.

The sermon is such a one as might be expected to be delivered by an injured and persecuted Christian minister. The author "commits the keeping of his soul to God in well-doing, as unto a faithful Creator;" and inculcates upon himself and his hearers a spirit of Christian forgiveness.

Baptismal Immersion defended by Christians of all Denominations, in a Letter to a Pædobaptist. By William Newman, D.D. 6d.

The mode of argumentation here used comprehends the argumentum ad verecundiam, and the argumentum ad hominem: the former, inasmuch as it is shown to have been the opinion of some of the greatest, wisest, and best men that ever lived, that baptism and dipping are synonymous; the latter, inasmuch as these persons were Episcopalians, Presbyterians, Independents, and Methodists.

The following are the author's remarks:

"1. The writers are confessedly, in general, among the most learned men that ever adorned the republic of letters: they must, therefore, be accounted *competent* judges of the meaning of a Greek word. If not—where shall we look for their superiors?

"2. They were in their respective oc

innocious, (except the Quakers,) in the habit of adopting a different practice from that for which I plead. Nothing but regard to truth could have induced them to make these concessions. To produce their testimony, if they had been of the Baptist denomination, would have been puerile and trifling. But they were Pædobaptists: therefore, they are not only competent, but *unexceptionable* witnesses.

"3. They were not only persons of different nations, living in different ages, but they were also of the most discordant sentiments on many other subjects: yet it appears, that on the point before us, they perfectly agree. George Whitefield and John Wesley differed, I need not say, on several very important articles of doctrine. And you are aware that Dr. Owen and Dr. Priestley differed *toto cælo*, as far as the east from the west.

"4. It may be questioned whether any one could collect, on any other subject of equal importance, concessions of opponents, equally numerous, strong, and respectable. If it be said, 'the matter before us is a small matter;' I should reply, in the words of the Eclectic reviewer, 'small truths should no more be sacrificed to great, than great to small.' *March*, 1814. P. 321.

"5. The *argumentum ad hominem*, or the mode of arguing from the concessions of an opponent, is not only legitimate, fair, and manly, but sanctioned by the highest authority. Thus Paul, when at Athens, 'As certain also of your own poets have said.' Acts xvii. 28.

"6. It is so far from being true that the New Testament is obscure on this point, or that the word baptism is hard to be understood; that I should not hesitate to affirm there is no word of equal importance more clearly defined, more fully illustrated, or of which the meaning is more satisfactorily ascertained. See Mr. Anderson's recent publication, entitled '*The Baptists Justified*,' &c."

This work contains the substance of what was said to the author upon the meaning of the Greek word by the late Professor Porson; and concludes with the arguments of some learned and celebrated physicians in favour of cold bathing, derived from its being the primitive mode of Christian baptism.

Should there be any persons of opinion that the New Testament does *not furnish* evidence that primitive *Baptism was immersion*, we recommend *this pamphlet* to their perusal.

The Edinburgh Monthly Review. Waugh and Innes, Edinburgh; G. and W. B. Whittaker, London.

We observe among the new periodical works lately announced, the above Review. While we are happy to see a promise given in the advertisement prefixed to No. I, that this work shall be conducted under a sacred regard to the principles of religion, natural and revealed,—it gives us pleasure to be able to add, that from what we have heard of the character of those who take the management of it, the public have every pledge that this promise will be fulfilled, and that none of those sarcasms against Christianity will be allowed to stain its pages, which are too often to be met with in some other publications of the day. We cordially wish the conductors of this new work much success. It commenced on the 1st of January, 1819.

The Importance of Peace and Union in the Church of Christ, &c.: a Sermon preached at Christ-church, before the Meeting of the Associated Independent Churches of Hampshire. By Samuel Sleigh.

Since it is certain that peace among Christians, and united labours in the divine service, are highly approved of God, insure his gracious presence with us at all times, and naturally produce consequences invaluable,—the dissentions and rival exertions of the professed subjects of the kingdom of heaven, even when the character and imperfections of human nature are not forgotten, cannot fail to excite astonishment at their folly and wickedness who profess to be wise and good.

When will the avowed followers of him who was lowly and meek in heart, and who pleased not himself, that he might honour God, and felicitate man, firmly believe, and practically remember, that there are senses in which the residence of God among them cannot be reasonably expected, while anti-Christian factions strive, nor till the voice of discord is silent, and their hearts and their efforts are united? The Father of Christians is a God of love and of peace: his children, therefore, should cherish the same attachments.

The sermon before us, from Eph. iv. 3, was intended, by the worthy minister who delivered it, to produce peace where war is in operation; to prevent its unholy flames from enkindling; and to serve the general interests of Christian love and scriptural holiness.

The importance of tranquillity and concord is shown—by the genius and design of Christianity—by the fact that the best state of religion on earth is represented by images of peace and union—by the attachments of the pious, in all ages, to them—and by the consequences of their infraction.

The second part of this useful sermon prescribes the means of promoting peace and union in the churches of Christ.

The exhortation to Christians generally, urges them to attend to religion as a divine principle; to cherish the dispositions which directly promote concord; to form a habit of consideration; and to pray perseveringly for peace and union.

Churches are next addressed, and reminded that care in the admission of persons to church-fellowship, circumspection in the choice of officers, the maintenance of discipline, and a regard to the principles of equality, will tend to produce peace and union.

Ministers are, last of all, particularly reminded, that the avoidance of a controversial style of preaching, as much as possible; the improvement of intercourse with fellow-Christians, in inculcating concord and holy combination; the maintenance of independence of character; and the exercise of great caution in acting, when desired, in relation to the divisions of churches with which they are not connected; are all likely to serve the interests of peace and union.

This plain, conciliating discourse concludes with some faithful addresses, of a general nature, naturally arising out of the preceding discussion.

To say that the language of every one who reads this sermon with prayerful attention, in relation to the Christian church, will be, "*Peace be within thy walls, and prosperity within thy palaces,*" is, we think, no small recommendation of it to public regard.

Sermons, translated from the French of Daniel de Superville, formerly Pastor of the French Protestant Church at Rotterdam: with Memoirs of his Life. By John Allen. 8vo. Bds. 9s. 418 Pages.

Sermons on various important Subjects. Translated from the French of Daniel de Superville, Sen.; by John Reynolds, Minister of the Gospel. 8vo. Bds. 8s. 408 Pages.

DANIEL DE SUPERVILLE, descended from pious French Protestants, was born at Saumur in 1657. In 1683, he became pastor of the church at Loudun, 155 miles s. w. of Paris; but in the year 1685, he, with about six hundred of his ministerial brethren, and 800,000 Protestants, left his country, to escape from the diabolical barbarities of the pretended followers of Jesus Christ. He died at Rotterdam in 1728. His sermons have passed through many editions. The following character of them is given by Dr. Doddridge: "As for the French sermons, I never met with any of them that are to be compared with those of M. Superville, the Protestant divine at Rotterdam. He especially excels in the beauty of his imagery, descriptions, and similies, and some of the most pathetic expostulations I ever saw." M. Caillot, also, remarks concerning them, that they contain "specimens of real eloquence, which are equal to the most excellent of our Bourdaloues and Massillons.—How sublime," adds he, "is the exordium of the sermon upon the nativity of Christ!"

These Translations contain sermons selected from the original work; and it so happens that they are all different, except two which appear in both.

We will not give any opinion respecting the comparative merits of the two translations, but will transcribe a passage from the original, then subjoin the translation by each person, and leave our readers to judge for themselves.

"On passe plus loin; car quelle foi y a-t-il aux questions de l'homme? & l'on nous demande;—Dieu ne pouvoit

pas empêcher la mutabilité d'Adam? Mes Freres, il ne s'agit pas de ce que Dieu pouvoit faire; mais de ce qu'il a jugé devoir faire selon sa sagesse & son bon plaisir, que l'homme ne peut vouloir contrôler sans extravagance. Disons plus. Par quelle raison croyons-nous que Dieu fût obligé à changer l'ordre de la nature, & à recourir à des voyes surnaturelles & miraculeuses pour arrêter la mutabilité de l'homme? N'étoit-ce point assez que Dieu lui eût donné toutes les perfections necessaires à sa nature, & suffisantes pour le rendre heureux dans l'état naturel? Il l'avoit laissé müable, il est vrai; mais cela étoit convenable aux loix de l'ordre. Car ce qui est purement naturel, est müable, capable d'alteration & de changement. Toutes les creatures du monde, sont sujettes au changement, chacun en leur genre. Comment est-ce que l'homme ne l'auroit pas été dans le sien? Il n'y a aucune creature qui puisse être exempte de cette mutabilité que par une voye surnaturelle, & par grace. Or Dieu n'étoit pas obligé d'ajoûter la dispensation de la grace à celle de la nature; car outre qu'il est libre & maître de ses dons, c'est qu'il s'étoit sans doute prescrit cette loi d'ordre, d'agir successivement & par degrez, comme nous voyons qu'il le fait dans tous ses ouvrages; & qu'il avoit resolu de n'ajoûter la grace à la nature, que lorsque la premiere voye auroit manqué, & auroit été insuffisante." Septiéme edition, Tome premier, p. 466.

"This is not all; for what end is there to the questions of men? They ask, whether God could not prevent the mutability of Adam? Our business is not with what God *could* do, but with what he has thought proper to do, according to his wisdom and good pleasure, which, without extreme folly, man cannot wish to control. Besides, what reason have we for supposing any obligation upon God, to change the order of nature, and resort to supernatural and miraculous expedients to restrain the mutability of man? Was it not enough to have given him all the perfections essential to his nature, and sufficient to ensure happiness in his original state? He was left mutable, it is true; but this was agreeable to the laws of order: for that which is purely natural is mutable, capable of alteration and vicissitude. All the creatures are subject to change, every one in his kind; how should not man have been so in his? No creature can be exempted *from this mutability*, but in a supernatural way, and by divine grace. God *was under no obligation* to add the dispensation of grace to that of nature; for beside *that he is free*, and Lord of his own favours, he had undoubtedly prescribed to himself this law of order, to act successively and by degrees, as he evidently does in all his works,—and had resolved not to superadd grace to nature till the first economy should have failed, and proved insufficient." Allen's Translation. p. 138.

"We may go further still; for what end are these questions, relative to man? and why are we asked them? Could not God have prevented the mutability of Adam? My brethren, the question is, not what God could have done; but what he has judged proper to be done, according to his wisdom, and the good pleasure of his will, which men cannot, without absurdity, attempt to control. We may say more. What reason have we to believe, that God was obliged to change the order of nature, and to have recourse to supernatural, and miraculous, things, to put a stop to the mutability of man. Was it not enough that God endued him with all the perfections necessary to his nature, and sufficient to render him happy in his natural state? He left him changeable, it is true, but this was consistent with the order of things. For that which is purely natural, is mutable, and capable of change and alteration. All the creatures in the world are changeable, every one according to his quality. How is it then that man should not be so? No creature can be exempt from this mutability, but by supernatural means, or by the influences of grace. But God was not obliged to add the dispensation of grace to that of nature; for besides his being free, and the proprietor of his gifts, he undoubtedly prescribed to himself this regulation, to act successively, and by degrees, as we see him acting in all his works; and that he had resolved not to add grace to nature, until the first plan had failed, or was found insufficient." Reynolds's Translation, p. 61.

Each translator gives us the life of the author. Mr. Allen's volume contains eleven sermons; Mr. Reynolds's, thirteen;—but Mr. Allen's contains a fine portrait of Superville, which Mr. Reynolds's does not. It is our duty, as Reviewers, to add, that Mr. Allen's volume *very far* excels the other in the beauty of its type, and the excellency of its paper. Mr. Allen, who is also the translator of Calvin's Institutions, and the author of the History of Modern Judaism, informs us at the beginning, that "the sermons now submitted to the public are intended to be followed by more."

Foreign and Domestic Intelligence.

STEPNEY ACADEMY.

Report of the Committee, read at the Annual Meeting, January 12, 1819.

"Your Committee report, that since your last annual meeting, *five* students have been received on the foundation of this Society.

"Robert Oxlad, from the church at Chatham, has been admitted at Stepney. Samuel Nott, from the church at Saffron-Walden, and Richard May, from the church at Falmouth, are expected to enter immediately. David Davis, from the church at Haverford-West, has been placed for one year with the Rev. Micah Thomas of Abergavenny; and David Nunnick, from the church at Evesham, with the Rev. Mr. Gray, at Chipping-Norton.

"The Report of the last year mentioned two students under the care of the Rev. Mr. Anderson of Dunstable—James Puntis, and Edmund Perkins. The former has been admitted at Stepney, and the latter is returned into Lancashire.

"Five students have, in the course of the past year, left the Academy at Stepney. William Stone has obtained, through the kindness of the Rev. Joseph Hughes, an exhibition at the University of Edinburgh, on the foundation of Dr. Ward. John Reynolds is supplying the church at Isleham, in Cambridgeshire; and Josiah Denham, the church at Crayford, in Kent. George Pope is assistant preacher in the church at Collingham, with the Rev. Mr. Nicholls. Samuel Day is preaching to a congregation near Melbourn. W. Fisher, who had spent two years with the Rev. Mr. Pengilly of Newcastle-upon-Tyne, is settled over the church at Cold Rowley in the county of Durham; and John Bane, who had spent two years with the Rev. Mr. Kinghorn, is become the pastor of the church at Aylesham in Norfolk.

"There are forty-four ministers now employed, either in stated or occasional labours, who have received advantages, in a greater or less degree, under the patronage of this Society; and who are thereby, doubtless, better qualified for their sacred employment. From many of these good men, very pleasing accounts have been received of their usefulness in the work of the Lord, in the situations where Providence has placed them—in England and Wales; and in Ireland."

It was respectfully and earnestly recommended to the ministers in London, to form Committees, with a view to solicit support from the friends of religion and literature in their respective connexions, as the best means of augmenting the funds of the Society. It was requested, at the same time, that all the friends of the Stepney Institution would unite in fervent supplications to the great Head of the church, that he would shed in abundance the powerful and gracious influences of his Spirit upon it, that it might flourish as the vine, and cast forth its roots as Lebanon.

Thanks were voted to several persons, for donations of books to the Stepney library. The catalogue of books in the library may be seen at Mr. Button's, Paternoster-row, and at Stepney.

The Committee for the present year are, the Rev. Dr. Newman, President; Joseph Gutteridge, Esq. Treasurer; the Rev. Thomas Thomas, Secretary; the Rev. John Edwards; the Rev. Thomas Griffin; the Rev. James Hoby; the Rev. Joseph Ivimey; the Rev. George Pritchard; Daniel Alexander, Esq.; Mr. Chapman Barber; Mr. William Beddome; Mr. William Burls; Mr. W. P. Bartlett; Mr. W. Cornwell; Mr. J. Danford; Mr. Jon. Dawson; Mr. H. Fletcher; Mr. W. Freme; Mr. W. Gillman; Mr. J. Marshall; Mr. J. Penny; Mr. E. Smith; Mr. J. J. Smith; and Mr. R. Westley.

Classical Tutor—The Rev. S. Young, Stepney.

Mathematical Tutor—The Rev. F. A. Cox, A. M. Hackney.

Subscriptions and donations are received by the Treasurer; or any gentleman of the Committee; and by Mr. B. Lepard, Punderson-place, Bethnal-green, Collector.

Applications on behalf of the candidates may be sent to the Secretary.

The following Form is recommended to such persons as may be inclined to bequeath legacies for the support of this Institution:

ITEM. *I give and bequeath unto the Treasurer, for the time being, of* The Baptist Academical Institution *at Stepney, near London, established in the year* 1810, *the sum of* ——— *to be applied*

towards supporting and carrying on the designs of the said Institution; which I direct to be paid by my executors, within ——— months after my decease, out of my personal estate.

DEATH OF THE LATE QUEEN.

The London dissenting ministers of the three denominations, desirous of manifesting their attachment to the Royal Family, held an extraordinary meeting at the Library, Red-cross-street, February 2, 1819, when the following Resolutions were unanimously adopted:

1. That our strong feelings of attachment to the illustrious House of Brunswick, both as Britons and as Protestant Dissenters, excite in us a lively interest in any event which must affect the happiness of our Royal Family.

2. That the Death of the late Queen, while it calls for our humble and pious submission to such a dispensation, as the appointment of infinite and infallible Wisdom, powerfully claims our cordial sympathy with those who lament the interruption which it occasioned in the enjoyments of public and domestic life.

3. That the moral advantages derived to society from her Majesty's own example, and the discountenance which she uniformly and steadily shewed to vice, cannot be too highly appreciated; and that the loss of such a pattern in an exalted station, must, by every friend to religion and virtue, be deeply deplored.

4. That though we deem it most expedient and respectful to abstain from such personal communications of our feelings, as might renew the painful sensations which have agitated the minds of the Royal Family, we do sincerely condole with the Prince Regent, and the other branches of his Royal House, on the demise of their beloved and revered parent; and are at the same time sensible that the poignancy of their grief must be considerably alleviated, by the recollection of the exemplary filial piety which they manifested towards her during her protracted illness.

Signed by order of the meeting,

WILLIAM NEWMAN, D.D. Chairman.

ASSOCIATIONS

WILL BE HELD:

WILTS and SOMERSET, at Warminster, *April 14, 1819.* — BEDFORDSHIRE, at *Rushden, Northamptonshire, May 6, 1819.*

ANNUAL MEETINGS.

IRISH FREE-SCHOOLS, LONDON.

THE Annual Meetings of these Schools, situated in St. Giles's, and on Saffron-hill, have been held during the present month. Nearly 500 children of both sexes are daily instructed in reading the scriptures. Much good has been accomplished in bettering the morals and circumstances of the poor children. The examination of the children excited great interest, and proved highly satisfactory to the company which assembled on these occasions.

ORDINATIONS.

CORSLEY, WILTS.

REV. John Parsons, October 1, 1818. Introductory address, Rev. Mr. Philips. Questions, Rev. T. Gough, Westbury Leigh. Ordination prayer, Rev. Mr. Robarts, Strewton. Charge, Rev. W. Clift. Address to the Church, Rev. S. Saunders, Frome. The meeting-house was opened April 11, 1811, for building which the congregation are £200 in arrears. Mr. Parsons was to visit London early in the year, to solicit contributions.

REDRUTH, CORNWALL.

REV. John Dore, October 28, 1818.—Reading of the scriptures, and prayer, Rev. Mr. Dore, Lymington. Introductory address, Rev. Mr. Luce, Helston. Ordination prayer, and charge, 2 Tim. ii. 15, Rev. Mr. Pryer, Falmouth. Address to the church, Deut. iii. 8, Rev. Mr. Down, Truro.

IPSWICH.

REV. William Reynolds, from Blandford-street, London, November 10, 1818.—Reading of the scriptures and prayer, Rev. Mr. Weare, Ipswich. Introductory address, Rev. Mr. Cole, Otley. Ordination prayer, Rev. Mr. Thompson, Grundisburgh. Charge, 2 Tim. ii. 7; Rev. Mr. Keeble, London. Address to the church, 1 Tim. iii. 15, Rev. Mr. Ward, Diss.

LOWESTOFT.

REV. Mr. White, March 2, 1819.—Reading of the scriptures and prayer, Rev. Mr. Morris. Charge, 1 Peter v.

1, 2, Rev. Mr. Goymer. Introductory address, ordination prayer, and address to the church, Rev. xvii. 14, Rev. Mr. Ward.

CHEPSTOW, MONMOUTHSHIRE.

(A Church newly formed.)

Rev. Joshua Lewis, December 25, 1818.—Reading of the scriptures and prayer, Rev. Mr. Jones, of Cardiff. Introductory address, ordination prayer, and charge, Mal. ii. 5—7, Dr. Ryland. Address to the church, 1 Thess. v. 12, 13, Rev. John James, of Pont Rhydykin.

The church at Chepstow return their grateful acknowledgments to those churches and individuals who kindly received Mr. Lewis, and contributed towards their place of worship, on which a debt of about £400 yet remains.

NEW CHAPELS OPENED.

HADLEIGH, SUFFOLK.

September 2, 1818, a Baptist chapel was opened at Hadleigh, Suffolk. Reading and prayer, Rev. Mr. Squirrel, of Sutton; Rev. Mr. Ward, of Diss, preached in the morning. P. M. Reading and prayer, Rev. Mr. Taylor, Independent; and Rev. Mr. White, of Lowestoft, preached. Evening, Rev. Mr. Parker preached.

WOTTON-UNDER-EDGE.

October 15, 1818, the newly-erected Baptist chapel at Wotton-under-Edge, was opened for divine worship. Sermons by Dr. Ryland, Rev. W. Jay, and Rev. W. Winterbotham. Prayers by Rev. Messrs. Edkins, of Forest Green; Lewis, of Wotton; Bishop, of Gloucester; Jones; Hawkins; and Sibree.

It is about a century since this church was formed, about which time the house, in which they formerly met, was fitted up for that purpose.

GREENFORD, MIDDLESEX.

A convenient house has been fitted up, in which Mr. Richard Thatcher constantly preaches. Messrs. Pritchard and Ivimey preached at the opening on the 16th of February, 1819, when a church was formed, consisting of nine members. Much good has been done since the *gospel has been introduced into this and the adjoining villages.*

WEBBER-STREET, SURRY-ROAD.

A neat meeting-house has been erected, 30 feet by 45, in this new neighbourhood. It was opened on Wednesday, March 3, 1819, when Messrs. Pritchard, Ivimey, and Upton preached. The congregation is to be constantly supplied by Mr. J. Barnett, late of Bradford, Wilts.

OXFORD-STREET, LONDON.

A good meeting-house has been fitted up for the use of the church and congregation under the care of Mr. John Buck. It was opened February, 1819. Dr. Waugh, and Mr. Davis of Plymouth Dock, preached on the occasion.

SUNDAY SCHOOL,

South-Street, Walworth-Common.

This school has cost 189*l.* 10*s.* 6*d.* There are now 386 children on the books. It is intended to occupy the morning and afternoon of the sabbath in the instruction of the children, and to establish divine worship in the evening.

To defray the above-mentioned expenses, application is now made to the liberality of the public.

Subscriptions will be received by T. Thompson, Esq. Brixton-hill, Surry; J. Aylwin, Esq. Walworth-villa, Walworth-common; Rev. J. M. Cramp, 1, Buckingham-place, Kent-road; Messrs. T. and B. Pewtress, 67, Newington-causeway; and Mr. Watt, Manor-place, Walworth.

SOCIETY FOR REDUCING POOR RATES.

Mr. B. Wills, King's Head, Poultry, Secretary, &c. requests information concerning modes of employment which will not interfere with those already existing; and the various ways in which the Poor Rates may be diminished.

REV. THOMAS SOWERBY.

IN our next Number we intend giving a *correct* Memoir of the late Mr. SOWERBY, the materials for which will be provided by one of his intimate friends, and a Deacon of the church of which Mr. Sowerby was pastor at Battle-bridge. We are happy to have such an opportunity of contradicting an unjust statement which has been made, that Mr. Sowerby was neglected by his brethren in the ministry; by all of whom he was held in very high estimation.

REV. DR. JENKINS.

WE understand that a friend of the late Dr. JENKINS has undertaken to publish two volumes of sermons, to which a Memoir of Dr. Jenkins will be prefixed.

LINES,

Written on reading of the melancholy Death of Mrs. Sutton, in the Missionary Herald for February.

O THOU SUPREME! whose wondrous works and ways
Ours far surpass, as heaven transcends the earth!
Shrouded in darkness, thy Almighty hand
Our bliss bestows, and then unseen recalls.
'Twas late we saw, with an unmingl'd joy,
Burning with love to Christ, a happy pair;
A pair, whose glowing zeal this island vain
Attempted to confine. Of lands they heard
Wrapt in a moral darkness, Reason vain
Should 'tempt to penetrate; teeming with souls
Invaluable, which of no arm had heard
To bring salvation, but those idol gods
Whom they deceiv'd suppos'd this power possess.
Heard but of Ganges' cleansing fount, whose lave
May from external filth the body cleanse,
But leaves the soul still vile, as all must do,
The one except the Saviour's blood supplies.
This pair (whom the important subject near
Had led us to forget,) in question heard
Jehovah asking in the sacred page,
"Whom shall I send, and who for us will go,
To tell this dying race, ONE ARM there is
Which HATH salvation brought, and them can save;
One fount still open stands, for vilest free;
There bid them wash and live?" An answer quick,
Prompted by love to souls, returns—"Us send;
We will thy message bear—point to that mount
On which the Lamb was slain, and guilt aton'd."
They go: and daily prayers to Heaven are sent,
That HE who rules the waves will danger keep
From them far distant;—and these prayers are heard.
How glad our hearts th' intelligence receiv'd
Of their arrival safe, and prospects bright
To ornament with gems the Saviour's crown.
But these delightsome hopes have only serv'd
To blacken following scenes! Our sister 's gone!
Gone from her work belov'd! Our brother 's left
A wand'rer in a distant land! One babe,
Dear pledge of sweet connexion, cheers his heart;
And while it pleases gives the keenest pain.
Ah! why great God is this? Faith staggers here,
And but with trembling hand the promise holds.
Reason with awful haste usurps the throne,
Arraigns before her bar infallible
Thy deep designs;—with daring boast she asks,
While murmurs and repinings fill her train,
"Why thus thy conduct to the sons of men?
Art thou the good, the wise, the only wise?
It cannot be! Thou ill in this hast done!"
But stop, blasphemer daring! Stay, O stay
Thine insults to thy God! Let Faith her seat
Resume. Reason, abash'd retire; while Hope
Fast binds the soul to that unshaken word,
Which still declares, "All things shall work for good."
O come, thou blest Submission; lay us low;
Calm our rebellion at the Saviour's feet:
God still is wise, and still in goodness acts;—
And though from us our "dear delights" he takes,
He takes his own, and "BLESSED BE HIS NAME!"

Bristol, Feb. 6, 1819. PLORATOR.

Irish Chronicle.

Extracts from the Rev. Isaac M'Carthy's Journal, dated

Abbyleix, December 26, 1818.

DEAR BROTHER,

Saturday, 26.—I preached at Mr. P.'s, near the Poor-man's-bridge, and was well attended.

Lord's-day, 27.—I preached at Abbyleix, and published my intention of baptising two persons at three o'clock P. M.; at which time I had a large concourse of most attentive spectators, and several of them the most respectable of that country. I baptized them at the Poor-man's-bridge. This was a fine opportunity to preach my adorable Redeemer to the astonished auditory, as an all-sufficient Saviour, which was the object of my giving publicity to it. I also gave a short description of baptism, sung a hymn, prayed, and then baptized them on the profession of their repentance towards God, and faith in our Lord Jesus Christ; and when I came up out of the water, advised the people to read the word of God diligently for themselves, to see whether these things are so, and informed them I purposed preaching at Mr. F.'s, near the bridge, at five; where I had a large congregation. I preached from Acts ii. 41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about 3,000 souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." I have much cause to praise the Lord for his goodness to me, in making so unworthy a creature the honoured instrument of leading perishing sinners to the knowledge of the glorious gospel.

On Monday, January 4, I inspected P. C.'s school. He had 126 children present; 38 of them repetitioners; 16 of them repeated one chapter each; 10, two chapters each; eight repeated three each; one repeated four, and three repeated five each: these were got off since my last visit to that country, and several are Catholics. I also inspected Mrs. C.'s school; she is well qualified to teach, and seems most attentive to the children under her superintendence. *She had 68 children present, 14 of whom* are repetitioners: one child repeated one chapter; five repeated two each; three repeated three each; three repeated four each; and one repeated ten.

January, 11.—I inspected Mr. G.'s school at Ferbane. He had 40 children present; 12 of whom are repetitioners. I also inspected Mrs. H.'s school. She had about 40 children present, and I think they had made the greatest proficiency, for the time, of any children I ever saw, which is owing to her indefatigable attention.

Wednesday, 13.—Preached at Ballycumber. My congregation was much larger than on Sunday evening. Friday, at Tullamore; Saturday, at Rahue. I am sorry to announce the opposition made to the education of the children, by the priest in this neighbourhood. Several of the children have returned the Testaments. I seemed to take little notice of their conduct, but simply told them, that those who left the school would not be re-admitted, which seemed to have more influence than a thousand arguments.

Monday, 18.—I inspected a school, and notwithstanding the opposition, we had 57 children present; 28 of whom repeated chapters of the New Testament. This evening preached at Keltubber castle, and was numerously attended, although the first time there. Tuesday, in the school-room. I have the happiness to say, the fruits of our exertions to promulgate the knowledge of the gospel in this neighbourhood now appear, as several of the young people have formed prayer-meetings, at which they worship God in my absence; and the younger class, under the superintendence of Miss B. are increasing in the knowledge of the scriptures, and take the utmost pleasure in attending at the meeting to sing the praises of their adorable Lord. I look forward to the time when the revival of the drooping cause of God shall appear in Rahue, through the means of the school, and preaching of the word of life. We must plough in hope, as we have the promise of God to encourage us;—"In the morning sow thy seed," &c.

Wednesday, 20.—I inspected the new school at Nockavil, taught by Mr. M'M. and under the superintendence of Mrs. T. B. who takes the utmost interest

in the promotion of the object there. This day was most inclement: nevertheless, we had 55 children present, though they knew nothing of my coming.

Thursday, February 4.—Proceeded to Mountnoth, and obtained permission to preach in the market-house; sent the bellman to give publicity to my preaching that evening, and had about 300 most attentive hearers. All seemed to be much pleased, and several expressed the most ardent wishes for my return.

Lord's-day, February 7.—Preached at Abbyleix at ten o'clock A. M.; and at Mr. F.'s, at the Poor-man's-bridge, at six o'clock in the evening. On Monday and Tuesday at Mr. C.'s. It is most delightful to see the people flocking from house to house to hear the word of life.

Extract of a Letter from P. B. a Reader of the Irish Scriptures, dated

Kilmatigue, Feb. 11, 1819.

In the course of the past month I have been reading and explaining the word of life in my own neighbourhood; and the Lord, blessed be his holy name, is working among them so far as to make them willing to hear his word. I was at the house of J. M. a few days ago, reading and explaining the Irish Testament. After night-fall, both men and women crowded in, until the house was almost full, and continued there until about ten o'clock. They paid the greatest attention, and said, that they did not know why their clergy should forbid the people to read that blessed book. One of the men replied, "It is for fear that we should know any thing but what they dictate to us, and pay them well for; but," added he, "if I was able to read, I never would part with the Irish Testament." I told him, the scriptures were not made for the reader more than the hearer, and that he should go to hear the word of the Saviour where he could hear it read. He said, he would; nor would he be afraid of any man, and requested me to go to his place. When the people were about to separate, he told them, the night before he had been playing cards, but how much more happy he found himself this evening, in listening to what he had never heard before.

Last sabbath night I went to the next village. I read the scriptures in the house of A. H. When the neighbours heard that I was there, and that I had the Irish Testament with me, they came in and *heard* with the greatest attention. I endeavoured to show them the free redemption by Jesus Christ, and their own state by nature and practice. The day following, two of the men came to my own house. They said they would come every day while I was at home, that they might be able to read Irish themselves. One of them had three little boys going to G.'s school, and said he never would take them away for the priest, or any other man. I slept at the house of P. H two nights ago, and read and explained the word of God to the family, which they were happy to hear. He requested me to give his son a Testament, which he would keep safely.

Extract of a Letter from the Rev. T. C Keen, of Newry, dated

February 15, 1819.

I have the mortification to say, that the place in which we meet for worship is not sufficiently large to contain all who would attend on an evening. We have admitted one member to church-fellowship since I wrote last, and have another candidate, who will be received as soon as suitable information respecting moral character has been obtained.

Last Lord's-day week I preached in the city of Armagh, for the Independent minister there; I am desirous of uniting with pious men of every denomination in promoting the welfare of this country, and am happy to be able to say, there are some ministers of this description within a few miles of me, who are like-minded. Through the kindness of one of them I shall be able to leave Newry next Lord's-day, on which occasion I intend preaching in the morning about five miles distant, and in the evening about seven.

Extract of a Letter from W. M. a Reader of the Irish Scriptures.

Ballinacarrow, February 17, 1819.

In my last journal I let you know that I was to return to Tyrera. For these four years past, when I have passed through that country, I called at a village of Catholics, whose chief object was controversy, and wresting the scriptures, to support their superstitions. I grew discouraged, and thought of not calling again. However, calling again on my return, there was not one word of contradiction, but all paid attention. The Lord has his own time when to seek and find a lost sheep. Three of these persons staid all night, nor had they any sleep. They saw how a sinner can be accepted with God. Darkness seemed removed from their minds, except concerning the real

presence, which they could not give up. The sixth chapter of John's gospel was read over and over again, but the veil still continued. I referred them to 1 Corinthians for an explanation, but had to part without success. However, they requested I would soon be with them again, and accordingly I was. Their champion, a man of great natural abilities, who reads the scriptures both in English and Irish, said he would rather, than any other consideration, that this doubt, (concerning the real presence,) could be removed. I observed that their priests appeared to have no idea of the spirituality of the scriptures, and being deceived, they must deceive others; for, by their own expressions, when administering the wafer, every one of them takes it to his own condemnation, as he says, "If ye receive it clear from sin it is eternal nourishment; if otherwise, eternal damnation." Judge then for yourselves. I then read Hebrews x. "By one offering," &c, At length, through the blessing of God, this had the desired effect. I showed them the dreadful state they were in; the principal antagonist shed tears, and exclaimed, "We are undone." Another added; "We are." The third only said, "It was a great miracle to feed the 5,000 with the five loaves," &c. This brought on another explanation. I besought them to hear patiently. I showed them, that amongst the miracles performed by the apostles, in the name of Christ, none dared to say they ever wrought a miracle on *him*. This they agreed to. Two of them said as the jailor, "What shall we do to be saved?" I gave them the same answer the jailor got. "For your comfort," said I, "the call is, Come out of her, my people. If ye are the people of God, ye will obey the call." Two of them said, they would; the other did not utter a word. We parted, each having a longing desire to meet again; indeed, at this time, I have been overjoyed in every direction, a visible blessing attending our labours. But after a calm, a storm is naturally expected; having met Mr. Wilson yesterday returning from Tubbercurry, he brought the disagreeable account, that all the schools in that neighbourhood are dispersed by the wicked priests; however, there is no opposition in these parts yet, and there are so many have heard the scriptures read, that I hope there will be little made. As the cause is the Lord's, we have only to rest assured, that, in his own appointed time, he will accomplish his promises to his church. We have great cause for *thanksgiving, that hitherto our labour has not been in vain.* Many a soul, during the last four years, has been called out of darkness, and it is surprising to hear the answers and views of the very children at the schools.

Account of the Present State of the Schools of the Baptist Irish Society, by the Superintendent, Rev. Josiah Wilson of Ballina, in a Letter to the Secretary.

Ballina, March 9, 1819.

DEAR SIR,

I mentioned in my last journal that the society had in Connaught 60 schools, and 16 in other parts of the country; and that there are 17 *Irish readers*, who are actively employed. I now proceed to state particulars relative to some of the schools, that will serve as motives to *gratitude* and to *increased* exertions.

SCHOOL No. 1. Since the last inspection, seven boys have left this school; having continued as long as their parents could allow them: most of them entered the school without a knowledge of their letters; but on their leaving, they could *read, write,* and *cast accounts,* sufficiently well for all the common purposes of life; and being at the head of the Testament class, they had from 20 to 60 chapters committed to memory; the school has not been established two years. Many more have left under similar circumstances, but I was not personally acquainted with them.

No. 3. Is one of the new schools established this year, in the centre of a bog, on which there are some rays of light already communicated, never before discovered; I inspected it last Saturday with much satisfaction; nor was the salutation I received on my way home less grateful. A woman, a stranger to me, but who knew my errand, addressed me by the common salutation, "You are welcome, Sir." I thanked her. She rejoined, "God bless you, Sir, for coming to this part."

No. 7. Is a school established in May last; the master is a Catholic, but indefatigable in his duty; which is evinced by the attendance of the children, of whom I have never found less than 95 present; and it should be remembered, that the masters seldom knew of my coming.

No. 25. Is the "Norwich school;" you will observe there are no children in the alphabet; this is, generally speaking, a certain mark of attention on the part of the teacher; there are 20 girls learning to knit.

No. 27. Is the school that was reduced to 24; but, as I predicted, it is in a state of convalescence; it was wounded, but not mortally.

No. 41. Is the *best* school on the establishment; there are so many children, that I have engaged the master's sister to help him, at £4 per annum; I have therefore marked the salary £5 for this quarter.

No. 45. Had a less number than usual, in consequence of the fever prevailing in the neighbourhood, as it does still in many districts. I notice it, to say, that a respectable lady, in the vicinity of the school, has taken the charge of 13 of the children for the present, who live near her, whom she instructs three hours in the day.

No. 50. In this school three girls repeated the *whole* of the *Gospel of John*, I having appointed that gospel to be committed to memory in all the schools. Many in this and in other schools repeated nearly as much; but these are the first who completed the book, for which I rewarded them. I wish that some of our English friends would send me some interesting publications to dispose of in this way.

No. 51. This is one of the *smallest* of the schools as to number, but, perhaps, the greatest as to utility; the reason for which is, that several ladies occasionally assist in teaching the children.

In this school there is a little, I was going to say *angel*, but I should say *girl*, who entered the school at its commencement in May last, a little more than six years of age at present, who repeated *cortectly ten* chapters in John, and who did not know her *letters* when she entered the school. There is also a little boy of the same age, who, when I inspected the school two months before, was putting his letters together, and who at the last inspection, was able to spell and read, and repeated nearly *three* chapters cortectly.

These are specimens, which might be greatly multiplied, of what is doing in the schools for the money contributed for the support of the Baptist Irish Society. We need not wonder that there should be opposition from those who cannot endure the light.

I will add here, that the *Irish readers* are generally very diligent in the discharge of their important work; a work which some of them *feel* to be as delightful, as competent judges know it to be advantageous. Many persons have been, I hope, savingly converted by their useful labours.

With respect to my preaching, I will not say much: "God is my witness, whom I serve in the gospel of his Son." I *preach whenever an* opportunity offers; and there is in almost every place an increasing desire to hear; indeed, this is much more extensive than I can possibly gratify. Already have I heard the cry, "If the schools are broken up, you can come and preach to us the *oftener*." There are so many who wish to hear the gospel, that I should rejoice to have a fellow *labourer* in this *extensive* field.

Permit me again to request, that this subject may be seriously considered by the committee; but whether I have any one to share this honour with me or not, though I cannot do all I *wish*, I will, by divine assistance, do all I *can*; and then say, "I am an unprofitable servant."

I received your letter requesting me, to go to Dublin, which I will endeavour to comply with by the time mentioned. In order to which, although it was not till yesterday that I completed this quarter's inspection, I will begin again next week, as, through mercy, my health is perfectly restored; but I will take care to be at home to pay the school-masters and readers by the close of the month.

You will please to forward books immediately to Ballina, as I wish to provide for the schools before I go to Dublin, and the Erris men will want books at the end of the month.

Slates, not less than twelve dozen; English Testaments, the same number; with a good stock of Spelling Books, Primers, and Table Books; and some Alphabet Cards.

J. WILSON.

STATE OF THE FUNDS.

The exhausted state of the funds of the Society, has rendered it necessary that prompt and energetic measures should be immediately adopted to endeavour to replenish them. For that purpose, the Committee have requested the Rev. Moses Fisher of Liverpool, and the Rev. B. H. Draper of Coseley, to visit Scotland in the month of April; which they have kindly undertaken to do. The Rev. Wm. Shenstone of London has also engaged to visit Liverpool for the same object. Some others of their brethren in the ministry have signified their readiness to go to other parts of the kingdom.

The Committee respectfully remind the friends of Ireland, that there are nearly *one hundred* persons employed, who are looking up to the Society for support.

Donations will be received by William Burls, Esq. Treasurer, 56, Lothbury; and Mr. Ivimey, Secretary, Harpur-street, London.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

From Mr. Ward to Dr. Ryland, dated Serampore, September 4, 1818.

I send you on the other side one of Kristno's journals. He is at present here: he came down for the restoration of his health, and has preached here with great acceptance. But, till the Spirit is poured out from on high, all our efforts are vain as it respects fruit. Oh! my dear Sir, what shall we do, unless this blessing be soon poured out. Our Christian Hindoos are dwarfs; our hearers sleep, or go away unmoved by the most awakening discourses. The labourers are few, and poor and weak; but, if refreshed by this living water, each one would become a Samson.

Either we have not hit the chord which touches the heart of a Hindoo, or it is our jargon, or something or other is amiss. Powerful impressions, as in David Brainerd's congregations, we have never seen.

Cannot you English Christians help us more, not by money; but cannot you pray more, pray more fervently, for this one blessing—the outpouring of the Spirit's influence. Human strength of body in this country is as the strength of a child; and labour here is indeed labour, and therefore "labour in vain" here means much more than in a cold climate. Still the chief ground of grief is, that myriads, like blades of grass, are perishing. Oh! my dear Sir, let the people of England listen to this loud call, the groans of perishing millions, and let them try what fervent inwrought prayer can do.

Yours, in the best relation,

W. Ward.

Shree Krishna-pal humbly writes:

Through the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More *particularly, in two days we arrived at Bulurapore, where we put up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kalee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, "Let us break down these places of the gods, that the gods may never come into this place again." Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrace, where, at the Varoonee festival, crowds of people assembled; and here Nidhiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Golok-Mukooyya, a bramun, who said, "O brother, I do not serve the gods! Brumha God, let him be blessed: I serve him." I replied, "O bruhmun, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore they who have laid hold of the death of Christ by faith are saved." He then said, "I have an elder brother, if you can visit him at Raneegunj, he will be glad to see you." We assured him that we would visit them on Lord's-day. We accordingly went, and I read from the third of John the account of the new birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Saheb at Dinagepore, and hear from him these words.

We next proceeded to Shikmurad fair, and, on the first day, arrived at

damuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagepore, and came to Katavave, where I made known our message, reading the first of John. All the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "'Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service,' &c. Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

11th of May, 1818.

Extract of a Letter from Mr. Ward to Mr. Ivimey, dated

Serampore, Sept. 4, 1818.

You will, ere this, have heard of the death of poor sister Sutton, who died a few days after child-birth. Young Stephen is now under the care of my dear wife. Brother Sutton, disappointed in his wish to go into Orissa, is now gone up to Cutwa, to brother William Carey, where he hopes to get acquainted with the Bengalee. We are going to place a native Portuguese, named De Cruz, at Midnapore, on the borders of Orissa, so that he may send books in that language into the country, by means of the thousands of pilgrims who pass through Midnapore to the temple of Juggernaut.

Last Lord's-day, Krishnoo baptized a brahman, who used to live by keeping a shop of gods. He has given up his gods, his shasters, and his poita, as badges of a disgraceful and ruinous ignorance. I have got one of the gods, a brass image of Gopal, a form of Krishna; the name signifying a cow-herd, from *go*, a cow, and *pal*, a lord. Last ordinance day, *Mr. W. a company's servant, was baptized; and since then*, that is last Tuesday, he was married to brother Marshman's eldest daughter, Susan. He is a very sensible, pious man, of very extensive reading.

My health has been very indifferent lately, and I should not wonder if you see me ere long, perhaps about May next, seeking health in your cold climate: brother Carey enjoys pretty good health, and brother Marshman still wears uncommonly well.

JUGGERNAUT'S CAR.

On the 5th day of July, the annual drawing forth of Juggernaut's car took place at Muhesha, near Rishera. On these occasions, Juggernaut is placed in his car, and drawn about two miles to Bullubhpoora; when he is let down from the car by means of ropes, and carried to the temple of his brother Radhabullubh, about two miles distant. There he remains eight days, enjoying, according to the natives, the delightful society of his brother and sister. The influx of worshippers on these days is immense. Women who never appear in public on other occasions, visit the temple and present offerings according to their circumstances. Three or four hundred boats may be seen on the river, passing and repassing with crowds of females, some of them from a distance of two or three days' journey. On the ninth day Juggernaut leaves his brother, remounts his car, and is drawn to his own temple, amidst the enthusiastic shouts of the people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on these occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual. A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it, lamented in bitter terms the ruin which this event entailed on his ancestor who had built the car. The Hindoos imagine, that a man continues immortal, as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Valmiki as still enjoying immor-

tality, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immoveable, and the whole multitude exclaimed that nothing but the presence of his brother Radha-bullubh would induce Juggernaut to move. Messengers were immediately dispatched for Radha-bullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no farther; that he had *never* gone farther from his own temple on any other occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car and the sacerdotal proprietors of Radha-bullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radha-bullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It however again remained stationary after proceeding but a few yards, and Radha-bullubh was obliged to return without his brother.

In two or three days the priests of Radha-bullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 282 rupees, and the farmers plainly saw, that unless Juggernaut could be brought to the temple, they should lose, not only the profits which they usually made above that amount, but be unable to realise even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the multitude with anxiety. They attributed it to various causes. Some said, that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said, that *the God was incensed at the temerity of one of the proprietors,* who had touched it while yet impure from the defilement of the dead body of a relative: while others maintained that the wrath of Juggernaut was excited by his having silver and not golden hands given to him. In these, and similar conjectures, did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one brahmun seemed to aim at something more dreadful: he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on them by the brahmuns, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the World," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among the people; with what effect we are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radha-bullubh, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his old residence.

CALCUTTA.

Extract of a Letter from Mr. Adam to Mr. Dyer, dated

Calcutta, Sept. 26, 1818.

On coming to Calcutta, I commenced the study of the Bengalee, and two months after, the Sungskrit. I continue to prosecute both, and begin to feel my ground in the Bengalee. From the close affinity that subsists between them, the one facilitates the acquisition of the other; but a perfect knowledge of either, particularly of the Sungskrit, is not the work of a few months, or even of a few

years; but the unbounded field of usefulness which is presented in this immensely populous city, after the acquisition of these languages, especially if joined with a knowledge of Hindostanee and Persian, will most fully compensate for the time and labour that must be expended on them. You will not, however, suppose that a missionary's usefulness here does not commence till he has acquired one, or all, these languages. I hope soon, with the blessing of God upon my studies, to be able to say a few words to the natives, although every attempt of this kind, for a long time, must necessarily be very imperfect. Brethren Eustace Carey and Yates are eminently useful among the natives, in preaching in Bengalee. Besides their labours every Lord's-day, both in Bengalee and in English, they go out amongst the natives every Wednesday, Thursday, and Friday morning, and occasionally in the evenings, which is as much as their weak state of health will permit them to do, and more than most Europeans could bear. I have just formed a plan, which I hope I shall be able to carry into effect, of going out with a native brother on Monday, Tuesday, Thursday, and Friday evenings. This will greatly assist me in acquiring the language, and it entirely depends upon the continuance of good health, for which I have great reason to bless God, and on my having a native brother always to accompany me. Alone, I am, and must be for some time, a mere cypher, because I do not know the language; but by accompanying him, I both do good to myself, and obtain for him a more respectful and attentive hearing.

September 28.—I have been out this evening with brother John Peters, in the very heart of the native population. We had nearly 200 people around us, to whom he declared the way of salvation. They received with the utmost eagerness the tracts which we had brought for distribution, and requested that we would return to the same place to-morrow evening, which we promised to do. They heard with the deepest attention, and acknowledged the excellence of what was said. Some turned away in contempt; it was enough to understand that these were "the words of Jesus Christ;" but most listened with great seriousness. The harvest truly is plenteous; the fields are white, and only wait for the sickle to be thrust in. I have no doubt that the Lord of the harvest will bless the labours of his servants, and give *them souls for their hire.*

CUTWA.

Cutwa, Jan. 6, 1818.

I HAVE information to communicate, which will I am persuaded, rejoice your heart. Last Lord's-day four persons were baptized here, three women and a man. Two of the persons came from Haskhalee, a little below Soojun-poora. May the Lord go on to bless us, by bringing many more forward to declare what he has done for their souls. We had a good number at the ordinance of baptism, and several were very attentive.

Mr. Carey is gone to Beerbhoom, with Mr. and Mrs. Hart. I hope Mr. H. will feel happy in settling there. I believe several persons there are waiting for baptism.

DACCA.

Dacca, Dec. 17, 1817.

RAM-PRESAUD left this on the 13th ult. and returned on the 29th; he therefore itinerated about ten days, (exclusive of six days employed in journeying,) and gave away above eighty gospels, which were thankfully received, and read with eagerness and pleasure. Mr. C. received Ram-Presaud in a very friendly manner, and informed all his domestics, and other natives with whom he had to do, of the errand upon which he came, recommending them to hear him with due attention. Ram-Presaud visited the under-mentioned villages during the day, returning to Mr. C.'s every evening, to read and converse with pretty large numbers who attended near his house, where he was provided with comfortable and secure lodging during his stay in Lukshmee-poora.

At Moojee-poora, he preached to a large party of Catholics, Musulmans, and Hindoos, who, with one accord, acknowledged that what they heard was the word of God, but that in their present state it was impossible they could live up to it, for want of strength; to this it was replied, that if they left off seeking refuge at the feet of their idols, who were unable to help themselves, and believed in the word of God now sent among them, seeking mercy at the feet of Jesus, God would bestow upon them both will and power to love and obey him with the whole heart, and in the end receive them into everlasting life, for the sake of what Christ had done and suffered for sinners, bad even as they.

On the 8th, he visited a large market,

and entered into converse with a villager, who lay prostrate on the ground, having been deprived of the use of both legs and arms from the womb. In recommending the Saviour to this miserable object, a multitude of people collected to hear, which afforded a pleasing opportunity to declare the word of life; the cripple seemed much affected, and wept when he heard what the Saviour had done and suffered for miserable sinners like himself; it seems the poor man desired to go with our brother, who informed him that it was not in his power to take him, but would call to see him if ever he should come his way again: here a good number of gospels were given away. He visited twelve other villages in the neighbourhood, in all of which the word was dispensed, and a few gospels given away. Most of poor brother De Bruyn's members and inquirers have been here since the beginning of last month, and attended our meetings for prayer pretty regularly, bringing numbers of Mugs who reside in Dacca with them, some times to the amount of twenty. Four of them sat down with us, and partook of the memorials of the Saviour's dying love, the first Lord's-day in this month.

A Jew and his wife are to be baptized the last Sabbath in this month, that they may sit down and commune in peace with us the first of the new year. He has nobly defended the honour of the Saviour's name among a party of Jews who came to attack him this morning upon the score of his becoming a Christian, proving from Moses and the prophets that he is the very Christ who was to come into the world.

BENARES.

Benares, November 4, 1817.

Our brother Smith appears very actively engaged in making known the gospel at Benares. From his Journal for the month, we have selected the following extracts:—*October* 3d. Went to a pundit in the town, who received me very kindly, and conversed for a considerable time on the gospel. He afterwards sent his servant with me for a copy of the scriptures.—4th. Went out and collected a good number of people on the public road, who appeared much affected. Brother Shiva-Chundra preached to a number at Sicrole.—5th. Lord's-day. Preached at Sicrole, afterwards brother *Shiva-Chundra addressed the word of life to a good number of men* who were reading the Ramayuna: on hearing the gospel, they closed the Ramayuna, and paid great attention.—7th. A number of persons called for instruction.—8th. This morning several Mouluvees called, and disputed for a considerable time. They afterwards received a few copies of the scriptures in Arabic, to compare with the Koran.—10th. Addressed the word to about one hundred people, opposite to a Hindoo temple. At the end of my discourse, a respectable pundit took me to his house, and reasoned for a long time respecting divine subjects.—16th. This morning two respectable musulmans called, and one of them expressed a great wish to embrace the Christian religion; assuring me, in a long conversation, that he was convinced that Jesus Christ was the only Saviour appointed of God, or able to save men. He informed me that there were others of the same opinion at Lucknow, but that they were afraid to declare themselves. I gave him a Persian New Testament, which he thankfully accepted, and went away rejoicing. In the afternoon went out and preached to a large congregation by the river-side, who appeared attentive.—19th. Lord's-day. The musulman who expressed a wish to embrace the Christian religion called, and conversed with me for a considerable time on the gospel. Brother Shiva-Chundra preached at Sicrole.—20th. The same musulman called again to-day, and after much conversation took leave, intending to visit the missionaries at Serampore. Went out to Dussasoomare's ghat, where about five hundred people assembled to hear the word of life: several brahmuns appeared in favour of Christianity, and one among them exclaimed, that the ancient brahmuns composed these superstitious ceremonies merely to get their living.—27th. Several musulmans called, who had received the scripture, and reasoned with me for a considerable time upon different subjects.—28th. This morning a sipahee who attends worship, called, and said with tears, "My conscience is alarmed in consequence of my sin, but I know without Jesus there is no salvation." I endeavoured to comfort him, and read and explained a part of the scripture, with which he appeared much affected. Several brahmuns called, who listened to the gospel with much attention.—29th. Several musulmans called, and conversed with me on different passages of the scripture, and begged for a complete copy of the Hindoost'hanee Testament, which I gave them.

Nov. 3d. A brahmun called and ex-

pressed a great wish to embrace the gospel. He said, that by reading the scripture, his conscience was alarmed, and he was astonished at the folly of heathenism, in which he had spent his whole life. I talked to him for some time.—5th. A sunyasee called and said, "Ever since I heard the gospel at Chatigunj, my heart is very much inclined to know more of these truths. I hope, therefore, you will teach me the way I am to be saved." After a good deal of conversation he took leave, and called again in the afternoon, and waited until worship, conversing on the gospel.—6th. This morning the sunyasee called for worship, and took a New Testament to read at home. Several brahmuns also called, to whom I read and expounded the scripture.—10th. Went with brother Shiva-Chundra to a garden, where a large congregation had assembled. After addressing them I went to the jail, and preached to the prisoners. A Mouluvee disputed with me for some time, but at length gladly accepted the four gospels in Hindoost'hanee.—27th. This morning brother C. C. Aratoon arrived, with whose conversation I was very much delighted. We afterwards went out amongst the natives, and brother Aratoon conversed in two places with a few Hindoos, who appeared much pleased.—28th. Received two boxes of different sorts of books.—29th. After going out with brother Aratoon, in the evening held a meeting; after hearing the experience of a brahmun named Lukshmuna, I gave him the right hand of fellowship in the name of the church of Christ. My eldest daughter Elizabeth, and Mrs. Smith's adopted daughter Mary, were proposed for baptism.—30th. Lord's-day. Brother Aratoon preached at Sicrole, in Hindoost'hanee. After worship we walked to the river-side, where, when brother Aratoon had preached, we sung a hymn and prayed, and brother Lukshmuna and myself went down into the river, where I baptized him in the presence of many people. In the evening we partook of the Lord's supper, brother Aratoon, and brethren Ford and Deare, of the artillery, with several other friends, being present.

ALLAHABAD.

Allahabad, October 10, 1817.

THE flank battalion companies of soldiers assembled here from four different corps, marched from this on the 7th of October to take the field, wherefore I am now deprived of the opportunities I used to enjoy amongst those whom God was pleased to draw to himself for his service, from that scene of iniquity which commonly abounds in the barracks. On the 6th, I had the last and a highly pleasant prayer-meeting with them, for the general spread of our dear Redeemer's kingdom; nearly forty attended, although it was a busy evening, from their preparing to march next morning. About twenty days prior to the above men leaving this station, the small new plantation in the 12th regiment of N. I. also was removed from this to Prutabgur, about eighteen miles from hence, where they are doing well. I intend to visit them as soon as you can furnish me with a stock of the scriptures and books, especially Hindee. For some Bibles and Testaments which were sent by the Rev. Mr. Thomason, from the Calcutta Auxiliary Bible Society to the magistrate of this place for distribution to the European soldiers, some of our brethren, the night before they left Allahabad, begged that their grateful acknowledgments might be presented for his kindness. Will you, if convenient, do this on their behalf? Seeta-rama and myself go out as usual about the neighbourhood distributing the word of God. Seeta-rama is of an excellent spirit: he told me lately that he now sees the error he was in when he first professed Christianity. At that time a man on horseback, conversing with him, abused him for giving up cast, and threatened to beat him with a shoe; he retorted and said, "Take care, or I will pull you off your horse, and return you ten strokes for one:—now" says he, "I can bear all things for Christ's sake.

JAVA.

Mr. Robinson to Mr. Ivimey.

Weltevreden, Oct. 13, 1818.

I HAVE lately seen an instance of the sovereign power of God, and of the inutility of my service. A poor man, who had heard me preach some hundreds of times, and yet never seemed to feel himself a great sinner, was taken ill about a month ago. A few days after, he sent for me, in great distress of mind. I have visited him several times, and he seems to be a true penitent. His conversation pleases me much, and should he die in this state of mind, I shall hope well of him. There are several others of whom I hope well. Four of the men engage

in prayer by them, on a Monday evening; and they hold a prayer-meeting among themselves on a Thursday evening. There is, I think, an increase of seriousness in my little congregation, and some manifest a greater desire than ever to hear the word. On the whole, I may add, that my prospects of success were never so fair as at present.

WESLEYAN METHODIST MISSIONARY SOCIETY.

THE First Report of this Society has just appeared, containing accounts of their Missions in various parts of the globe. The number of missionaries is stated to be 103, the greater part of whom are engaged among the heathen. The amount of subscriptions, donations, and collections, for the last year, is £18,434.

In the island of Ceylon, considerable progress has been made in establishing schools among the natives. The number of youths already under instruction is said to amount to nearly *four thousand*.

From Colombo, Mr. Harvard gives the following account of an awful instance of superstition, which had fallen under his own observation:

AT Amblamgodde, about sixteen miles from Galle, I had an opportunity of witnessing the performance of one of their incantations. It was about eight o'clock in the evening; the moon shone very steadily; and our attention being arrested by repeated exclamations in a very loud tone, and hearing the cause of it, we repaired to the spot. It was only about 50 yards from the magistrate's house, where we were staying.—Brother Clough and Mrs. Harvard were with me. We found, at the door of a Cingalese hut, a small shed had been erected, in which the Capua (devil-priest) was performing his operations. There was the image of a large devil, six or seven feet high, with eye-balls as large as a tea-cup, projecting from his forehead; and a tongue which curled out at both sides of his mouth, like two snakes. He was surrounded with lights and flowers. *Before this image sat, on a low stool, a poor lame man, with a string in his hand, the end* of which was connected with the devil. On the right hand side stood the Capua, with a lighted torch in one hand, which he waved constantly over the image, ringing a small bell with the left hand; while he used the utmost distortion of countenance, and assumed every attitude expressive of earnest intercession, singing over a certain form of words. At the left hand side of the door stood an assistant, who constantly supplied the Capua's torch with oil, lest it should go out; while, at the feet of the old man was lying one of his relatives, who, by way of response, called out the name of the particular demon, as loud as possible, at the end of each sentence of the incantation. I suppose this call might be heard a mile or two. On our approach, they appeared much honoured by our notice, and procured chairs for us to sit down; which we declined, and remained in silent expectation for some minutes. But on the Capuas applying to us for money, I spoke to him of the sinfulness of his conduct, told the people, medicine and the blessing of God were the only means of cure; and, after a short exhortation, left them. The ceremony was to cure the old man of a lameness in one of his legs; and I suppose it was carried on till the morning. It is very common thus, in the country parts of Ceylon, on a clear moon and star-light night, to hear the name of some devil echoing in this manner through the cocoa-nut groves. O that the time may come, when it will be as common for the evening breeze to waft along the name of our adorable Jesus!

"I have understood, that if a man should happen to recover after one of these incantations, of course the Capua is rewarded, and his system extolled; but if, in a dangerous case, after exhausting the resources, and wearying the patience of the family, the sick man continues under his affliction, the Capua, to save his credit, pronounces him incurable and unclean, and from that moment his nearest relatives will not touch him; and, to avoid the spread of his uncleanness, some low characters are hired to carry the sick man into the jungle; where he either expires through hunger or disease, or is torn to pieces and eaten alive by jackals, tigers, and voracious crows."

AMERICA.

BY the kindness of a correspondent at New York, we have been favoured with a copy

of the last Report of the American Board of Missions, the oldest Missionary Society on the Western Continent.

The operations of this Society appear to be gradually extending. Its income for the year amounted to 35,000 dollars, (between 8 and 9,000*l.*) contributed for the most part by Auxiliary Associations, of which there are not less than 500 in connexion with the Society.

The stations already occupied are as follows:

BOMBAY.—Here Messrs. Newell, Hall, and Bardwell have been fixed for some years; and have laboured with exemplary diligence in the work of the gospel. Various parts of the scriptures have been translated into Mahratta; and schools have been formed, under the direction of the missionaries, in which between 700 and 800 children receive instruction. In March, 1818, two new brethren arrived, Messrs. John Nicholls and Allen Graves; of whom the former was stationed at Tannah, in the island of Salsette; and the latter at Mahim, a large town, six miles from Bombay.

CEYLON.—Messrs. Poor, Warren, Richards, and Meigs, arrived in this island in the year 1816; and after being usefully employed for six months in Colombo, they settled in the province of Jaffna, occupying there the two stations of Tillypally, and Batticotta. Declining health, however, rendered it necessary for Messrs. Richards and Warren to quit the island, and proceed to the Cape of Good Hope, where the latter peacefully finished his course.

Among the native tribes on the American Continent, two stations are occupied by this Society. Four missionaries, Messrs. Hall, Chamberlain, Butrick, and Hoyt, are settled at BRAINERD, in the district of Chickamaugah, among the Cherokee Indians; and the Report of their proceedings is highly encouraging. Another station, which bears the appropriate name of ELLIOT, has been formed among the Choctaws, one of the largest tribes in that quarter. Three missionaries, Messrs. Kingsbury, Cornelius, and Williams, have fixed their residence here, and they are assisted in their work by Messrs. Peter and John G. Kanouse, and Moses Jewell.

Besides these vigorous efforts in sending the gospel abroad, this Society has founded a very useful seminary, denominated the Foreign Mission School, for the education of destitute heathen youth, of different nations. The Rev. Mr. Dagget presides over this Institution, which already contains 20 pupils, of whom eight have been admitted to church fellowship. These pupils have literally been collected from the east and the west, the north and the south. At a late examination, orations were delivered in the Cherokee, Choctaw, Otaheitean, Owhyhee, and Chinese languages; besides extracts in English from the noblest parts of Hall's (of Leicester) and Dwight's sermons. "It was interesting," observes the relater, "to hear these grand compositions pronounced by tawny youths, but lately rescued from the forests, and the islands inhabited only by heathens." It is hoped that this Institution will ultimately furnish missionaries, of the most desirable description, for the respective countries to which the pupils belong.

A DISTINCT Society has been formed in New York, under the title of *The New York Evangelical Missionary Society of Young Men*, for the express purpose of attempting to propagate the gospel in the numerous dark and unenlightened parts in and around that populous city, and in other parts of the Union. The Second Annual Report of this Society now lies before us, from which we learn that there are twelve ministers now labouring in different parts of the country, under its patronage, with very encouraging success.

We hope to be able to present our readers with some interesting extracts from these Reports, in future numbers of the Herald.

THE

Baptist Magazine.

MAY, 1819.

MEMOIR OF THE REV. THOMAS SOWERBY,

Formerly Pastor of the Church at Battle-Bridge, London.

TO record the memorials of departed excellence, for the purpose of preserving the memory of the servants of the church of Christ, and of exhibiting examples for the imitation of survivors, is one of the most gratifying parts of the employment of those who conduct a periodical work. It is with this design we present to our readers a few sketches of the life of the late Rev. Thomas Sowerby, which we are enabled to do from memoranda furnished by one of his most intimate friends.

We know very little of the early life of this good man. He was born at Oxford, in 1748; and after spending his apprenticeship in that city, he came, a poor lad, to London, and was soon after introduced into the service of the person whom he eventually succeeded in his business. It has been stated, but we know not on what authority, that he was in his younger days fond of theatrical amusements; that he read and wrote plays, &c. &c. It is true that he sometimes, after his conversion, wrote in rhime; but whether he employed himself in this way while living without the fear of God, does not appear. His poetical *talents, if such they might be called, were indeed of a* very humble order, and were never, that we can find, exercised, except for the purposes of occasionally amusing his nearest earthly friend. We had not expected that the subject of our Memoir would, after his death, have been placed among the POETS, a company with whom, we are persuaded, he was not associated during his life.

He received his first religious impressions from attending divine worship at the Tabernacle, Moorfields, a place which he long frequented; and though his change of sentiments upon the subject of baptism led him to form another connexion, he always retained a strong affection for the members of that society, and always spoke of them, and the ministers who laboured among them, with the greatest respect.

Mr. Sowerby was baptized in the 28th year of his age, by the Rev. Wm. Clark, many years the pastor of the church in Unicorn-yard, London. Soon after he had joined that church, he was thought, by some of the members, to possess "gifts for the work of the ministry—for edifying the body of Christ." After being recognized in that character by his brethren, he accepted the invitations of different con-

gregations in London, to assist them as an occasional supply. One of these was the church at Battle-bridge, of which he afterwards became the pastor, and in which he laboured for nearly the remainder of his life. The letter which he wrote, in reply to the invitation to undertake this office, tends to exhibit his character, both as to his sentiments and disposition, more perfectly than any other document which is preserved concerning him. We shall select a few extracts from it, for that purpose.

"*Bartholomew Close, July* 12, 1794.

"DEAR BRETHREN AND SISTERS,

"The period is at length arrived in which I am able to give an answer to your friendly invitation, to take upon me the pastoral office over you; and I earnestly pray the Father of lights, that I may be helped to do it in his fear and counsel.

"While I have been waiting upon him for direction in my way, you have, doubtless, embraced opportunities of seeking his guidance in yours; and while we have been thus employed, you have acquired a better knowledge of the extent and usefulness of those gifts which have been measured out to me, by the sovereign Dispenser of all good: and I earnestly intreat you, as you value the profit of your own souls, and the peace and welfare of your unworthy servant, that you will ask yourselves, individually, 'Does my enlarged acquaintance with the preacher's talents warrant me now to ratify that choice I was inclined to make two months ago?' I cannot press *this too closely* upon you, because *upon your present* decision so much will depend: but you will, at the same time, give me full credit when I declare, that no part of your conduct towards me has induced me to suspect that you have altered your opinion.

"I think it my duty also to add, that if you still think proper to invite me to settle among you, you will not only have to bear with the infirmities of a man of like passions with yourselves, but your connexion will be formed with one who feels the obligations of worldly business lying heavy upon him, and whose attendance upon the various duties of an overseer of God's family, (and surely you know there are many besides the work of preaching,) will be liable to various impeding circumstances.

"I shall sometimes have occasion to be absent—perhaps two or three Lord's-days in the course of a year; and though I do not expect any thing more than this, yet it may turn up in providence that obligations may arise to compel me to take longer journeys. but this I shall certainly avoid to the utmost of my power, consistent with the maintenance of a character of integrity. I shall add no more on this subject: you know something of me, you know my situation, and you know my ministrations.

"'Guide them, O thou great Jehovah?'

"I trust that your knowledge of your own circumstances as a church will prevent you from thinking, that in undertaking to be your pastor, I am aiming at worldly emolument. I thank God these hands labour for me; yet I am so far influenced by the good word of God, so consistent with right reason, and the fitness of things, which saith, 'the labourer is worthy of his meat,'

as to be constrained to say, that whenever there shall be a surplus, after the expenses of the place are paid, and a proper regard has been so had to the wants of the poor, I shall expect that surplus to be at my disposal.

"Without blaming or judging past transactions, I shall expect that the money collected at the administration of the Lord's supper shall be wholly devoted to the wants of the poor of the church, whose claims upon our benevolence are too strong to be dispensed with upon any account whatsoever.

"*If I* settle among you, I shall expect to be strengthened with your prayers, your counsels, and friendly encouragement; by a steady attendance upon the public ordinances; and, in a word, by the discharge of those social duties, which tend so much to render the hardest undertakings practicable, and without the benefit of which no man of common sense would ever undertake an employment so arduous as that of a Christian pastor.

"And now I most earnestly beseech the great Shepherd of the sheep, who alone is able to teach you to profit, to guide you in the important business before you; only adding, what through grace I can add with sincerity, that I love you well enough to endure hardness for your sakes; to become your servant for Jesus' sake; and to spend my strength in that service, not seeking yours, but you. If your mind continues the same towards me, and you are willing to receive me upon the terms I have just stated, you will signify it in your answer, and I shall then desire to be admitted a *member* in full *communion with you*: the church of Christ at Unicorn-yard, Southwark, of which I have been a member sixteen years, having consented to my removal, will, I suppose, upon application made to them, give me an honourable dismission. I remain,

"Dear brethren and sisters,

"Your servant in the gospel,

THOMAS SOWERBY."

Mr. Sowerby was accordingly set apart to the pastoral office on October 1, in this year; many persons, deacons and others, belonging to the Baptist churches, attending upon that occasion. The late Mr. John Penny, one of his intimate friends, commenced the service by reading and prayer; Mr. Timothy Thomas delivered the introductory address; Mr. Thomas Thomas gave the charge, founded upon Psalm cii. 13; and Mr. Upton preached to the church, from 2 Cor. xiii. 11.

During the continuance of this connexion, a period of eighteen years, Mr. Sowerby was treated by his friends with great affection. They were never able to do much towards his support: he did not, however, object to receive, and actually did receive, whatever they could raise for the remuneration of his labours.

Whilst connected with this church, an opportunity offered for his brethren in the ministry to manifest their respect for his character. This was the fitting up and re-opening the meeting-house at Battle-bridge, after Mr. Sowerby had been for some time forced to leave it, and to preach at Pentonville. On that occasion the neighbouring ministers cheerfully assisted, and warmly recommended the case, from the "high respect entertained for Mr. Sowerby," as was expressed by one of them. Another said, "From

a long personal acquaintance I cordially assist, and recommend this application." The ministers who were employed, were, the Rev. Messrs. John Martin, Timothy Thomas, James Upton, and Joseph Ivimey.* After Mr. Sowerby had served the church about eighteen years, with much faithfulness, and "great humility of mind," his many afflictions, which had often interrupted him in his labours, constrained him to relinquish the pastoral office. This was in the year 1813, when he sent an affectionate letter to the church, saying, that "by Divine permission he intended to resign his office after the ordinance of the Lord's supper in the month of June:" this he accordingly did, to the great grief of the members. For a little while afterwards, the church obtained occasional supplies; and the ordinance of the Lord's supper, at the request of the members, was administered by Mr. Pattenden, a deacon, who had been called to the ministry many years before that time. When the church agreed to dissolve their connexion, some of the members joined themselves to the churches in Eagle-street, Fetter-lane, Wild-street, Goswell-street, and York-street.

When Mr. Sowerby retired from his pastoral charge, he first settled at New Town, Hoxton, and about four years ago he went to reside at Walworth; since which period he united himself as a member to the church in East-lane, under the care of the late Rev. Dr. Jenkins. He did not, however, wholly relinquish preaching, but occasionally assisted Dr. Jenkins, and supplied places in or near London. One of the last public services he attended, was at the formation of the new church in Burton-street, where he prayed with a fervour, variety, and spirituality, which left a lasting impression on the minds of many who were present, that he was "mighty in the scriptures," and a "wrestler with God."

Mr. Sowerby had been aware for some time, that the "Master was come, and had called for him." For several weeks he was confined to his room, in most afflictive circumstances. "I visited him," (says a minister, who had been most closely connected with him,) "and found him with his mind very composed. At my first visit he said, 'Brother, I have now no foundation of hope but that which I have preached to others; and I bless God that I have now a good hope to support me.' The next time, I recollect, he said, speaking of the Lord Jesus Christ, 'He is able to keep that which I have committed to him against that day.' He requested, if Dr. Jenkins should think proper to preach a funeral sermon on his account, that it should be founded upon Romans viii. 10: *And if Christ be in you, the body is dead because of sin, but the spirit is life because of*

* It having been confidently stated, that Mr. Sowerby was, on account of his "unassuming habits, in a great measure overlooked by his cotemporary brethren in the ministry;" the following list of names of his "cotemporary brethren" is subjoined, by all of whom he was highly esteemed, and who occasionally preached for him, and he for them: Messrs. Booth, Martin, Austin, Penny, Thomas, Hinton, Upton, Hutchings, and Ivimey. Of Pædobaptists, Messrs. Knight of the Tabernacle, Jones, Brooksbank, Dr. Jerment, Messrs. Burder, Thorpe, and Strutt. One of the Deacons of the church says, "So far is the assertion that has been made from being true that Mr. Sowerby was much respected by ministers and deacons of different Baptist churches. If at any time we wanted advice, they readily met to give it. One of these meetings was held at Mr. Penny's *house, at which Mr. Booth, and several other ministers, attended.*"

righteousness. He died on the 4th of January, 1819, in the 71st year of his age, and on the 11th he was buried in a vault which he had purchased a few years since. Dr. Jenkins, in his address at the grave, and also in the funeral sermon, spoke highly of the character of Mr. Sowerby, and of his talents and usefulness as a faithful minister of Christ."

Mr. Sowerby had been twice married, and both his wives were members of the church under his care. In this character he strictly observed the apostolic injunction, "Husbands, love your wives." He has left a widow, who is comfortably, though not bountifully, provided for, by the profits of the business, which he conducted for many years with great reputation. It has been asserted, that "he was often compelled, from the provoking conduct of his servants, instantly to withdraw from the scene, and shut himself up in his closet, until he had recovered his wonted composure." This is not very likely to have been the fact, as he was remarkably mild in his temper, and as he has often declared, that "he believed it was the greatest pleasure his servants knew, to do all in their power to please him."

Mr. Sowerby's character also, as a preacher, will bear much commendation, without our being suspected of eulogizing his memory. He was well instructed in the great mystery of godliness; and he kept back nothing that he thought calculated for the profit of his people. In all his sermons there was a rich savour of the love of Christ: his illustrations were all drawn from the scriptures, which were his daily study. He walked with God, and prayer *was his constant delight.* In his intercourse with the world, his conduct was of the most circumspect kind: he was the consistent upright Christian, both abroad and at home. As a tradesman, he conducted his affairs with such correctness and integrity, that no person was ever afraid to transact dealings with him. Were all religious tradesmen like Mr. Sowerby, the reproach sometimes cast upon religion, on account of the want of punctuality in business among religious people, would no more be heard. He was kind and benevolent, according to his ability, to the poor: his house was, for many years, a home for some poor widow, or fatherless child, who were supported, if not wholly, yet chiefly, at his expense. He manifested a grateful sense of kindness: the smallest token of respect which had at any time been shewn towards him, was seldom or ever forgotten, and would be mentioned by him with much feeling for years afterwards. He was of few words in conversation, but what he said was of the most edifying description, as he never introduced any thing of a light or trifling kind: nor was he ever known to speak disrespectfully of any, especially of his brethren in the ministry. When the names of any such were introduced, he would either speak what he could in their favour, or say nothing about them. No person was ever injured in his reputation by the conversation of Mr. Sowerby: he was not as some, who in apparent sport with the characters of ministers, "throw about fire-brands, arrows, and death." *

* It is not true, as it has been stated, that Dr. Jenkins was "the only minister who attended Mr. Sowerby in his sickness, and at the grave." The retired manner in which Mr. Sowerby lived was

In concluding this brief Memoir of an amiable Christian, and a useful minister of Christ, we recommend the modesty, humility, integrity, disinterestedness, and self-denial of Mr. Sowerby, to the imitation of those who survive him, as members and pastors of our churches. It is peculiarly gratifying to write thus respecting one who has filled a public station in society, without the fear of any who knew him contradicting our statements, or charging us with "walking deceitfully." It serves to prove also, that the influence of the grace of God upon the minds of genuine believers, is to form such characters as the apostle John described, (and this description we apply to the late Mr. Sowerby;) "*Demetrius hath a good report of all men, and of the truth itself.*"

such, that the affliction which terminated in his death, was not known to his brethren in the ministry. As his circumstances too were not affluent, he particularly wished that as small a sum as possible might be expended on his funeral, and therefore one mourning-coach only was provided: this was the cause that the ministers were neither apprised of, nor invited to attend his interment. If the writer of an "Obituary" of Mr. Sowerby had known or acted upon the advice of an old Puritan, "Never put a bad construction where you can put a good one," he would not have interpreted the cause of there being no more ministers present at Bunhill-fields, at the funeral, to have been the "want of friendship for an excellent man at his death, from those by whom he had been in a great measure overlooked in his life!" It ought, perhaps, to be known, that in London it is never considered as any sign of a want of respect or affection, that ministers do not attend the grave of a deceased brother, except such as are expressly invited on that occasion: nor had there been an instance, at the time of Mr. Sowerby's death, of such an invitation being sent to the ministers and other members of our churches, by *any persons besides* the family of the *deceased, or the* church of which he had *been the pastor.*

MEMOIR
OF
MRS. DUNSCOMBE.

MRS. HANNAH DUNSCOMBE was born at Cheltenham, January 6, 1733. Her parents, Mr. and Mrs. Ransford, were distinguished for their piety and usefulness. Being earnestly desirous of the salvation of their children, they carefully attended to those means under which the Divine Being usually imparts his blessing: nor was their labour in vain, for some of them became eminently pious. Such was the character of the subject of this Memoir.

It appears from her papers, that she experienced the power of religion in early life. She says, "The first words that seemed to make any deep impression on my mind are in Hosea xi. 1. 'When Israel was a child, then I loved him.' These words much affected me: I thought that though I was but a child, yet possibly the Lord might love me too. I was taught to pray betimes, and could not be satisfied without it; though sometimes it was performed in such a formal manner as greatly distressed me, and made me afraid that my sins were too great for God to pardon. But for ever be adored the riches of his goodness, who dealt with me in the most kind and gentle manner; saying unto me, 'I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion;' and 'The Lord is good unto them that wait for him, to the soul that seeketh him;' with several other passages of a similar import." She then began to attend meetings for prayer and religious conference; and being thus introduced into the society

of God's people, she entered upon the happiest period of her life. "Lord," says she, "what shall I render unto thee for all thy mercies, who am the vilest of sinners in my own eyes, whatever I may be in the eyes of others. Search me, O Lord, and suffer me not to be deceived in this important matter. Thou knowest the motives from which I act, and the designs I have in view."

In the year 1759, she put on the Lord Jesus Christ by baptism, on which occasion she says, "O Lord, where shall I begin thy praises, or how can I make an end? Thou hast removed all my fears, and hast strengthened me to follow thee through thy liquid grave. Verily God is good, and I have found him to be so this day: indeed I think it has been the best I ever knew. Surely it has been as one of the days of heaven unto me. O that I may be entirely devoted to thee and thy service!"

Previously to her first attendance upon the ordinance of the Lord's supper, she writes thus, "As I shortly expect to wait upon the Lord, in one of his most solemn institutions, it has been my most earnest request at the throne of grace to be prepared for that solemnity. But this interrogation continually sounding in my ears, has much distressed me, What have you to do at the Lord's table? At length I heard a sermon preached by Mr. Evans, from the following words, 'Even them also will I bring to my holy mountain, and make them joyful in my house of prayer.' This greatly encouraged me, and I answered the interrogation by saying, Is it not a sin-killing ordinance? With an humble dependence, therefore, on the God *of all grace, and desiring the influences of his blessed* Spirit, guilty and miserable as I am, I will look unto Jesus, and rest alone upon him for life and salvation; into whose hands I can joyfully trust my everlasting concerns." In the same year she writes thus: "I have been permitted to come to the Lord's table several times, and though it has been very different with me from what I desire, yet I humbly hope, through the abounding goodness of God, and the grace of the adorable Redeemer, I have not been altogether without comfort; but I want to know more of him, to have clearer views of a crucified Saviour, and always to say, 'He loved me, and gave himself for me.' I want to feel a greater degree of hatred against every sin, because it is contrary to his holy will."

She paid particular attention to the workings of her own heart, and watched for the growth of grace there. On March 9, 1760, she says, "I have now enjoyed another sacramental sabbath, and would carefully examine where my heart has been this day. Am I crucified unto the world, or am I not, for I would not be satisfied without ascertaining whether my spiritual strength be increased. Through the riches of divine grace, I trust I can make my appeal unto the Lord, saying, 'Thou knowest all things, thou knowest that I love thee;' but I have still great reason to complain of my inconstancy, and the wandering of my thoughts in duty. Shall this still be the case with me; always sinning against my God, and never gaining the victory over his enemies and my own? Forbid it, Lord; I would not willingly indulge any sins; O come and slay them before my face." At another time she exclaims, "O that I could find greater delight

in examining how the case stands between God and my own soul! Surely if all were well, I should not be so reluctant to this profitable exercise. O that the Lord would give me a broken heart, and a contrite spirit, teaching me to profit by every attendance upon him!" Again, "I am sometimes afraid that my complaints of sin have been more out of custom and form than out of a true hatred to it, or surely I should not so often relapse into it. O that I were more watchful over my heart, my ways, my words, and actions! If sin cannot be entirely removed whilst here, yet may I feel the greatest indignation against it, and never more caress that cursed monster which hath slain my Lord!"

In 1762 she left Bristol, where she had been for nearly four years, keeping her brother's house. He was one of the deacons of the church meeting in Broad-mead; a man of a most amiable disposition, exemplary piety, and active benevolence. During her abode with him, she enjoyed the public means of grace with but little interruption; regularly hearing the Rev. Dr. Evans, who had just entered upon the ministry as an assistant to his father, and whose preaching was particularly blessed to her, as well as her communion with that prosperous and happy church.

The little society with which she stood connected as a member, at Cheltenham, was, at that time, in very different circumstances. They had no regular supplies; and, which was very detrimental to the interests of religion, they were far from being united among themselves. This was a source of painful regret. She writes, *October 20:* "The Lord in his providence now calls me away from those dear enjoyments with which he has long indulged me. My loss is inconceivable, in leaving so comfortable a people, amongst whom I have been favoured with the richest privileges, having had sweet fellowship with them. I am now going into the midst of a contentious and divided people. O for wisdom, grace, and strength equal to the day! May the Lord support me with his presence, and sustain me under every pressure! This alone can repair the loss."

January 6, 1763. "The Lord is pleased to contend with us in a very awful manner: he has removed his candlestick out of its place. Shall we behold our teachers here no more? We have provoked him to anger; and what seems particularly distressing is, our being so little concerned about it. My soul is grieved to think, how we are condemning each other, and excusing ourselves, when we should, with the deepest contrition of soul, cry out, 'What have I done? Lord, is it I?'"

Our religious privileges, as well as other things, are valued in proportion to the difficulty of acquiring them. The sabbath was her delight, especially those days on which the ordinance of the Lord's supper was administered. To attend upon this institution she had to walk to Tewkesbury, a distance of nearly nine miles, which she continued to do for a number of years, whenever health and other circumstances would allow. On one of those occasions she writes thus, "Notwithstanding all my sins, I have been indulged with sitting at the table of my dearest Lord, and was ready to exclaim, 'He loved me, and gave himself for me.' Blessed be God for every sermon, for

every ordinance; for they are very precious here in these days. O for a greater degree of this intimate fellowship with the Father, and his son, Jesus Christ! O for the continued influences of the blessed Spirit, that if it were possible, all my sins might be entirely destroyed!"

At another time she thus writes: "When I reflect upon the inexpressible delight I have enjoyed in the Lord's house, my soul is cast down within me. How long, O Lord, how long, ere thou wilt return, and subdue all mine iniquities? Were it not for Christ, my only refuge, my strength would faint and fail. O that my head were waters, and mine eyes a fountain of tears! Greatly would my soul rejoice, could I but again see the goings of my God in his sanctuary!"

Whenever she met with any thing of a trying and perplexing nature, it was her uniform practice to repair to the divine footstool, and to ask divine direction. "This affair," says she, "has greatly perplexed me. O that I knew the will of God respecting it! but here lies the difficulty. However, I think I have, with the greatest earnestness of soul, committed it unto him who hath said, 'Counsel is mine, and sound wisdom.' I have endeavoured to set apart this day for more than ordinary humiliation before the Lord, earnestly desiring further direction from him. Whatever I may appoint, if it be not for the glory and honour of the Redeemer, the credit of religion, and the prosperity of my own soul; do thou, who seest all things at one view, prevent it."

In the year 1768, she was married to the Rev. Samuel Dunscombe. *He was a native of Tiverton, Devon. After having* spent several years at the Academy at Bristol, he came to Cheltenham, where he was settled as the stated pastor of the church.*

Concerning this event, she says, "Let me do nothing but what will tend to the honour and glory of my God. Suffer me not to enter into any connexion which would hinder that delightful intercourse which is better than life. Lord, I entreat direction from thee, and have joyfully given all I have, and all I am, into thy hands; therefore, I beseech thee graciously to direct him, and to direct me, in this momentous affair."

During the period that Mr. Dunscombe was engaged in his probationary labours, her hopes seem to have been revived respecting the prosperity of the church, the interests of which lay so near her heart. October 4, 1767, she says, "Through the great goodness of God this has been a remarkably good day to us. The Rev. B. Morgan preached, and administered the Lord's supper, a privilege which had not been enjoyed in this place for about seven years. What shall we, or what can we, render to the Lord for his unspeakable mercy? Surely, if he had meant to destroy us, he would not have showed us these things. O that this may be as a pledge of what he is about to do for his people here, and that the set time to favour Zion may soon come!"

After having entered into the conjugal state, she gave indubitable proofs that she was eminently qualified for the important station she was called to fill.

* See an account of him in Dr. Rippon's Annual Register, Vol. III. page 122.

While she was solicitous to derive instruction and consolation from the means of grace herself, she was an attentive observer of all who came to sit under the sound of the gospel. It seldom happened that any strangers came to the meeting-house above two or three times, without being personally addressed by her, and invited to her hospitable dwelling; and if at any time she was unable to attend to these things herself, she would request some of the members of the church to look after them. As she had never any family of her own, she had much more time to devote to the interests of religion, than she would otherwise have had; and feeling as she did for that part of Christ's vineyard with which she stood so closely connected, she was careful to let no opportunity pass unimproved. Those of the members who were aged and infirm, found in her a compassionate and sympathizing friend, administering those encouragements and consolations which their circumstances required. The younger branches of the church met, indeed, with a mother in Israel. She watched over them with maternal solicitude; guarding them against the temptations to which their youth exposed them, and directing them into those paths which were most likely, through the divine blessing, to secure their own best interests, and promote the glory of God. Whenever any persons came forward to join the church, the joy which she experienced gave the most decided evidence that she was devoted to the Redeemer's cause. One of those seasons she mentions with pe culiar delight. "*Mr. D. preached from Gen. xxiii. 31. 'Come in, thou blessed of the Lord; wherefore standest thou without?'* after which, three young ladies gave in their experience to the church, to my no small comfort and satisfaction. This truly has been a refreshing day."

During the former part of Mr. Dunscombe's ministry at Cheltenham, he met with almost insuperable difficulties; and the writer of this paper has frequently heard it remarked, that in all probability he would not have been able to continue, had it not been for his valuable partner. He received but very little support from the church. This deficiency was, in a great measure, made up by means of a little shop which she kept, in the management of which she maintained the most respectable character. Amidst the severe trials with which he met from some of the people who violently opposed him, he received a degree of encouragement from his bosom companion, which enabled him to withstand them all; while she was devising the most conciliatory measures on their behalf, and endeavouring, by the exercise of prudence, forbearance, and genuine affection, "to keep the unity of the spirit in the bond of peace." It was her practice, when any had acted a base or ungenerous part, either towards herself or her husband, to call upon them as usual, and talk to them in the most friendly manner that circumstances would possibly allow. When any unpleasant events had occurred among the people themselves, which had a tendency to disunite them in their affections, and to lessen their attachment to the interest, she generally contrived to ask the parties to her house, unknown to each other, to partake of some friendly re-

past, with a view to restore them to a state of reconciliation and friendship. The law of kindness dwelt upon her lips, and was manifested in all her actions. Well might the Saviour say, "Blessed are the peace-makers, for they shall be called the children of God."

She enjoyed the society of her tender and affectionate husband for about thirty years. Towards the close of his life, she had the happiness to see the church in more prosperous circumstances; and indeed it was an unspeakable happiness to her. Long had she hung her harp upon the willows; but now she could say, "The Lord hath done great things for us, whereof we are glad." This, however, is not our rest. She was called to witness a most painful and bereaving providence, in the removal of him, in whose joys and sorrows she had shared. A paralytic stroke terminated his mortal existence June 18, 1797. On this occasion she says, "This has been a trying dispensation to me. O that I may be prepared to follow them who, through faith and patience, are now inheriting the promises! Though the Lord has afflicted me very heavily, yet he kindly opens his ear, and bids me pour out my sorrows before him. I return unto him, saying, Let him do with me what seemeth him good."

After Mr. D.'s decease she continued for more than twenty-one years as zealously and as uniformly attached to the church as ever she had been. For the maintenance of herself, and for the support of the Redeemer's cause, she kept on her little business, in which she had been engaged for many years. This, among other *circumstances, brought a number of persons to her house,* which afforded her opportunities of displaying, before many witnesses, the genuine character of the religion of Jesus. And the concurrent testimony of all who have ever known her (and they are not a few) proves that she was an "Israelite indeed, in whom was no guile." In the year 1809, she was severely afflicted with a bad leg. The symptoms were so alarming, at one time, as to cause the medical gentlemen who attended her to give it as their decided opinion, that unless a very speedy alteration took place, she could not live above a day or two. The Lord, however, had something more to do by her in his church militant, and therefore mercifully restored her. Her patience under that affliction perfectly corresponded with the rest of her deportment.

During the last three years of her life, she was not able to attend upon public worship, except two or three times in the summer season. The last time she was out was on the first sabbath in October, 1817. On her return home, she called to see one of the members,* who was then in a dying state, though it was with considerable difficulty she could be moved about herself; thus proving, to the last, how much she was interested in the welfare of those with whom she stood connected.

After this she principally kept her bed; but during her long confinement, her natural flow of spirits continued, and she generally conversed with her accustomed cheerfulness. She was exempted from many of the infirmities which commonly attend old age. Instead of manifesting fretfulness and dissatisfaction, which usually

* Miss Clarke.

increase with years, she was always happy under every circumstance. To the close of life she continued an ornament to the religion of Jesus; the power of which she had long felt, and the consolations of which she had abundantly enjoyed. It is not intended, however, to exhibit her as a perfect character. She had her failings; but perhaps it is not too much to say, that she had scarcely more than were sufficient to show that this is a state of imperfection. The exemplariness of her character was not the foundation upon which she built her hopes of acceptance in the sight of God. She constantly acknowledged that she was a guilty sinner; and would frequently say, "If I am saved at all, it must be by sovereign grace, through the meritorious sacrifice of the Lord Jesus Christ."

During the summer and autumn of 1818 she declined very fast, and none of her friends expected that she would survive the ensuing winter. Her recollection began materially to fail; and her deafness so much increased, that it was with considerable difficulty any person could converse with her. She still enjoyed the same serenity which it had long been her happiness to possess. When asked concerning the state of her mind, her answer generally was, "I have no raptures, but I have no fears." She would often say, "I hope I am not deceived; I always dreaded deceiving myself and others. I hope I can say with a confidence, which is well grounded, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and *thy staff, they* comfort me.'"

On Sunday evening, Jan. 17, *1819, between* six and seven o'clock, she began to exhibit symptoms of her approaching dissolution. The approach of death soon rendered her incapable of saying any thing that could be understood. Having laid fast hold of the hand of the writer of this paper, who witnessed her last moments, she looked very earnestly at him for a considerable time, and frequently attempted to speak, but was unable. Her life, however, had furnished much better evidence of the reality of her religion, and consequently of the safety and happiness of her state, than all that she could possibly have said at her death. At half-past one o'clock on Monday morning, Jan. 18, she sweetly fell asleep in Jesus, without a struggle or a groan. On the Saturday following, her remains were deposited in the grave of her husband, in the burying-ground adjoining to the meeting-house, where she had been a member for sixty years. A numerous concourse of people attended the solemn scene. On Lord's-day, Jan. 24, two funeral sermons were preached; that in the morning, by the Rev. H. H. Williams, Mr. Dunscombe's immediate successor, from 3 John, 12. "Demetrius hath good report of all men, and of the truth itself." That in the afternoon, by the present pastor of the church, from John xiv. 2, 3. "In my Father's house are many mansions," &c. These were words upon which her mind had long dwelt with peculiar delight, and which her surviving relatives wished might be improved on the occasion.

Nature had endowed her with those faculties which caused Divine grace to shine with the most conspicuous lustre. Though she had not a remarkably strong

mind, yet it was superior to most in its various actings. She was a person of correct judgment, and refined taste. She was educated according to the situation she was likely to fill in life; but had she enjoyed the advantages of many others, who move in higher circles, her superiority would have been very apparent. She was a minute observer of all the passing events which were worthy of notice, and was anxious to turn them to some good account.

The amiableness of her disposition was such as is but seldom met with. Under a variety of circumstances, and some of them of a very trying nature, she continued its exercise with very little abatement. It is the lot of most persons who are desirous of doing good to their fellow-creatures, to meet with ungrateful returns from some who have been the recipients of their bounty; and we are aware that there is scarcely any thing more repugnant to our feelings than such conduct. With this treatment she frequently met; but the mildness of her temper, assisted by the influence of genuine religion, caused her in a great measure to be unmoved amidst it all. When any person mentioned such circumstances to her, relative to any who had thus slighted her, she would say, "Well, we must bear and forbear. I dare say they think very differently of it, to what we do." Nor was she content with merely taking these things patiently, but was anxious to derive some spiritual improvement from them. This is evident from her diary. She writes, "I have for some time past been distressed by the disagreeable carriage of those from whom I might expect better treatment. May *the Lord in his great goodness teach me* some profitable lesson by it! And here let me behold, with self-abhorrence, my own great ingratitude to him, while I look upon this ingratitude from creatures; and let me be filled with shame and confusion before him."—There was scarcely a person to be met with who manifested a greater degree of thankfulness than she did for the smallest favour she received from any of her friends.

Her benevolence was of the most diffusive kind. Persons of every description, who appeared to her to be real objects of compassion, shared her bounty to the utmost extent of her ability. With a very limited income, through economy and prudence, she contrived to do very essential good to a variety of objects. When she was applied to by the poor and distressed, her first inquiry was what they most needed, food or clothing; and she then administered the most suitable relief. She also went to their houses to inquire into their wants, as long as she was able, and afterwards sent her servants, or some of her friends, to perform the same kind office in her behalf. The general diffusion of the gospel was an object which very much engaged her attention; and she was always willing to contribute, to the utmost of her ability, towards the support of those who are employed in its propagation, and towards the erection of suitable places of worship where they were needed. Many ministers, in different parts of the country, will recollect with pleasure how kindly she received them, and how cheerfully she assisted them, when they presented such cases to her. No arguments were necessary. If she was satisfied that the object

was a deserving one, and if she had any thing in her immediate possession to furnish relief, it was sure to be obtained. It was no uncommon thing for her to give the very last shilling she had in the house; and when she had nothing by her, she has been known to send her contribution after the individual as soon as she could spare it. Of no one could it be said with more propriety, "She hath done what she could."

The genuineness of her affection to the people of God was manifest to all who had the slightest acquaintance with her. She was conscientious in her views respecting the denomination with which she stood connected; but no person could exercise a greater degree of candour and liberality towards those who differed from her. As Cheltenham is a place of considerable resort, numbers of persons called upon her during the summer season; and it is truly astonishing with what pleasure she would receive strangers, when introduced to her as the followers of Jesus. The pleasant aspect which her countenance wore on those occasions, caused all who visited her immediately to feel themselves at home in her house; and the kind and affectionate manner in which she conversed with them, rendered her society so endearing, that it was with considerable reluctance they left her. Nor were the people of God the only persons who held her in estimation; —she was also beloved by every description of character, where she was known. Though she possessed more than an ordinary degree of piety, she conducted herself towards those who were strangers to it in such a manner *as to gain their decided* approbation. *And, perhaps,* we are too little aware, how much the religion of Jesus may be recommended to such persons, by a courteous behaviour, whenever we are introduced into their society.

As long as she was able to go to the house of God, her place was constantly filled there; and no person seems to have valued public worship more highly. During the period of her husband's ministry, whenever any circumstance occurred to detain her at home, it was her constant practice to retire to pray at the time that he was preaching. This would not have been known, had it not been for one of her nephews,* who lived with them at that time, when he was a boy, and who has since mentioned it with much satisfaction.

Reader, learn from the imperfect sketch which is here given of the life of this excellent woman, the great importance of a personal interest in the vicarious sacrifice of Jesus Christ, and of an unreserved dedication of thyself to his service, that when he shall appear, thou mayst behold his face with pleasure, and be prepared to enter into the joy of thy Lord. W. W.

Cheltenham, Feb. 4, 1819.

THE

SOVEREIGNTY OF GOD

Manifested in the Atonement of Christ, and in his Application of it to his People.

WHEN angels sinned, God made known his justice in their punishment. When man sinned, he determined to magnify his mercy, power, and wrath. Rom. ix. 22, 23. In pursuance of this

* Edward Rainsford, Esq. of Bristol.

design, the Father gave to his Son a certain number of Adam's race, that he might deliver them from sin and hell, and raise them to holiness and glory. John xvii. Eph. i. Rom. viii. 29. As Adam was the head of his posterity, and communicated to them depravity and death; so Christ was constituted the head of the elect, giving to them life and salvation. 1 Cor. xv. For this end the Son of God became their brother, by assuming the human nature into union with the divine, and their federal Head. For them he fulfilled all righteousness; and, as their substitute, he bore their sins: and possessing an infinite fulness of grace, he sends his Spirit for their regeneration, progressive sanctification, and perfection. John xv. Eph. i.

In scripture, when the work of redemption is mentioned without reference to the preaching of the gospel, it is supposed to be effective, and its effects are specially noticed. Thus: "He was made sin for us:" For what purpose?—"That we might be made the righteousness of God in him." "He bore our sins in his own body,—that we, being dead to sins, should live unto righteousness." "He was made a curse for us—to redeem us from the curse of the law." "My righteous servant shall justify many."—"He shall bear their iniquities." "By his stripes—we are healed." What is the security of God's elect?—"It is Christ that died, yea rather that is risen again, who ever liveth to make intercession for us." If the saints in heaven are asked how they were brought to glory, they answer—"He hath redeemed us to God by his blood, out of *every kindred, and tongue, and people, and nation.*" From hence it is evident that the effects of Christ's work do not extend *to all mankind*, but are special to some.

Those who maintain the doctrine of Universal Redemption, say, that Christ procured salvation for all men; even for all the antediluvian world, called by Peter, the "spirits in prison;" for Pharaoh, who was drowned in the act of rebellion;—for Judas; and for the millions of the heathen, who never heard of a Saviour, and at whose ignorance God winked, neither punishing them, by a signal token of his displeasure, nor making known to them the way of salvation.

To solve this difficulty, some have recourse to the "*Light within;*" maintaining that all men, by the gift of God, have it; and that, by following it, they shall be saved. The Arminians maintain the doctrines of general grace;—the striving of the Spirit in all;—and general redemption:—but affirm that all will be made void, and that Christ will have died in vain, unless man gives the finishing hand, by his own free-will, adding to all these helps his voluntary consent, and closing with the offers of grace.

These opinions, considered arithmetically, will stand thus;—

General Redemption . .	0
General Grace	0
Light within; or strivings of the Spirit with all .	0
Free-will of fallen man .	1
Thus, Free-will, by rendering the whole effectual, makes the total . .	1000

N. B. There can, therefore, be no eternal salvation, unless Free-will first produce faith, and then cause the believer to persevere to the end.

So mysterious and fickle is this

Free-will, that some Arminians do not hesitate to declare that God himself does not know how it will act, till it be tried! How contrary is this to the declaration of the Father to his Son, "Thy people shall be willing in the day of thy power." Psalm cx. 3.

Hitherto we have noticed Christ's merits, as it respects the elect: let us now inquire what part the non-elect have in this matter. By the mediation of Christ, they are not only preserved from immediate punishment, but they are called to repentance, and to turn to God by him; and in so doing mercy is promised. "God was in Christ, reconciling the world to himself," (that is, sending to them the word of reconciliation,) "not impufing their trespasses unto them, if they embrace it." In these respects he is the Saviour of the whole world. First, by preserving them from that immediate wrath which they deserved, and blessing them with the bounties of his providence. Secondly, by offering to the world, where the gospel comes, mercy, on condition of believing in his Son, and thus returning to their allegiance. He is in this way the "Saviour of all men, especially of them that believe;" "The propitiation for the sins of the whole world." That is to say;—All, both Jews and Gentiles, who apply for mercy in his name, shall find God propitious, or kind, to them.

It is objected against the doctrine of particular redemption, that God offers salvation to all men, and yet, if that doctrine be true, has nothing to bestow on the greater part. I answer; If *God had promised salvation, without any condition, to all men, there would be some force in this* objection: but seeing God requires repentance and faith, in order to the enjoyment of salvation, there is no weight in it. But what can we think of that system, which maintains that Christ bore the sins of the whole world; whilst the greater part die in a state of rebellion against God, and bear the punishment of their own sin. Observe, also, that Christ himself is the *sole administrator* of all the grace and mercy of God to sinful men. "He is exalted to be a prince and a Saviour, to give repentance and the remission of sins;"—but all this in a sovereign way. Some nations have never heard of a Saviour; but are worshipping the work of their own hands. And where the gospel comes, what a constant display is there of the Divine Sovereignty in the application of Christ's merits to some; while others, possessing the same means, are left in a state of stupidity, and under the dominion of sin! While God requires repentance and faith of all men, as a matter of duty, because these things are necessarily right, from the relation in which we stand to God; yet a disposition to repent and believe is given to the redeemed, as a new-covenant blessing.

Reader, hast thou ventured on Christ for full salvation? Art thou looking to him for pardon, and for deliverance from the dominion of sin? Art thou praying for the sanctifying influences of his Spirit? Art thou aiming at the destruction of sin, and longing to rise into the image of thy Saviour? If so, bless God, who hath chosen thee in Christ before the world began, unto eternal glory.

—J. B.

Foxton, Leicest[illegible]

Juvenile Department.

EXTRACTS FROM A MANUSCRIPT, ENTITLED,

"DOD'S DROPPINGS;

As at several Times they were gathered from his Mouth. 1617."

(Mr. Dod died in 1645, aged 96. It is supposed this MS. has never been published.* He never published any thing himself.)

COMFORT.

All our comforts are of short continuance. Luke ix. 24.

REASONS.

1. To keep us from pride, 2 Cor. xii. 7.

2. From security. Psalm xxx.

3. That we may learn to make so much the more account of them; usual blessings are slightly esteemed of; and too much familiarity breedeth contempt.

4. That we may sigh for heaven, where our country is, where our comfort shall be perpetual and perfect, without interruption. — MS. p. 23.

Such as say, "He is a good man, reprove him not:"—it is as if one should say, "Here is a good garden, weed it not;"—or, "There is a Spaniard, an enemy, wounded; help and heal him; but as for my brother, I will let him alone."

They that seek gold and neglect grace, do, as it were, lay up other men's chaff, and let their own corn rot.

Ignorant men have no more power to avoid Satan's craft, than a child hath to descry the deceit of a flatterer. If he had £20, he would give it all.

They that venture on evil company, and yet pretend that they hate their sins, do as if one should say; "I would not have that plague for £100;" yet he will go into the house, and look on the sore, and see how it runneth.

REASONS AGAINST EVIL COMPANY.

Against evil company, look into Prov. iv. 14, and 2 Cor. vi. 14.

1. Frequenting their company shows one to be a hypocrite: if any creature in sheep's clothing should still be feeding at a trough with hogs, would we not suspect it were no sheep?

2. They will, if not quench us, yet cool us; as a continual dropping will a firebrand. They must make us less to hate and fear sin; less to reverence and love good things and persons, by reason of their sinful and ungracious jests.

3. We shall incur suspicion with God's people.

4. We are like to partake thereby with the wicked in judgments, if any fall on them:—As Lot; when the king of Sodom was overthrown, he was also taken, &c.—MS. p. 41.

THE END OF *THE ADULTERER.*

Her house inclineth unto death, and her paths unto the dead. Prov. ii. 18.

"On Saturday morning last, a married man visited a prostitute in Drury-lane. They quarrelled. On her leaving the room, he wished that she might find him dead at her return. On her return he lay on the floor, a corpse. Verdict;—Died by the visitation of God."

Morn. Adv. March 31, 1819.

* We shall esteem ourselves under an obligation to BHB. *if he will favour us with additional Extracts.*

Obituary.

REV. JOSHUA NICKOLLS,
KIMBOLTON.

The removal of this good man, and faithful minister of Christ, from a life of infirmity and trial, to a life, no doubt, of perfection and glory, took place the 6th day of March last, aged 77 years.

Having had a long and friendly acquaintance with the deceased, I shall take the liberty of mentioning a few particulars, which may prove interesting, at least to some of his numerous acquaintances and friends.

He was a member of the church at Bedford when the late excellent Mr. Joshua Symonds was the pastor, and was sent out into the ministry by that church, and dismissed from it to the church at Kimbolton, soon after which he was ordained there.

By his own confession, he was a very wild young man. He ran away from his mother, who was a good woman, and who endeavoured much to instruct him, for a long time, but without any apparent good effect. Though at this period, Gallio-like, he cared for none of these things; yet, at times, he said, some painful reflections would press upon his wretched mind. He heard Mr. Symonds preach on the parable of the Creditor and Two Debtors, which much affected him. He thought the two debtors were applicable to himself and his wife, who it seems had hitherto been quite unconcerned about her own soul. He said to her, "We are both ruined; and without some great alteration, we shall both certainly perish for ever." He began about this time, though with extreme difficulty and fear, to pray with her. Mrs. Nickolls afterwards became an amiable and excellent Christian. The subject of this Memoir was relieved from the bondage of his mind by the same words which he selected for his funeral text, viz. John xiv. 1—3: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

After being upwards of thirty-one years pastor of the above-mentioned church, his faculties, formerly remarkably strong, began to fail, and for more than two years he was incapable of following up his beloved employ of preaching the everlasting gospel.

In his last illness, which continued a considerable time, he was rendered incapable of saying much, except in a few lucid intervals, when he appeared to be very calm. In one of my visits to him, I asked him if he was happy? He replied, "Yes, I am." I further asked him, "Is Christ still precious to you?" He answered, "Yes, but not more so than he used to be."

Towards the close of life, he lay almost still, though very heavily afflicted, till the moment of his removal, which was without a groan, or scarcely a sigh.

He was a truly good man, and eminent for the spirit of devotion. He might be styled a man of prayer; and his conversation was of a very devotional cast. He delighted much in the grand doctrine of Justification by the righteousness of Christ. How often, with strong feeling, did he quote the apostle's words, "Christ is the end of the law for righteousness to every one that believeth!" This was the rock on which he rested, and it seemed as though he could never speak sufficiently of the excellency of it: and when he adverted to his favourite text, he would sometimes cry aloud, shedding tears of joy, "Yes, there is a blessed mansion provided for me also, poor and unworthy as I am!".

His ministry was considerably blest during his connexion with the church at Kimbolton; as many are ready to acknowledge at the present day. His memory had formerly been remarkably retentive: I have heard him repeat a very long poem by heart. His sensibilities of affection and sympathy were perhaps as remarkable: he possessed a feeling heart; and that heart was supremely attached to the Saviour and his cause.

When our deceased friend lately heard of the removal of Mr. Brown of Keysoe, he exulted upon the occasion, saying, "I rejoice that he is gone a little before me to the heavenly mansions,—I shall soon follow; and I shall then meet one, with whom I had enjoyed a sweet friendship upon earth. The inhabitants of that world will not *all* be strangers to me." *Ye are come*, says the apostle, Heb. xii. 23, after mentioning other high privileges, *to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.* We seldom, perhaps, enter into the spirit and full meaning of such expressions; nay, at present, we cannot do so. This is one of the exalted privileges of New Testament believers in the present life; but who can describe the felicity of this grand assembly of the just, the church of the first-born, when they meet in heaven? When that which is perfect is come, then all that is imperfect in knowledge, holiness, and brotherly love, shall be for ever done away.

"In such society as this,
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blest."

By his request, the Rev. Mr. Hillyard of Bedford, preached an impressive funeral sermon, from the forementioned text, to a very crowded and most attentive audience; and it is hoped an abundant blessing may succeed.

"Prepare me, Lord, for thy right hand;
Then come the joyful day;
Come death, and some celestial band,
To bear my soul away."

Stonely. R. H.

Review.

The History of the English General Baptists. By Adam Taylor. 8vo. 2 *vols.* £1 1*s. pp.* 506 *and* 497. 1818.

(*Concluded from Page* 192.)

In the former part of this article we have seen the display of the divine power in the conversion of Mr. Donisthorpe. He soon became a zealous preacher of the gospel, in which he was joined by many persons of the same description with himself.

"These good men, when they first began to preach salvation by faith, appeared to have entertained no design of forming a party: their great object *evidently was*, to incite *their careless neighbours, whom they saw perishing on every hand*, to flee from the wrath to come. A union of object and similarity of spirit produced co-operation; and societies arose from their mutual zeal to promote each other's spiritual welfare. They continued to consider themselves members of the established church; and, from a principle of conscience, regularly attended her worship. But their application to religion naturally led them to acquire a more accurate acquaintance with divine subjects: and this knowledge produced and nourished dissatisfaction with the doctrine, the worship, and the discipline of the church of England. Unmerited persecution heightened their disapprobation, and at length compelled them to declare themselves Dissenters. Yet even then they had their system to form. Unacquainted with the volumes of theology, unconcerned in the controversies among professors, and almost totally unknown to the more ancient Dissen-

ters, they had no guide but the Bible. That sacred book they carefully and impartially studied, and determined to make it the standard of their faith, and the rule of their practice. From this volume, under the teachings of the Holy Spirit, they gradually corrected the errors which they had imbibed; and they formed themselves into regular churches of Christ.

"Their preachers had early conceived some doubts on the subject of baptism, which led them to appeal to their infallible directory. But their prejudices were not easily removed. They quickly discovered that the scriptural mode of baptism was immersion, and resolved to practise it. For this purpose a large tub was placed in their meeting-house, in which the ministers dipped their infants. This custom they seemed to have maintained for several years. At length they were compelled to acknowledge, that the New Testament no more authorised the baptism of infants than it did sprinkling. They had flattered themselves that the example of the blessed Saviour gave some countenance to their practice; but a more impartial examination convinced them, that there was not the least allusion to baptism in the whole transaction. They discovered, that 'Jesus himself baptized not,' but 'took children in his arms, put his hands on them, and blessed them.' Determined to 'follow the Lamb, whithersoever he went,' they removed their vessels for immersion, and brought their infants, in the time of public service, to the minister; who, taking them in his arms, pronounced an affectionate blessing on them; using, on this occasion, the words in which Aaron and his sons were instructed to bless the children of Israel; 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' Suitable admonitions to the parents, and earnest and affectionate prayer for them and their offspring, concluded the solemn and interesting transaction. We have no account how long this practice continued; but as it was nowise inconsistent with the principles of believers' baptism, it was probably retained for some time after they adopted that practice.

"In proportion as the grounds of infant sprinkling vanished, the arguments for believers' baptism appeared the more conclusive. They found, that the New Testament not only required repentance *and faith, as indispensable prerequisites to baptism; but also* made it the duty of *every one who professed* to repent and *believe, to be baptized.* Yielding therefore to the authority of scripture, and the dictates of conscience, they determined, after serious examination for several years, to obey the command of their Saviour; and personally to devote themselves to his service in this sacred ordinance. They were led to this conclusion, neither by reading the writings of the advocates of believers' baptism, nor by conversation with Baptists, but simply by reading and studying the word of God.

"They were now Baptists in sentiment; but in reducing their creed to practice, a considerable difficulty occurred;—none of their ministers had been baptized by immersion, on a profession of faith; and therefore, according to their new views, they were all in an unbaptized state, and unqualified to administer the ordinance to others. If they had any acquaintance at that time with other Baptists, either General or Particular, it was very slight; and they felt no inclination to solicit their assistance. Indeed, had they applied to any of the regular ministers of that day, when discipline was more rigorously exercised than at present, it is probable, that, considering their obscure state and imperfect organization, they would have been refused. After much consideration, they had recourse to the expedient usual in such cases. It was agreed, that Mr. Donisthorpe should first baptize Mr. Kendrick, and then Mr. Kendrick should baptize him; after which, they should unite in administering the ordinance to the rest of their associates. This was accordingly performed about the middle of November, 1755, when between sixty and seventy of these professors thus solemnly devoted themselves to the service of their Saviour." Pp. 28—31.

Our last extract from this interesting work, shall be respecting their character previously to the formation of the "New Connection."

"The most striking feature in the character of these professors, both private members and ministers, was an earnestness in their religious pursuits, of which there are at present too few instances. They evidently esteemed religion as the most important object of their attention; and therefore engaged in it with all their might. Deeply sensible of the unspeakable value of immortal souls, and strongly affected with the wonderful plan for the recovery of a lost world, as exhibited in the gospel, they suffered no considerations of prudence, ease, or interest, to relax their exertions, or abate their ardour; in working out their own salvation, and

promoting the salvation of their neighbours.

"The private members evinced the truth of this observation, by the eagerness with which they seized every opportunity of attending the means of grace themselves, and of inducing others to accompany them. They regularly walked ten, fifteen, and sometimes twenty miles, to hear a sermon, or enjoy the ordinances of the gospel. Often, after a day of labour in their secular business, they would go eight miles to an evening meeting, and return after midnight to their habitations; even when they have been obliged to rise early the next morning to resume their daily toil. And this was not submitted to as a burden, or performed merely as a duty; it was undertaken with alacrity, and enjoyed as a privilege. Nor were they less anxious to promote the eternal interests of others. Nothing afforded them more pleasure, than to be made instruments of awakening a sinner to flee from the wrath to come. They would spare neither pains nor time, to instruct, encourage, and assist one who was turning his face towards Zion.

"The noble exertions which they made in building places of worship, afforded the strongest proof of their zeal to spread the gospel. We have seen, in the foregoing pages, meeting-houses rise, one after another, in quick succession; and have observed, that whenever there was a prospect of the conversion of sinners being promoted by the building of one, means were found to effect it. When we consider, that almost all these professors were labouring men—that they had to encounter the opposition, not to expect the aid, of their wealthy neighbours—and that they had no connexion to assist their exertions, and had not yet discovered the method of laying the nation under contribution, by sending travelling mendicants from one extremity of the kingdom to the other—we are ready to wonder how they were able to accomplish these expensive objects. But when we contemplate the spirit by which they were actuated, our astonishment changes into admiration. When we see the poor labourer devoting a part of his weekly earnings towards erecting a house for God; and employing many hours, which ought to have been spent in repose, in labouring at the good work—when we learn, that on some occasions, these poor people have sold part of their little household furniture, and even the women have disposed of their wedding rings, rather than suffer the building to be interrupted—when we are told that Mr. F. Smith, who then worked at his trade as a journeyman, contributed regularly eight-pence per week towards the erection of the meeting-house at Melbourne; and that receiving, at that juncture, a legacy of five pounds, left him by his father, he joyfully devoted this, his whole fortune, towards completing the good work; and are assured that his associates acted on the same principles—we cease to wonder: every thing is possible to men like these. This trait in their character is thus handsomely noticed by Mr. Thompson. 'It ought to be mentioned, to the honour of this people, though generally poor and in low circumstances, (there being but few persons of property among them,) that, instead of putting their neighbours under annual contributions, they have, with a zeal proportionable to their own sense of the importance of the gospel, at their own expense, erected several commodious buildings for the comfortable carrying on of the worship of God, without being burdensome to any one. To their power, yea, some would think, beyond their power, they were willing of themselves to do the most generous things for the sake of the gospel.'

"But the most exemplary instances of disinterested zeal appeared, in the almost incredible exertions of their preachers. They were all labouring men, and had families dependent on their industry for daily support; yet they were instant in season and out of season; ready, at all times, to sacrifice their time, their repose, and even their property, to promote the cause in which they were engaged. They were, likewise, subject to very heavy expenses from the visits of their friends on religious concerns, which were frequent, and not seldom of long continuance. The cause, also, had become so extended, that the travelling from place to place made an addition to their toil, of which few can form any adequate idea. But an instance or two will convey more information on this interesting subject than a long description.—Of Mr. F. Smith, of Melbourn, his biographer writes thus: 'For twenty years successively, he preached the gospel without any recompense of a worldly nature, except a few small presents in some of the latter of them, from a very small number of individuals. He frequently worked hard through the day; then walked three, six, and sometimes ten miles to preach in the evening; and returned home afterwards, in order to pursue his daily labour next morning. This he sometimes did, two, three, or four times a week. On the Lord's-days, he had two or three times to preach, and to

nerally to walk from ten to thirty miles or more. Every other Friday night, he, for years, met the ministers in conference; and, as they could not afford to lose their time in the day to transact their business, six o'clock in the evening was the appointed hour of meeting. It was my father's regular method to work hard till three o'clock in the afternoon; and then walk to Barton, the place of meeting, which is not less than fourteen miles from Melbourn. Seldom had they finished their business till midnight; when he retired home, sometimes so fatigued with his journey and the want of sleep, that, as I have heard him declare, it required the exercise of considerable resolution to prevent him from lying down to rest on the cold earth. This he did without the most distant expectation of any pecuniary recompense, and indeed without desiring any.' Respecting another of these ministers, Mr. S. Deacon, the pastor of the church at Barton, we are informed, that, 'during the early part of his ministry, his labour was almost incredible. On the Lord's-day, he frequently travelled from twenty to forty miles on foot, and preached twice, and sometimes three times. He has repeatedly walked from Ratby to Melbourn, a distance of twenty miles, on the Lord's-day morning, and returned after evening service, not reaching his humble habitation till two or three o'clock the next morning: and this he has done, when he was obliged to go early to work the same morning as a labourer. In the week days, also, he frequently walked, after a hard day's work, to Barton, Hugglescote, or Hinkley, to give an exhortation, or to attend the affairs of the society. The nearest of these is eight miles from Ratby; and Hinkley eleven; and he seldom tarried all night. This has been done too in winter, amidst rain, snow, and dangerous floods, through which he has often waded deeper than his knees in the dark.' This active man frequently supplied Kirby-Woodhouse, in Northamptonshire, thirty-nine miles from his dwelling; and had only four shillings allowed for his compensation. On the same terms, he visited Ashford in Derbyshire, upwards of fifty miles from Ratby; once he walked to London and back, and travelled with equal economy.

"The other ministers being actuated by corresponding views, and placed in churches equally large, were called to similar labours; the particulars just detailed may therefore be considered as a *fair specimen* of the toils to which these *zealous* and *disinterested* friends of mankind subjected themselves, without either the expectation or desire of reward from men. Surely infidelity itself must admit, that they were not influenced by worldly motives; but really believed that the truths which they made such efforts to recommend, were essentially important to the welfare of their fellow-men.

"From persons in the circumstances in which these good men were placed, and destitute, as they generally were, of literary advantages, with neither disposition nor opportunity to acquire them, no finished harangue or display of oratory could be expected. They had one great object, which they constantly kept in view; this was, to instruct ignorant sinners in the great plan of salvation, and to persuade them to embrace it. To this they directed all their efforts. Their hearers were chiefly persons unacquainted with divine things; and therefore it was necessary frequently to repeat and enforce the same great truths. Whatever text they read, their discourses generally turned on two grand topics;—the wretched and ruined state of man by nature, and the method of salvation by faith in Christ. This they called preaching the law and the gospel; and they would have thought themselves culpable, had they delivered one sermon which did not explain these subjects. When a preacher, who was very popular and successful among them, was advised by some of his friends to vary the subjects of his discourse, he replied with earnestness, 'Perhaps there may be a soul present, who has never till to-day heard the law and the gospel preached, and should I waste the precious season in things comparatively of small importance, and neglect to acquaint him with his danger, and the means of escape, the consequence may be dreadful.'

"Yet we are not to conclude, because these were the principal subjects of every discourse, that the discourses were always the same. These grand and interesting truths were the constant and favourite subjects of their meditation: they studied the scriptures incessantly, with a view to understand and defend them; and their minds were thus stored with a great variety of texts, confirming and illustrating them. They had considered them in all their bearings, and were furnished with many apt comparisons, to assist in their explanation. Possibly some of their similies would be thought by modern divines below the dignity of the pulpit; but these honest men never troubled themselves with cautions of that nature. Their own souls were deeply affected

with the truths which they recommended to others: they spake out of the abundance of the heart; and they were ardently desirous that the hearts of their hearers should be affected like their own. This imparted an earnestness to their delivery, and an animation to their addresses, that reached the heart, and fixed the attention. And though their harangues frequently lasted nearly two hours, yet the audience showed no symptoms of weariness; but cheerfully walked miles to attend their labours. In short, they have been well described by those who knew them, as 'most immethodical, but most spirited, popular, and successful preachers.'

"The individual character of these ministers certainly differed considerably. Some had stronger minds, and clearer conceptions than others; some were studious, and qualified to form plans; others were active, and ready to execute them. Some were, by habit and disposition, sons of thunder; and others, sons of consolation. Some appeared to have been designed to break up the fallow ground, and sow the seed; while others were peculiarly fitted to shield the growing plant from injury, guard it against noxious weeds, and conduct it to maturity. Indeed, their various tempers and qualifications seem to have been well suited, by the great Head of the church, from whom flow 'diversities of gifts, but the same Spirit,' successfully to co-operate in the great work to which they were called.

"As private characters, they were diligent in business, honourable in their transactions with men, and conscientious in the discharge of their relative duties. It might be supposed, that their engagements as ministers, and earnestness in the concerns of religion, would have tempted them to pay less attention to their families. But the circumstances and characters of many of their descendents are a sufficient reply to this insinuation; and afford satisfactory evidence, that neither their present nor future interests were neglected by their parents."

From these Christian combatants, fighting under the banners of the cross, our minds were insensibly transported to the more celebrated, but far less dignified and noble warriors who founded the republics of Greece and Rome. They resembled them in their "endurance of hardness," in their determination to conquer or to die, in their *honourable poverty, in their contempt of ease, and in every* other thing that is praise-worthy; but the pursuits of the one as far surpassed the pursuits of the other, as eternity surpasses time, or as heaven does the earth.

It may be expected that we should say something of the peculiarity of sentiment, by which the General Baptists are distinguished from ourselves. But after this long Review, our limits warn us to conclude. Suffice it therefore to say, that we continue most firmly and decidedly to believe, that Regeneration, as well as every other good and perfect gift is from above, and "cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" that "of his own will he begets us with his word of truth;" and that it follows as a *necessary consequence*, that Election is personal, unconditional, and eternal,—it being nothing more than the determination of the ETERNAL MIND to do that which he actually performs. Are we "blessed with all spiritual blessings in heavenly places in Christ?" It is "according as he hath chosen us in him before the foundation of the world." Are we "adopted by Jesus Christ as his children?" We were "predestinated thereunto." Have we "obtained an inheritance?" We were "predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We conclude with earnestly entreating the descendents of the Donisthorpes, the Smiths, and the Taylors, not to view the doctrine of discriminating grace through the medium of Antinomianism, or even of Pseudo-Calvinism, but to draw it immediately from the FOUNTAIN OF DIVINE TRUTH, and to unite with us in maintaining, that which indeed is the great subject of these volumes, that "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

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THIS book stands not in need of our recommendation; otherwise, if it could be of any avail, and we had a voice like a trumpet, we would recommend it to persons of all ages, and of all descriptions. It is calculated to impress upon the unregenerate the importance and excellence of religion; and the Christian cannot read it without becoming wiser and better. We wish an edition of ten or twenty thousands were to be printed with a good type, and on good paper, and sold at 2s. 6d. The lives of eminent Christians stand in our estimation next to the sacred volume; and where shall we find diamonds of a richer water than Philip Henry, and his children Matthew Henry and Mrs. Savage?

From so much excellence we cannot make a selection, and therefore will conclude with the following quotation from Mr. Jay's Preface; for much as we love *true* Calvinism, and although we have a sincere regard for many who are called *high* Calvinists, — *mock* Calvinism, or Huntingtonianism, we thoroughly detest.

"We perceive in these pages, that evangelical principles do not lead to licentiousness, but are friendly to every duty we owe to God, our fellow-creatures, and ourselves. Where do we here see any traces of that bold familiarity with the supreme Being—of that contempt of others, which cries, Stand by, I am holier than thou—of that relaxation of vigilance; that carelessness of conduct; that presumptuousness of hope; which, in the mind and language of many, seem for ever identified with the doctrines of Grace?"

Admonitions from the Dead considered and improved; in a Sermon preached at Hitchin, January 21, 1819, at the Interment of the Rev. Wm. Parry, Principal Tutor in the Academy for educating young Men for the Work of the Ministry, at Wymondley, Herts. By

Wm. Chaplin. And an Address on the same Occasion, by Joseph Turnbull, B.A. Classical Tutor. Pp. 37. 1s. 6d.

AN interesting funeral sermon for a highly respectable tutor and minister, and a very excellent man, delivered in the Rev. Mr. Geard's meeting-house at Hitchin, — Mr. Parry

"Was born in the year 1754, at Abergavenny, in Monmouthshire. In 1774, he entered as a student in the Academy at Homerton, then under the taition of Dr. Conder, Dr. Gibbons, and Dr. Fisher, where he pursued for six years a course of studies preparatory to the Christian ministry. In 1780, he undertook the pastoral charge of the congregation of Protestant Dissenters at Little Baddow, in Essex, where he continued about nineteen years, highly esteemed by his flock, and possessing largely the confidence and respect of a numerous and enlightened circle of Christians in that county.— In 1799, he removed to Wymondley, as resident and principal tutor of the Academy then established in this county, which had for many years been carried on in Northamptonshire. Here his enlightened mind was directed to a course of labour, for which he was eminently qualified. The importance of it he estimated very highly, and to its success he devoted all his powers. Many of his pupils are now filling useful stations in different parts of the kingdom, and some with distinguished ability. At the time of his death the establishment was full, and it is hoped that those who compose it will in due time come forth as 'able ministers of the New Testament,' consecrated to the great cause of truth and holiness in the world. In the midst of them, their tutor may be said to have expired. There they witnessed the faith and patience of a Christian in the most trying scenes of affliction; and there he breathed his departing breath, soothed to the last by the affectionate attentions of his household, and upheld and comforted by the gracious smiles of his God."

Mr. Parry was worthy of occupying the chair which had been filled by the revered and beloved DODDRIDGE. We earnestly pray that it may always be filled by a person holding the same evangelical doctrines.

"I wish," says Mr. Chaplin, "I could convey to your minds, in terms sufficiently appropriate and strong, the deep sense which our lamented friend entertained of the fulness and efficacy of the Redeemer's atonement as the ground of hope for eternity. In no part of his life and ministry did he fail to exhibit this great doctrine with energy and zeal. And when he drew near to the shadows of death, and contemplated the never-ending scenes which were shortly to open before him, this truth was the grand support of his mind; for he was enabled to confide in it with unshaken but humble firmness. When asked, on what he founded his steady hope, his reply was, 'On Christ, and on Christ alone. He is the sure foundation, and it is he that renders me happy now.'—Observe, my brethren, that expression, — 'happy now!' Who but a Christian could speak thus? To a thoughtless world, how incongrous are the ideas of *happiness* and *sickness! Happiness* and *dying!* And what can you find in all that the world can give, capable of uniting and reconciling them? But we see how completely this is achieved by the gospel!" * * * * * * "Often in his sickness would Mr. Parry speak of the love of Christ in the work of redemption. Resting with firm faith on this, he said, 'The blood and righteousness of Christ are my only plea. As to the fine-spun theories of modern theology, they are but flimsy cobwebs. I have thoroughly examined them all, and found them to be so. They may captivate the youthful or the speculative mind, but they will be found inadequate in the day of trial. One blast from eternity will blow them all away.' Calling at another time for his servant, he spoke to him of the value of a good hope, from what he then experienced; but added, that his hope was derived from the grace and righteousness of the Lord Jesus. 'That,' replied the man, 'is what you have often told me is the only foundation.' 'And that,' rejoined the master, 'is the only thing on which we can safely live and die.' On another occasion he said, 'The Scripture contains salvation for fallen man; and, O what a salvation it is! This only can support me in my present state when flesh and heart fail. This gives me consolation in the prospect of death.' * * * * * * * * * The one thing needful is, at all times, the one thing valuable. But it is so more especially in seasons when other sources of comfort are dried up, and a near view of eternity shows the littleness and vanity of all the affairs of time. Of this, our late friend's illness and death exhibited a pleasing instance. 'It has long been my prayer,' said he, 'that I might be raised above the fear

of death: and I find that God is indeed a hearer of prayer; for I can look on death without dismay. He often spoke of his approaching dissolution with great composure. In reference to this event, as well as others, he was remarkable for a holy reverence of the Divine authority in all its decrees and proceedings; which produced an habitual feeling of gratitude and submission. One sabbath morning, supposing himself to be near his end, he said, 'I was going to express a wish that I might this day enter upon an eternal sabbath; but my reverence for the divine government forbids.' Upon being asked, whether he could wait, and rest upon the Divine promises, he replied, 'I can. He is a faithful God.' He was enabled to leave every thing interesting to him, with the greatest confidence, to the care of Divine Providence; and enjoined upon those around him the same entire and holy composure. His patience under extreme pain and bodily weakness was uninterrupted. Not an impatient word dropped from his lips. But on one occasion, when suffering much, he said, 'It is all mercy still; for he hath not dealt with us after our sins, nor rewarded us after our iniquities.'—If he wished for life, it was only that he might be further useful; for the world was not his portion;—he had one far higher and better. If he suffered pain, it was with meekness and submission; for he knew that the judgments of the Lord are right, and administered in faithfulness. If he felt for his family and relations, it was with cheerful dependence on that God to whom he commended them by faith and prayer. If he expected death, it was with resignation and hope."

Did not our limits forbid, we should with pleasure quote a great deal more from the sermon, and from letters written by the Rev. Joseph Turnbull, the classical tutor, and Miss Parry, one of Mr. Parry's daughters.

Mr. Turnbull's Address shows his high regard for his late colleague and friend.

The Qualifications necessary for the Discharge of the Duties of the Christian Ministry. A Pastoral Charge, addressed to Mr. George Sample, on his Ordination over the Baptist Church, assembling at West-Gate, Newcastle-upon-Tyne, Oct. 21, 1818. By W. Steadman, D. D. Theological Tutor of the Baptist Academy, Bradford, Yorkshire. Pp. 42. Button & Son.

THIS is no common sermon: if a collection were to be made of the best ordination sermons that have been published, for the purpose of being bound in one volume, this, in our opinion, would merit a place among them. We accordingly recommend it to Christian ministers of every denomination, as worthy of their attentive perusal: nor will it fail to afford both pleasure and instruction to those serious Christians who do not sustain the ministerial character.

"Emmanuel; which being interpreted is God with us." Christ, and not themselves, the Subject of the Preaching of the Apostles, and all true Ministers of the Gospel. Two Sermons delivered at Rochdale, May 3, 1818, at the Annual Meeting of the associated Baptist Churches of Yorkshire and Lancashire, and published at their Request. The former, 17 pp. *by the Rev. James Lister, of Liverpool; the latter,* 22 pp. *by the Rev. Dr. Steadman, of Bradford.*

WE have read these plain and truly evangelical discourses with great pleasure. The subjects are of the first importance, and the discussion of them is replete with sentiments, and breathes a spirit, which are the peculiar glory of the gospel.

The few trifling inaccuracies which we have observed *may* be the fault of the printer, and will, doubtless, be corrected, should another edition be called for.

Popery the Religion of Heathenism: being the Letters of Ignotus, published in "The Times" Newspaper, in the conclusion of the year 1817. With Additions, proving the Conformity which subsists between the Romish Religion and the Religion of the Ancient Heathens. pp. xvi. 105. London, 1818.

THE author of this little volume tells us, that Middleton's Letter from Rome furnished him with the

basis of the Letters, which he published at first in a daily newspaper, and then collected into their present form. He has displayed a great deal of research, and brought forward, in a short compass, a mass of abominations. He shows the similarity between Popery and Heathenism; and furnishes abundant proof that Popery is, in its great principles, the same it ever was. Whoever wishes to see what the superstition of the Church of Rome is, may here satisfy his curiosity without any great expense either of time or money. To the true Protestant the nature of Popery ought always to be a subject of attention, whenever the providence of God places it prominently in view. We should never forget, that this is the great system of corruption so distinctly pointed out in New Testament prophecy;—that it hath been the cause of evils innumerable; of anguish in thousands of instances beyond the power of description;—and that its nature *is not* changed, and *cannot be changed*. Popery is a tiger, which never can be tamed. It never has tolerated differences of opinion, nor can it tolerate them. Its principles are *persecution* and *extermination*, and its native unceasing tendency is in direct opposition to the civil, and especially to the *religious* liberties of mankind. This is the great reason of our opposition to any measure that would give to Popery political power: not because the system of the Church of Rome is bad *religion*, but because it is bad *politics*. The tendency of Popery is in opposition to the dearest rights and privileges of *men*, of *Protestants*, and especially of PROTESTANT DISSENTERS. We should think that man acted a strange part who should vote for a candidate at an election, who, *he was morally certain*, would, on all occasions, endeavour to abridge his civil and religious liberties; but if Catholics are brought into Parliament, this *must* be the line of their conduct, so far as their religion has any influence over their actions. Perhaps there is little danger of their attempting to re-kindle the fires of *Smithfield: it is manifest that plan will not succeed*. But there are numberless ways in which the liberties we now enjoy might be lessened, and whenever this was the object which any administration wished to attain, their *firm, sworn friends* would be the CATHOLICS. It is too much taken for granted, that no attempts will ever be made to abridge our present liberties. Many were, in a former age, compelled to flee from Britain, to find liberty on a foreign, and at that time a desolate shore;—and we, or our successors, may have to follow their example, if liberty is denied us at home. At present we feel no fear of being induced to adopt such a measure, because we hope and believe, that the friends of freedom are sufficiently numerous and powerful to preserve our privileges: but let the enemies of religious liberty be caressed, and brought into power, and who can pretend to say what will be the result?

The author of these Letters considers the subject rather as a religious, than as a political question. If any remarks of ours should ever meet his eye, and if he would listen to a suggestion from us, we should be glad if he would take up his pen, and favour the world with his opinion on Catholic emancipation, in its *political* bearing, and particularly as it would tend to shake the foundations of TOLERATION. By this means, we think he would render essential service to our common cause.

Immanuel; a Poem, founded on the Inspired Records. Cambridge.

WE have to apologize to our readers for not noticing this pious and ingenious poem sooner. The religious part of the community will derive from it both pleasure and profit. The subject is the Fall of Man, and his Restoration by Jesus Christ. And if the Pagan muse

Dedit fidibus divos, puerosque Deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre;

shall not the Christian muse much rather celebrate the praises of Immanuel, who came not to be ministered

nistered unto, but to minister, and to give his life a ransom for many?

The poem is divided into nine parts, of nearly equal length; through each of which the subject gradually advances, till it terminates in the consummation of all things. Though the anonymous author informs us that, "to the high character of a poet, a philosopher, or a divine, he prefers no claim," he has evidently studied his Bible, formed correct opinions of the great plan of redemption, and successfully invoked his muse. We recommend this poem, therefore, to readers in general, but more especially to the younger part of them.

The Vale of Light; or, A Scriptural View of the Final Abodes of all Mankind. In Two Parts. — To which is added, The Sabbath Evening School. In Two Parts.—Intended for Youth. Second Edition, considerably enlarged. 18mo. 1818. Kent. 8*d.*

THIS little book is the production of a pious young man, in the lower walks of life, that supports by his labour his aged mother, who is a widow. We understand that he is a member of the Rev. Christopher Anderson's church at Edinburgh. All these circumstances cannot but be supposed to have prejudiced us in his favour. We have not the least apprehension, however, that any of our readers who shall purchase it, in consequence of our recommendation, will find themselves disappointed. We have no hesitation in declaring, that we think it one of the most pleasing little books that have for a long time past come under our notice. "The Vale of Light" is in elegant prose: "The Sabbath Evening School" is in blank verse.

The City of Refuge; a Poem, in Four Books. By Thomas Quin. Seeley, 18mo. 188 pp.

OUR readers will recollect some elegant lines by this author, on the Fifth of November, which we inserted in our Magazine for that month; and our saying that we should soon review the above work.

If this poem, which ranks very far above mediocrity, had received its name from its principal subject, it might have been entitled, "The Christian Pilgrimage:" but the author rather chooses to take the name from the celestial city to which that pilgrimage leads. It describes, in beautiful and animated language, the journey of the Christian pilgrim; —and, among various other things, the different objects which engage his attention; the vain expectations and pursuits of the ungodly; the insufficiency of created good to afford happiness; the difficulties and encouragements of the Christian; his desires and his fears; his enemies and his friends; the oppositions which he meets with, and the assistance which is afforded him; his afflictions and his consolations; his joys and his sorrows; and the final termination of his labours.

We think, however, that there is one defect. The meaning does not always float on the surface. The author is a man of genius and reflection; but if this little poem had possessed a greater portion of perspicuity, it would have been more calculated for general reading. In his next composition we recommend to him a greater regard to distinctness of conception, and a determination that every sentence shall be so clear, that he that runs may read. Poetry may be harmonious and elegant; it may transport the soul; it may attract the attention; it may exhibit the beauties of nature; it may engage the passions on the side of truth; it may embellish moral precepts; and it may give the most exquisite pleasure to the reader and the hearer; and yet be as clear as the waters of Siloam. What poet ever excelled Milton in beauty and in majesty; and yet where shall we find greater perspicuity?

The Claims of the Society for propagating the Gospel in Foreign Parts considered. 12 pp. 3*d.*

SOME of the clergy of Reading lately published an address to the inhabitants of that town, warning them not to join the Church Mis-

sionary Society, then about to be formed there, and recommending their support of the "Society for propagating the Gospel in Foreign Parts."

This short Answer is one of the most shrewd compositions we ever remember to have seen, and will afford high gratification to those who are pleased to see the advocates of a bad cause completely defeated. The Society likewise, which they indiscreetly extol, is so held up to public indignation and contempt, that we think the clergy of Reading will receive no thanks from it for what they have done.

A Short Tour through several of the Midland Counties of England: with an Appeal to Christians on Behalf of the Religious and Moral State of the Villages; and Remarks on Agriculture, especially as it applies to the Employment of the Poor on Waste Lands. By an old Traveller. The Profits to be appropriated for the Benefit of dark and destitute Villages. 24 pp. 3*d*.

We need say nothing in addition to this long title, except that this little book also contains two letters from Mr. T. S. of Southam, in Warwickshire, not *Bucks*, (as printed by mistake in our Magazine,) whose useful labours are noticed in our Number for February, p. 83.

The present State of Religious Parties in England represented and improved, in a Discourse delivered in Essex-street Chapel, May 17, *and repeated Oct.* 18, 1818; *also in Renshaw-street Chapel, Liverpool, Sept.* 20. *By Thomas Belsham.* Hunter.

Although we entertain sincere good-will towards Mr. Belsham, we cannot conscientiously recommend to our readers any publication, whose tendency is to derogate from the glory of the person and work of the Redeemer, and to eulogize sentiments which, in our opinion, are subversive of his *religion, and destructive to the souls of men.*

Reflections upon the Death of Sir Samuel Romilly, in a Discourse delivered at Essex-street Chapel, Nov. 8, 1818. *By Thomas Belsham.* Hunter.

The distinguished talents, and the public conduct of Sir Samuel Romilly, claimed the admiration and praise of his countrymen. But it is Christianity, and Christianity only, which can sustain the soul under the heavy calamities to which we are all liable. We esteem it our duty, therefore, not to assist in *decorating the grave* of a person, who, however amiable in other respects, manifested, as we have been informed, a total indifference to public worship, and thereby a disregard for that religion, which alone can pour balm into the dejected mind, and heal the wounded spirit.

The sermon consists of a eulogy upon Sir Samuel Romilly; reflections on the uncertainty of human life; and admonitions not to make man the object of fond affection, of confidence, or of unreasonable and disquieting fear.

LITERARY INTELLIGENCE.

Just published.

Jesus Christ an Object of Prayer. A Sermon preached in Dean-street, Southwark, Jan. 21, 1819, at the Monthly Association of Baptist Ministers and Churches, by Thomas Thomas; published by request.

An enlarged Account of Miss Emery, the short account of whom in our Magazine so highly gratified our readers.

A Third Volume of Sermons for the Use of Families, by the Rev. Mr. Butcher, of Sidmouth.

A New Edition of Dr. Dodd's Sermons to Young Men.

A Pastoral Letter, by the Rev. Dr. Newman.

The King's Head Committee have addressed to Members of Parliament, a View of the Advantages to the Kingdom from letting to the Labouring Poor small Portions of Land, on easy Terms.

The Duty and Reward of Christian Faithfulness; a Discourse occasioned by the death of the late Rev. Joseph Jenkins, D. D.; delivered at the Rev. George Clayton's Meeting-house, Walworth, March 7, 1819—together with the Address at the interment. By George Pritchard; published by request.

Foreign and Domestic Intelligence.

ROTTERDAM.

The minister of a Mennonite congregation, in Rotterdam, offers to take under his care and instruction Four Young Gentlemen, to whom he engages to afford a liberal education, in the Greek and Latin Classics, and the modern languages, viz. French, German, and Dutch, together with the sciences of Mathematics, Natural Philosophy, and History. He pledges himself to pay particular attention to the moral and religious instruction of his pupils. His house is very commodious, stands in a healthy situation, and commands a fine prospect of the River Meuse. Further information may be received, by applying to Mr. Burls, 56, Lothbury.

BRITISH FREE-SCHOOL SOCIETY.

A meeting of the South Pancras and Bloomsbury British Free-School Society, was held April 11. Several very interesting speeches were delivered by Messrs. Butterworth, Blair, Noel, Rayson, Freese, Brougham, Pownall, Smith, Harrison, Marcus, Edwards, Blundell, &c. Among them we particularly noticed two speakers;—one in Syriac; the other in French. The former of these was the Archbishop of Jerusalem, who is come into this country to seek the means of setting up printing-presses, for the purpose of publishing the scriptures among his own people. After expressing his high gratification in being present at this meeting, he said it was his intention, if spared to return home, to establish a similar institution on the top of Mount Lebanon. The latter was the Rev. Cæsar Malan, of Geneva. "I beg leave," said he, "to present that tribute of gratitude which is due to those rays of light and knowledge, which this nation has diffused over the habitable globe; and thus to trace, as to an overflowing fountain, that small rivulet which, in its course, has fertilized the plains of Switzerland, my native soil, already producing the most beneficial effects. * * * * * Consider, ye who know the virtue of this well of water, springing up to everlasting life, consider what he (the child of whom he had been speaking) must lose if you refuse it, and what he may acquire if those talents which the goodness of God has placed under your direction, shall be devoted to this salutary purpose. Expenses are readily incurred for pleasures we wish to enjoy: yet, what returns do our hearts obtain from that profusion, which the world and its vanities exact of us? Ah! consider, when your hand is about to lavish money upon some amusement or dissipation, as empty as it is superfluous —*draw it back;* come, quickly come, and confide unto these wise and faithful stewards of your bounty, that gold, so contemptible if *squandered away*, so precious when employed by the hand of *Christian benevolence*. Consider, that a child, *one single child*, which you may place in a school, by this means already so pleasing in its application, may acquire that which will give life to his very soul: and thus, by renouncing the futile pleasures of a moment, you will be instrumental in procuring for such a little one, the boundless happiness of an eternal world."

CATHOLIC EMANCIPATION.

At a meeting of the Protestant Union, (formed January 22, 1813, under the auspices of the late venerable Granville Sharp, Esq. for the defence and support of the Protestant Religion, and the British Constitution, as established at the glorious Revolution, 1688,) held at the London Tavern, April 17, 1819, Stephen Cattley, Esq. in the chair, fourteen excellent Resolutions were entered into, declaring their disapprobation of what is *falsely* called Catholic Emancipation, but which ought rather to be called the Conferring of Political Power, —the power of undermining, if not overturning, the Constitution of these realms and the Protestant succession, and of undermining, and perhaps eventually destroying our civil and religious liberties, and rekindling the flames of Smithfield; and also exhibiting the reasons upon which their disapprobation of the conferring of such power is founded, for which we must refer our readers to the printed Resolutions.

ASSOCIATIONS

WILL BE HELD:

MAY 5. Shropshire, Oswestry.
6. Bedfordshire, Rushden.
19. Buckinghamshire, Gold Hill.
JUNE 1. Kent and Sussex, Tenterden; Northern, Hamsterley; Oxfordshire, Bourton-on-the-Water.
2. Norfolk, Wymondham; Welsh S. E. Newtown: Welch W. Carmarthen. Western, Weymouth.
3. Northamptonshire, Dunstable.

WILTS AND SOMERSET.

AT the twenty-sixth meeting of the Wilts and Somerset Association, at Warminster, April 14, were engaged,—Rev. Messrs. Saunders, Winter, Minch, Edmunson, Roberts, Dyer of Frome, and Flower. The next Association to be at Trowbridge, September 29, 1819.

NEW CHAPELS OPENED.

CHITTERN.

ON February 10, 1819, a place of worship was opened in the Baptist connexion, at Chittern, a village on Salisbury Plain, five miles from Shrewton. At the latter place, the gospel has been preached more than twenty years; and from thence a pious inhabitant removed to Chittern, and opened a house for *stated* preaching; it had been only occasional before. This effort succeeded under the blessing of him who alone can make sinners wise unto salvation. Several were baptised, and formed into a church; the little dwelling in which the worship had been conducted for years, became crowded with attentive hearers, and at last would contain no more. The kind assistance of friends has at length provided them with a place of worship, by the purchase of a cottage-house, set apart and made convenient for a house of prayer; at the opening of which, Mr. Saffery of Salisbury, preached in the morning, from Acts xiv. 7; Mr. Philips of Westbury Leigh, in the afternoon, from 2 Chron. vi. 41; and Mr. Edminson of Bratton, in the evening, from Psalm xxii. 27. The devotional parts of the services were conducted by Messrs. Roberts, Saffery, Waters, Mitchel, Philips, and Edminson.

ST. ALBANS.

THE Baptist meeting-house at St. Albans, after enlargement, was re-opened April 14. Preachers: the Rev. Messrs. Pritchard and Upton. Mr. Serjeant will be ordained May 19, when it is expected Messrs. Pritchard, Upton, Ivimey, Chin, Geard, &c. will be engaged.

SOMERSHAM, HUNTINGDONSHIRE.

IN March, 1813, a new meeting-house was opened in this populous village,* in connexion with the Baptist church at Bluntisham, under the pastoral care of Mr. Coxe Feary, until October last, when it appearing that the infirmities of this excellent man were not likely to be so far removed as to allow him again to engage in active life, twelve members, residing in Somersham, requested their dismission, to form a separate church, which was acceded to by the church at Bluntisham; and, March 10, 1819, Mr. Joseph Belcher, a member of the church in New-hall-street, Birmingham, was ordained to the pastoral office over them. Reading of the scriptures and prayer, Rev. Mr. Shepherd. Introductory address, Rev. Mr. Manning. Ordination prayer, Rev. Mr. Howlett. Charge, Galatians i. 10, Rev. Mr. Green, late of Dereham, co-pastor with Mr. Feary. Address to the people, 1 Thess. iii. 8, Rev. Mr. Ragsdell.

ORDINATION.

CARLTON-LE-MOORLAND,

NOTTINGHAMSHIRE.

REV. W. H. Newman, Sept. 15, 1818. —Reading of the scriptures and prayer, Rev. Mr. Coles. Introductory address, Rev. Mr. Perkins, Newark. Ordination prayer and charge, 2 Cor. iv. 2, Rev. John Jarmen, Nottingham. Address to the church, Psalm cxviii. 25, Rev. W. Nichols, Collingham Previously to Mr. Newman's stated labours, the interest was very low. Though the doors were kept open, yet, preaching not being constant, the attendance was small and irregular, and little attention was excited to religion; but, by the Divine blessing upon his exertions, the prospect is now very pleasing.

NOTICES.

LONDON ITINERANT SOCIETY.

THE Anniversary of the *London Itinerant Society*, extending ten miles round London, will be held at the City of London Tavern, May 11. Breakfast will commence at six.

* See Baptist Magazine, 1813, page 29

PORT OF LONDON SOCIETY.

The Anniversary of this Society will be held at the City of London Tavern, May 10, at six in the afternoon. Sermons on the following day at the Floating Chapel, by the Rev. Messrs. Leifchild and Cox, at eleven and three.

ABERGAVENNY EDUCATION SOCIETY.

The Annual Meeting of this Society will be held May 26. The Rev. J. Ivimey is expected to preach. Donations and subscriptions in aid of this Institution are requested.

SOCIETY FOR RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

The Annual Meeting will be June 18, at noon, Baptist Meeting, Somerset-street, Bath. Beneficiary members, annual subscribers, and congregations, are respectfully requested to pay their subscriptions to a Committee member, and the Committee members to the Rev. J. P. Porter, Bath, the Secretary. Ministers are also requested to make an annual collection, either public or private. This will make an immediate accession to the comfort of the aged and infirm ministers, as one-half of the sums thus collected will be immediately divided among them. Applications for relief MUST be in the hands of the Secretary on or before May 18. Claimants retaining the pastoral office must also send a certificate from their church, that they retain that office, (notwithstanding their claim on this Society,) with the consent of the majority of the members present at a church meeting, publicly convened for the express purpose of giving such certificate.

RECENT DEATHS.

REV. THOMAS LADSON.

Died, March 6, 1819, the Rev T. Ladson of Needingworth, aged 88, upwards of 53 years pastor of the Baptist church in that village. He spoke with great animation, for above an hour, displaying an amazing strength of memory, at the formation of a Bible Association, on the 26th of January last.

REV. ELISHA SMITH.

Died, March 29, 1819, at Blockley, Worcestershire, the Rev. E. Smith, aged 66, who had faithfully discharged the duties of the ministerial and pastoral office at Campden and Blockley, during thirty-nine years. A Memoir will be given in a future number.

CAUTION.

We advise our readers, before they subscribe to a Case, purporting to come from the Baptist church at High Wycombe, to be well satisfied of the truth of its statements; and for that purpose to apply for information to the ministers, or other respectable individuals, of either denomination, who *reside* in that town or neighbourhood.

Poetry.

THE PILGRIM.—*(Inscribed to a Friend.)*

Far, far from home, expos'd to storms,
And dangers in a thousand forms,
A pilgrim here I mourn;
This world presents no charms to me;
Its splendid pomp and boasted glee
Alike I hold in scorn.

The world! what but a sea of care?
I turn to heaven, my world is there,
Yonder my Jesus reigns:
There every mouth is fill'd with songs,
And every harp the note prolongs,
Wide o'er the tranquil plains.

Blest Jesus!—Thou hast led the way
To realms of ever-during day,
Through hosts of hellish foes;
Nor can the roaring lion harm
Those who on thine Almighty arm
With confidence repose.

His fiercest fury he may pour,
The fainting pilgrim to devour,
While walking the narrow way;
But all in vain: of Judah's tribe,
The lion strong can circumscribe
Proud Satan's boasted sway.

The road to heav'n is strewed with flowers,
And well supplied with fragrant bowers,
That yield a cooling shade;
There may the way-worn pilgrims taste
The joys of heaven, a rich repast;—
Joys that can never fade.

O little flock, why should you fear?
In every danger Christ is near;
He guides you with his eye:
He'll bring you to the limpid fountains,
That issue from the heavenly mountains,
Above yon upper sky.

There you'll forget your every sorrow,
Nor look with terror for to-morrow,
As in this mournful scene;
Nocturnal times shall then have flown,
Far from the lustre of God's throne;
Perpetual day serene!

Sigma.

Irish Chronicle.

Extracts from the Rev. Isaac M'Carthy's Journal, dated

February 13, 1819.

DEAR BROTHER,

This day I rode about seventeen miles, and preached at Mr. S.'s, at seven o'clock in the evening. The congregation was, as usual, large and attentive. I preached at Banlay on Lord's-day the 14th instant, and at Renaughmore in the evening, and afterwards administered the Lord's-supper to the members: all found it good to wait upon the Lord.

Monday, 15.—Proceeded to Banlay, to inspect P. C.'s school. There were 111 children present, of whom 43 repeated from one to seven chapters in the New Testament each. The total number of chapters committed to memory by these children, from the 4th of January to the 15th of February, was one hundred. Then returned to Renaughmore, and inspected Mrs. C.'s school, in which there are eleven repetitioners. Two children repeated 1 chapter each; one repeated 4; one 5; one 6; one 7; one 9; one 10; and three 11 chapters each. These children have committed to memory 76 chapters, from the 4th of January to the 15th of February. I continued in the schools from ten o'clock A. M. until after the candles were lighted, and then proceeded to Mr. S.'s, and preached to an attentive auditory.

Tuesday, 16.—Returned to Dunnoughmore, about 17 miles, and preached in the evening.—Thursday, 18. Advanced to Eglish, and preached. I preached also on Friday evening, and on both occasions had many to hear, more than half of whom were Catholics. They all behaved with the utmost decorum.—Lord's-day, 21. I preached at Ferbane, and administered the Lord's-supper to the members. After dinner, Mr. B. and I rode eight miles to Ballycumber, but much against the feelings of flesh and blood, as the day was most inclement; nevertheless we were more than recompensed, as the place was crowded, and the attention of the people to the word greater than usual. O how very different was this night to that in which I was obliged to *reprove them for their indecorous conduct!*

Monday, 22.—I inspected Mrs. H.'s school at C. and found about 40 children present; the number having been reduced through the influence of the priests. Of these children, seven are repeaters; of whom two repeated 26 chapters each; one child repeated 9 chapters; three 6 chapters each, and one repeated 4 chapters: thus 81 chapters were repeated this day by seven children only. These were committed to memory from January 11 to February 22.

Tuesday, 23.—I preached at Athlone, and found all things to my miud. In the evening I addressed an attentive congregation.

Wednesday, 24.—I proceeded to Ballymahen, in the county of Longford. This is my first visit to this port. I was invited hither by M. B. a person I made mention of in my Journal about two years ago, He has, to the present moment, adorned the doctrine of God his Saviour. He informs me there are nearly 100 persons disposed to hear, several of whom come the distance of four miles. I appointed a day for revisiting this place, and from hence intend proceeding to the town of Longford, where I expect many to hear the word.

Saturday, 27.—Proceeded to Rahue, and preached in the school-room to about 50 very attentive hearers. My labours are not in vain in the Lord there, as several persons have been favoured with a spirit of prayer, and meet as often as they can, to present their supplications to the Lord, which is an unusual thing in that neighbourhood.

Lord's-day, 28.—I preached in the meeting-house in the forenoon, and the school-room in the evening. My congregations were large, and they are increasing through my station.

Monday, March 1.—I inspected Mrs. S.'s school: I must say she has done every justice to the children. It would almost inspire some of our English friends with rapture to hear some of the children, not having one shilling's worth of clothes to skreen them from the inclemency of the weather, repeat 22 chapters in the New Testament, without missing one word. Among the repeaters two children repeated 2 chapters each.

Wednesday, 3, and Thursday, 4.—I inspected the school at K——. This school, although recently formed, is going on remarkably well. There were 80 children, 16 of whom were repeaters. Mrs. B. superintends it in my absence. The remainder of the week was spent in lecturing in private families, and on Saturday I returned to Ruhue.—Lord's-day, 7, proceeded to Ballycumber, about 16 miles, and preached to a large and respectable congregation. I have a strong hope that much good will be done in the name of the Lord in that neighbourhood, and you must remember from my accounts how much it stood in need of it. I then proceeded to Ferbane, eight miles, and preached at six o'clock to a crowded congregation.

Monday, 8.—I inspected Mrs. G.'s school. I am sorry to inform you that the priest has prevented several children from attending this school; nevertheless I believe it will soon revive, as the parents must soon see their interest in having their children educated. Three of these children repeated 6 chapters each, one child repeated 4 chapters, and two repeated 26 each. Then went to Banaghu for the first time. I gave publicity to my intention of preaching, and in the space of an hour I preached to about 100 hearers, who received the word with apparent gladness. The inquiry of almost all present was: When will you return to dispense to us the bread of life? This is a place where the exertions of missionaries are wanted indeed. But two years ago, a few religious people visited it to proclaim the free salvation of Jesus; but they were driven from the town, and the mercy of God alone preserved them from the hands of unreasonable and cruel men.

Lord's-day, 14th inst.—I preached at eight o'clock in the morning at Maryborough, and had a profitable time. In the afternoon we had a meeting for reading the scriptures and prayer; many people attended. We then proceeded to the prison, and had a most solemn time while conversing with a prisoner about the state of his soul. This visit afforded him much pleasure. In the evening I preached in the meeting-house: the place was very crowded.—Monday, 15. Returned to the prison, and when at the iron gate, the prisoner accosted me, saying, "These are precious words, Sir;" reading those animating words of the apostle Paul, Rom. viii. 36, &c. I read several portions of scripture to him, and explained them. He *seemed much affected*, and prayed that *God, for the Redeemer's sake, would have mercy on him.*

Extract of a Letter from R. M. a Reader of the Irish Scriptures, dated March 8, 1819.

I RETURNED from Erris, having met with no opposition. A poor papist travelled many miles on the Erris mountains with me, telling me a fabulous story respecting the birth and sufferings of Jesus, &c. and assuring me he believed what he said. I began with the birth and sufferings of our blessed Lord, and explained the gospel to his satisfaction. "Well," said he, "I am convinced of my error, and also of the blindness of my clergy. I should think myself happy if I had often a conversation with you." During my journey, I lodged with a Mr. D. in whom I found a great change. He was formerly one of the most bigoted in Erris. One of our teachers also told me that he must decline Popery, for he had many doubts respecting it.

In a little cottage, at the foot of a mountain, where there were four men and five women, I read much of the Irish Testament, which affected them very much. They requested I would call on my return, and whenever I might go that way. "Oh," said one, "we have been long in the habit of hearing our priests, but never heard any thing about the sufferings of our blessed Lord."

From an Irish Sabbath Reader.

C——, March 15, 1819.

I OBSERVED one man among others, to whom I was reading, who appeared very intent upon obtaining spiritual knowledge, and requested that I would explain what I read to him. He remarked, that though he could read English very well, he never had a desire for reading the scriptures until he heard them read and explained in the native language. He applied to me for an English Testament, but I had not any to give him. I told him I would procure him one in a while hence. But he would not wait for that, and went to Sligo, about three weeks ago, and purchased one. He tells me he thinks it the greatest treasure that he ever possessed: that it is sweet and pleasant to him, because it holds forth a Saviour to him, which he now feels his need of. He desired me to go and read to his parents, who live a little way from this town. I have done so the two last Sabbaths, and endeavoured to explain to them the substance of the Christian religion, as preached by Christ and his apostles; they seemed to receive the word joyfully, and requested that I would read often for them,

and teach their son to read the Irish Testament, which I promised, if I was spared, I would do. I hope the word of God has free course there.

Extract of a Letter from P. B. a Reader of the Irish Scriptures.

March, 1819.

In the course of this month I have been reading and explaining the word of life, with great success. On the 2d I read and explained to P. W. who paid the greatest attention, and staid with me the whole day; and like the eunuch, went on his way rejoicing, when he heard that Jesus Christ made an end of sin, and brought in an everlasting righteousness. He requested me to give him an Irish Testament, which I did, and he is now reading it to others. I read and explained in the house of P. B. in the audience of many. The Lord is fulfilling that glorious saying, that he will make them willing in the day of his power. Blessed be his holy name. I was at the house of J. B. a few days ago, where I remained that night, reading and explaining the word of life, endeavouring to direct their attention to that fountain, that was opened for to wash away sin. I had many hearers, who thanked God several times, that they were not now employed in every wickedness, as they had been during the winter nights. One of our teachers, with whom I often have an opportunity of conversing on the things of God, is very useful to his neighbours, especially to his father's family, in reading and explaining the word of life to them. Although he has not yet made an open profession, he is weaned from the superstition of Popery, and often thanks God for his kindness, in sparing him, who so deserved punishment.

There are a forge and a mill near where I live, where I have the opportunity of meeting with a great many people. I make it my business to visit these places often, reading and conversing with the people about the one thing needful. I meet with no opposition, but have every prospect of doing good.

Extract of a Letter from the Rev. W. Thomas, dated

Adare, March 19, 1819.

From the flourishing state of the congregation and Sunday-school, I consider it prudent to confine my attention more here. I therefore *preach here once on a Lord's-day, and twice in the week nights, besides my itinerant labours.* They were destitute of the gospel, but now manifest a great desire to attend. The rapid progress of the children in the Sunday-school is astonishing to many. There are 60 children, 35 of whom can repeat from 1 to 12 chapters of the gospel by John, since December 20, who never heard a verse of scripture before.

Extract of a Letter from W. M. a Reader of the Irish Scriptures, dated

Ennisky, March 19, 1819.

I have, at different times, hinted, that several persons have died without the ointment.* An instance has again occurred of two old men, brothers, who had lived under the influence of superstition, the eldest of whom hearing the Irish Testament, and my conversation, when opportunity offered, died without the benefit of the clergy, that is, without the ointment. A few days ago the other took his last sickness. I visited him four days before his death. He was composed, and prayed earnestly for me, and died without the ointment. Various are the means, and these, (as I see,) often very simple, the Lord employs in finding a lost sheep. A woman, 80 years of age, came to my daughter, greatly spent. "Mary," said I, "you and I must shortly depart this life. Have you any money laid up to purchase your salvation?" "O," said she, "the holy oil can never get on my brow; for I have only three halfpence." "And what will you do?" said I. "Ministers and good people," answered she, "are doing many good things; I hope the priest will do it gratis." Said I, "You know, Mary, very well, he will not." She said, "It is true." "Now, Mary," said I, "I would show you the way to heaven without money, and without price, and a sure way, and a way that none ever missed, who took that way." "O," said she, "that is what I want." I read and spoke to her a long time. She both wept and rejoiced, and though she had never heard the gospel before, it surprised me how clearly she comprehended the plan of salvation. "Now," said she, "this is the only happy day of my long life, for neither money, priest, nor ointment, gives me trouble." I showed her the consolation of those who die in the Lord. "Then," said she, "the only request I now make is, that you will attend me at death, to read to me." I promised I would.

There is scarcely a day passes but something interesting occurs.

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* Extreme unction.

Extract of a Letter from the Rev. R. Dunlop, dated

Athlone, March 22, 1819.

Since I wrote last, I have visited several families, and expounded, where I had not been heretofore, both in this town and its vicinity. In several of these the time is filled up in searching the scriptures, and in prayer. There seems to be an increasing desire manifested by many to hear the word of God, and to visit the throne of his grace.

In the school, at Athlone, composed of 75 children, there are 32 who have committed to memory 470 chapters of the holy scriptures.

Extract of a Letter from the Rev. T. C. Keen, dated

Newry, March 26, 1819.

We have had one person added to our little society in Newry, since I wrote last. The Sunday-school is doing very well, and those children who, through want of clothes, &c. were unable to attend during the winter months, now begin to return to school. I hope soon to resume the week evening catechetical exercises with the eldest of the children, which we were obliged to decline through the winter.

Our congregation continues much as usual. It has been very encouraging the whole of the winter.

Extract of a Letter from a Gentleman resident in Ireland, who feels a lively interest in the Society's operations.

April 3, 1819.

It affords me very great satisfaction to be able now to vouch to you the continuance of improvement made by the scholars in the several schools of Scariff and Maynoe, as also in the female school at Scariff. I also feel a like pleasure in reporting to you the Irish master's great attention; and that, hereafter, I imagine his exertions will be crowned with success, as the public devote a great attention to hearing him read, and gladly learn from him. Feeling, as I do now, how much benefit one or two other readers would be to the adjacent parishioners, from their great anxiety to get this man to go to their houses, I beg leave to say, I strongly recommend two more to be appointed, as also a female teacher in Maynoe parish.

DONATIONS and SUBSCRIPTIONS.

	£	s.
Mission House	1	0
Alie-street Female Auxiliary Society, by the Rev. W. Shenston	10	0
Female Auxiliary Society, Alie-street, by the Rev. W. Shenston	5	0
Goswell-street Baptist Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary	7	0
R. B. Camber, Esq. (4th Donation)	10	0
North End, Crayford, by Mrs. Smith, for Native Schools	8	0
George Thomas, Esq. Bristol, *for Schools*, by S. Jackson, Esq.	2	0
The Church at Northampton, by the Rev. Mr. Blundell	10	0
Z. by the Rev. Mr. Saffery, (Annl.)	25	0
Female Society at Seven Oaks, by Mr. R. Comfort	10	0
John Gurney, Esq. (a Donation)	10	10
C. Angus, Esq. Newcastle, by Mrs. Burls	5	0
A Friend, by Mr. Haddon	1	0
H. Goring, Esq. (a Donation)	10	10
Mr. S. Steane, (Subscription)	1	1
Mr. Paul Hickes, (Ditto)	1	1
John Deakins, Esq. Birmingham	20	0
Ditto, ditto, (his Annual Subscription)	2	2
Thomas Key, Esq. Water Fulford	50	0

The committee are happy to remark, that the Rev. Messrs. Fisher and Draper arrived at Edinburgh on the 8th instant; and, from a letter received from the former, dated the 14th instant, they learn, with gratitude, that, through the liberality of the friends of Ireland, in that city, they had already collected £140.

SAFFRON HILL.

Among the numerous meetings lately held, we have noticed, with no small pleasure, the second annual meeting of the Saffron Hill Irish Free School Society. The boys are taught to read the Bible, and no other book; besides which the girls are taught to sew, and to make up clothes for themselves and the boys, furnished by the subscribers, and particularly by the ladies. We hope that the various attempts now making in favour of our brethren, the Irish, will meet with increasing encouragement, and we pray that they may be crowned with the divine blessing.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Messrs. Lawson, Eustace Carey, Yates, &c. to the Committee, dated

Calcutta, Oct. 19, 1818.

Beloved Brethren—Three months having elapsed since we had last the pleasure of addressing you, it becomes again our duty to inform you of our circumstances and prospects. We should be happy to communicate intelligence which would gladden your hearts, and call forth your solemn thanksgivings to God for the success granted us; but we have at present rather to solicit your sympathy and prayers. In the absence of any remarkable success, however, we are persuaded it will satisfy you to know that we are not inattentive to the great object for which we were sent into this country—but that, as we are daily becoming more qualified by our progress in the language, &c. so we hope that we are more desirous than ever to pursue it.

In the English department we have much to mourn over, and difficulties to encounter, too numerous to be detailed in a communication of this kind; yet, amidst all, there are several encouraging circumstances which may be briefly noticed. We have baptized a person named Gasper, who lives at a village opposite Calcutta, on the other side of the river. He seems to be truly pious, and hearty in his endeavours to promote the cause of the Redeemer. Several of our members live in the same village, among whom are two or three blind men, who are very zealous Christians, and also some enquirers: these have been very earnest in expressing their wishes that they might be blessed with a little place of worship in their own village, as they cannot afford to cross the river very often to worship with us. Last sabbath-day was baptized Joseph *Dodge*, an *American sailor, who seems to have been* brought from his evil courses, to a deep sense of his sin and danger, while on his passage to this place, in a merchant vessel from New York. The supercargo of the ship, when he arrived, called on brother L. to mention the case of this poor sailor, and assured brother L. that he had been very wonderfully changed. He was introduced to several of our friends, and after three months he came before the church, and was unanimously received for baptism. He seems to be truly meek and humble. The prayer meetings are much the same; many strangers continue to assemble with us. At the fort a considerable revival seems to have been experienced amongst the soldiers. After the departure of the 59th regiment for Ceylon, we had scarcely any left to preach to; but the Bengal European regiment soon arriving from Berhampore, the few who served God in the regiment obtained permission to worship in the place before occupied by the brethren of the 59th. Thus our fears were disappointed, and we continued our exercises in the fort as usual; and from very small beginnings, such an attention to the word of life was excited, that our congregation has rapidly increased to 200 persons; and we cannot but hope that some serious impressions have been wrought on the minds of the new hearers.

At Baligunj (a place so called in the vicinity of Calcutta) are a few brethren from the church at Cawnpore, who have been received, by letters of dismission, into the church at the Lal Bazar Chapel. Occasionally they have been visited at Baligunj, where they have called together a few, to whom has been preached the glad news of the kingdom. We cannot forbear also just to mention the case of a poor soldier, now in gaol, waiting with awful suspense his trial, in which it is fully expected he will be cast for death, on account of a murder committed while in a state of drunkenness. Brother L. has visited him several times, and much might be said respecting him, if it were prudent; let it suffice to say,

he appears to have experienced that great change which alone can prepare him to launch into eternity with the humble hope of salvation.

As it respects our *native work*, we informed you in our last that we had at that time built two places for Bengalee worship, in different parts of the city called Entally and Molungah. The house at Entally has but a small attendance, as in this direction the population is small, scattered, and generally of a low description. We are sometimes a quarter of an hour in collecting a congregation; though frequently after we have been long in collecting them, they have, towards the last, amounted to fifty or sixty, and have shewn a greater degree of attention than we could have anticipated. The Molungah house, which is larger, continues to be well attended. Here we have seldom any but Hindoos. The congregation sometimes exceeds one hundred, and they are in general very serious. Since we last wrote to you, we have likewise opened a third place for Bengalee worship, in a part of the city called Kalingah. This is about twice the size of either of the former. The attendance has been sometimes very numerous, and the attention frequently encouraging; but owing to its being nearer to the European population, and its being a great thoroughfare, the people are often unsettled. The congregation, too, often consists of a great proportion of Mussulmans, whose attention is not so easily retained as that of the Bengalees, owing, perhaps, to two reasons; first, they do not, especially the servants, understand so well the Bengalee language; and secondly, they are generally possessed of a greater degree of assurance, and are therefore much less patient in bearing any thing opposed to their modes of thinking.

We shall, as soon as possible, increase our number of places of worship: but we have lately been able to obtain so little assistance in native preaching, that worship five times a week, in these places, together with our other engagements, has been nearly equal to our strength. We generally begin by singing a hymn; then read or engage in prayer; one person then addresses the congregation; we then sing another hymn; a second speaks; and after closing in prayer, we distribute tracts, and answer enquiries, when any are made. We had anticipated going out upon an itineracy, during the next cold season, but our native brother, Seeboo, of Cutwa, not being able to accompany us, as we had hoped, and owing to our limited strength at present in the Bengalee department, we are obliged to defer it, and have instituted instead of it a weekly itineracy for ten or twenty miles round the neighbourhood, which we intend taking alternately. As the rains have now terminated for the season, we intend to commence in a few days. In our worship we meet with little or no interruption, whether in our regular places of worship, or in the open air. What we have most to lament, is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes out of 50 or 100 people, there are many whom, if you might judge from appearances, you would conceive to be engaged in solemn reflection; but all in an instant some of them will toss up their heads, turn it off with a sneer, or a jest, start from the place, and take with them ten or fifteen others; yet the work is in the Lord's hands—he has promised to succeed it, though attempted by the feeblest instruments. We therefore hope and pray we may see in due time deep and permanent impressions made upon the minds of the heathen, and churches formed amongst them. We think we informed you in our last communication of a poor blind man, by the name of Gonesh, who first heard the word of God in the Bengalee meeting-house, in Molungah. Previous to this, he was living in a state of adultery. Since that period he has been lawfully married, and both he and his wife are, we trust, seriously seeking salvation. A Bengalee of some respectability, hearing the gospel at this place, was very desirous of obtaining a New Testament, which we gave him. In a few days after he came to our house and begged another for one of his friends. He likewise took away an assortment of tracts, and expressed himself convinced of the truth and importance of all he had read. In about a fortnight he came again, and informed us that five or six more, all residing in a village, a few miles from Calcutta, one of whom was a brahmin, and another a moonshee, were quite convinced of the truth of Christianity, and willing to come amongst us. We requested him to return home and bring them all to us; or, if it was more agreeable, two of us would go and converse with them. He preferred the former, and left us with the fairest professions; but we are sorry to say, we have heard no more of him or his friends. The above is an instance

of the trials to which, as missionaries, we are exposed, and which demand, dear brethren, your affectionate sympathy and prayers.

On the other side of the river there are several of whom we hope well—one especially, named Paunchoo, nephew to our esteemed brother, Sebukram. He is very earnest and intelligent. He was also living in illicit intercourse, but is since married. There are two other persons who have lately given us hope—a brahmin and a kayastha—though they both, we regret to say, appear to hesitate at the thought of giving up all for Christ. One of them is now employed in the printing office, under Brother Pearce.

We have four tracts in Bengalee, now ready for the press—a memoir of Futick, a native Christian, and "Poor Joseph," both translated by Brother Lawson. The first is printing, and is to be accompanied by two wood-cuts, by Brother Lawson. We have found embellishments of this nature, cut by him, and inserted in tracts lately printed at Serampore, excite great attention among the natives. The third is a memoir of Krishna-Presaud, the first converted brahmin, translated by Brother Pearce; and the fourth by Brother E. Carey, is the first of a series of tracts to be written upon the Evidences, the Doctrines, and Duties of Christianity, and consists of remarks on the importance and necessity of an immediate revelation from God. The work is to be printed at the expense of our Auxiliary Society; the funds of which, we are happy to say, though not large, appear pretty steady. We have lately printed, at its expense, 3000 copies of a few select hymns, generally sung in our Bengalee worship.

CUTWA.

THE following accounts have been forwarded to Serampore by Mr. Hart, lately stationed at Shiooree, a village in this district.

Jan. 17, 1818.

Brother Carey and myself, agreeably to my last letter, left Cutwa for Beerbhoom on Monday morning, the 5th instant. We proceeded to Doobraj-poora, (a place six miles distant from my present residence,) where three or four of the native brethren with their wives reside. *From hence, having* visited *another of our brethren, who* lives at Lukshmeepoora, we proceeded to Lakra-koonda. We spent the Saturday night with a person of the name of Krishna Rose, who, I understand, has abandoned his cast, and is become an "almost Christian." I believe his circumstances are affluent. Early on Sabbath morning we set off for a place at some distance, called Bhoori, where we met several of the brethren. At this place we spent the Sabbath, where in the evening a church-meeting was held, and one was excluded, one suspended, but three, after the usual investigation, were approved of as fit subjects for baptism. The ordinance was accordingly administered in a tank, in front of a large body of natives. At eight o'clock we sat down, and twenty-four more with us, to commemorate the dying love of the Saviour; the evening was peculiarly solemn. Early on Monday morning we left Bhoori, for the great fair, where we arrived in the afternoon. The next morning, before sun-rise, we went amongst the crowd, when Brother Carey, with a native brother, took one route, and myself, with two others, took another, and after reading and distributing many tracts, &c. we, at a late hour, retired for breakfast under a large banyan tree, under which we slept Tuesday and Wednesday nights. After breakfast we went again amongst the crowd, and after conversing with them for near four hours, we distributed a very large number of tracts and gospels. At the close of the fair we met with an inquirer, by profession a viragee, who accompanied one of the brethren to his house, to obtain instruction. At Doobrajpoora Brother C. married Kangalee's son. Our labour at the fair being over, we returned to Shiooree, where Brother Carey left me for Cutwa. Four have been added to the church there by baptism, and three where I am. I regret that these converts are scattered, but hope, as soon as my house is ready, to have them all near me. I must now trouble you for some Bengalee Bibles, and several hundred tracts, which I shall want for distribution at the ensuing fair.

Feb. 21, 1818.

As the little congregation here has been strengthened by the addition of Kangalee from Cutwa, I hope to be enabled to go on with more courage. The Hindoos of this place hear the word of life with much attention. On my arrival, some of the respectable brahmuns expressed a wish for some tracts in Bengalee. As the small number of tracts has been kept in reserve for the ensu-

ing great fair at Vuguleshwura, I was not able to supply them. I hope you will furnish me as soon as possible with a large number. There are markets every day in the week round Sioore, distant six, eight, and nine miles, which I shall as often as possible visit. On the 1st or 2d of March I hope to set off for Vuguleshwura. *Since I wrote you last, I have had some conversation with the magistrate respecting the native brethren here. I am happy to say, that the account he has given me of them, is in all points consistent with their being "Christians indeed."* I have obtained his permission to address the three hundred prisoners in the large gaol, who are exempted from working on the Sabbath.

Under date of Jan. 19, Mr. W. Carey thus writes to his father:—

VERY DEAR FATHER,

Yesterday I returned from Beerbhoom, after an absence of thirteen days. You have no doubt heard that I had the pleasure of baptizing four persons before I set off on my excursion. I am very happy now to inform you that I also had the pleasure of baptizing three others at Beerbhoom, making seven added to the church this year. I went to the fair and had a day's good work. One person, after hearing of Christ and his love to sinners, has left the fair, and has joined the native brethren; he seems to be an intelligent person, and is warm in his inquiries after the truth; I hope that three or four others will soon join the standard of the blessed Cross. I left Mr. and Mrs. Hart at Shiooree, and hope he will soon get his house ready at Doobrajpoora. I have hopes now that this distant part of the church will be looked after and taken care of.

JESSORE.

THE journals of our brother Thomas and his native assistants, though they contain nothing particularly worthy of insertion, furnish the most satisfactory accounts of their constant labours among the natives. Many appear to call at their houses for instruction, and still more are every day addressed in the streets, or markets, or the gaol, in the course of *their labours.* Tracts and portions of *the scripture in Hindee* and Bengalee *too are gladly received.*

CHITTAGONG.

IT is pleasing to find that the residents at this bereaved station have not been left altogether destitute of religious instruction. The following note was addressed to Mr. Ward, in February, from Domingo Reveiro, a young man who had been baptized by Mr. De Bruyn, soon after his settlement there.

SINCE the death of Mr. De Bruyn, pitying the destitute condition of the Mugs and Bengalees in this place, I have frequently conversed with the natives, and distributed about one hundred and eighty Burman, and two hundred Bengalee and Hindoost'hanee books. If you would be kind enough to send some more books and tracts in these three languages, you will much oblige me.

BENARES.

Extracts from Brother Smith's Journal.

Jan. 2.—Some brahmuns called, who gladly heard the gospel, and said, "These words are very interesting, and are sure to prosper." 4th, Lord's-day. Preached at Sicrole, and on our return went to the King's garden, where I collected about twelve persons who listened with much attention. Proceeded to Fautmaun, and preached to some Musulmans, who appeared very attentive. From thence went to the Taree-Neem's lane, and conversed with several Shiks, who wondered to see the Testament in the Gooroomookhee character; after hearing the word, they gladly accepted three Punjabee gospels printed in that character. Two brahmuns called in the evening for religious instruction. 5th, Went to Ramghat and delivered the word to a few brahmuns. From thence went to Munkunka ghat, where a brahmun called us, and collected a number of brahmuns to hear the gospel, to whom I read and expounded a tract, with which many appeared affected. Went out in the afternoon and conversed with several attentive Hindoos at Banee-Ram's lane, and gave away five copies of Punjabee gospels. After sun-set, brother Thompson called on his way to Agra. 6th. This morning called on brother T. and went

with him to see a respectable brahmun, with whom brother T. had a good deal of conversation. In the afternoon, brother T. left this for Delhi. Went out to Banee-Ram's lane, where brother Shiva-Chundra made known the gospel to about thirty persons, and gave away five Hindoost'hanee gospels. 8th. Several persons called, who listened to the word with much attention, and gladly accepted a copy of the Sungskrita New Testament. 9th. A brahmun invited brethren Shiva-Chundra and Lukshmuna to dinner; accordingly they went, and had a long conversation respecting the cast and the gospel, with which the brahmuns appeared much pleased, and said, "You have done very right; you are released from the law, and in time the world will turn and be one cast to serve God." Several persons called for instruction. 10th. Preached at Ram-ghat lane to several attentive people. Twelve Musulmans called, to whom I explained the word, and gave them some books in Persian, which they thankfully received. 15th. Went to Raj-ghat, where I collected about forty people, who listened to the gospel with much attention. On our returning, a brahmun on hearing the word of life appeared much affected, and said, "I will leave all my friends, &c. to be instructed in the knowledge of Christ." He followed us to our house and threw away his god of stone, which he had been used to worship. 16th. Collected a large congregation at Meer-ghat, who listened to the word with much attention; and some persons promised to call at my house. Three Hindoos called, who after hearing the word, received some gospels in Hindee. 24th. In the evening we held a church-meeting, and received three persons, Mrs. M. Miss S. and Miss R. 25th, Lord's-day. Preached at Sicrole. From thence went to the river-side, where a crowd of people were assembled; to whom I gave an exhortation, and afterwards went down into the water and baptized the three persons mentioned above. In the afternoon I administered the Lord's-supper at home, when about forty persons were present.

The following letter, addressed to Mr. Smith by a friend in the army, is inserted as a specimen of the spirit which animates the Christian soldiers, of whom so many have recently been reclaimed from a life of awful profaneness and guilt, *to the service of God.*

Camp, Jubbul-poora, Jan. 7, 1818.

MY DEAR BROTHER,

Your kind and welcome letter I received on the 5th instant, and its contents caused me to rejoice. I have daily fresh reason for thankfulness and gratitude to God; for he has covered my head in the day of battle, and delivered me from the power of the heathen. On the 19th of the last month we engaged the enemy on the plain at this place, and the Lord gave us the victory. We took four pieces of cannon on the field, besides ammunition, and several stands of colours. We then continued our march till we were within seven days' march of Nagpore, when we received orders again to return to this place, where we have been since the 1st instant. Jubbul-poora is a fine small town, with the fort in the centre: it has a large population. O that the Lord would stir up some of his servants to visit this part of the country, to give the people an offer of salvation —for all here is darkness and the shadow of death. I trust the time will shortly come when a light will spring up amongst them. The grace of our Lord Jesus Christ rest and abide with you now and evermore.

I remain, &c.

J. JOHNSTONE.

SURAT.

OUR readers are aware that Carapeit Chator Aratoon has visited Serampore, and that he resolved to return to his station by land; although the hostilities then carried on in the north of India rendered the attempt very hazardous. The following letters were received from him, while on his journey homeward.

Agra, Jan. 30, 1818.

ON the morning of the 27th of November, I arrived at Benares, (the Babylon of India.) As soon as I had landed, I inquired for the house of our brother Smith, to which I was immediately directed by the by-standers. They assured me that he passed there twice every day on his way to Ram-ghat to preach and distribute tracts, and that many people attended his discourses. Assisted by a youth with whom the by-standers furnished me as my guide, I soon reached his house, and found him and his family

well. After morning-prayer, brother Smith took me to the house of two Hindoos, whom he often visits. After a short conversation we left them, and returned home. Brother Smith has several persons who frequently visit him. On November 30, being the Lord's-day, we went to Sirole, and after morning worship there with some military friends, we came back, accompanied by several people, to the river-side, where, after singing hymns, and a solemn supplication, I addressed a short discourse to the congregation, from Mark xvi. 16, after which brother Smith baptized a native convert. We then returned home, and brother Smith administered the ordinance of the Lord's-supper, when eight of us partook the bread and wine in remembrance of our Lord's agony and death. It was a solemn day! I wish one of you, orour dear brother Ryland, had been present at this idolatrous city, to have witnessed such a day of grace at such a place! Rejoice and give thanks for his tender mercy towards you, "for many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

During my stay at Benares, I had several at my boat to inquire about the gospel, some of whom heard with attention, and seemed greatly pleased. However, after spending a few days with our brother Smith, I left him on the 4th of December, and arrived at Allahabad in the evening of the 11th; where the next morning I had the pleasure of seeing brother Mackintosh and family. The next day I left Allahabad, and arrived at Cawnpore on the 24th of December, where I remained three days, and passing Furrukabad on January 3, arrived at Agra on the 16th, where I had the happiness to see our dear friends Mr. and Mrs. W. they are zealous friends of Jesus and his cause. I saw here brother Abdool-Musee, with whose conduct and conversation I was much pleased. He preaches thrice a week to a congregation of nearly fifty persons.

Mr. W. has kindly prepared every thing for my journey, and I hope to leave this on the 9th of February, with as good a convoy as could possibly be expected. I am to go from hence to a place called Boondee, which is eighteen or nineteen days' journey distant, and from thence pursue my route to Surat. As soon as I get safely across the country *infested by the pindarees*. I will inform you—but by what conveyance I cannot say. I was favoured with yours of December, and beg you to remember me very affectionately to all that were so kind as not to forget me.

Agra, Feb. 15, 1818.

After plentifully supplying the different stations with scriptures, tracts, &c. I saw the great need I had of them myself, and began to regret that I had given away more than I ought. However, my fears were soon dispelled by obtaining a supply of nearly one thousand three hundred scriptures and scripture extracts in various languages, which I received from our dear friend Mr. W. And now, my dear brother, I have so many scriptures with me, so good a convoy, and the supply of all my wants, that I lack only one thing, the all-sufficient grace of our Lord Jesus.

Farewell, farewell. This day I am to leave Agra for a place called Shah-poora, the farthest quarters of the British army, and more than twenty days' journey from this. I will try to write to you as soon as I can, but from what place I cannot say. After my arrival at Shah-poora, I shall see if the difficulties of the journey are more than I can bear. If they are, I will not attempt to proceed further up, but shall soon return.

If you print my Goojuratee Catechism, be so good as to send 1000 copies to Benares, where brother Smith will be able to distribute them in a few days; for Goojuratee is spoken at Benares and Mirza-poora.

This last letter was accompanied by the following pleasing testimony respecting this active Missionary, from a serious friend at Agra.

Agra, Feb. 18, 1818.

Our Christian brother, Mr. C. C. Aratoon, arrived safely in January, and I have the pleasure of enclosing herewith a letter from him to your address. He left this in good health on the 15th instant, in company with a strong detachment. Mr. A. and myself have been highly gratified with his society, and our parting was very affecting. In short, the mild Christian conduct of our brother could not fail to endear him to every one that has once enjoyed his company. He is gone, and I trust the Lord is with him, and will protect him from all dangers, and make him a useful instrument in his service.

CEYLON.

Extract of a Letter from Mr. Griffiths to Dr. Ryland, dated

Point de Galle, Oct. 30, 1818.

I AM not certain what is the exact time since I last wrote to you, but recollect that it was since I came to Galle, and that I then gave you all the information I could relative to myself and my work. Since that time, nothing of very great importance has occurred. I have regularly preached in Portuguese, and attended to my school, and occasionally gone into the country, where I have laid a foundation for more extensive labour, which will be entered on in a short time. The school, which I began to build on the bank of the river, seven miles distant from Galle, is not yet finished; owing partly to the indolence of those employed, and partly to the want of materials. I have now the prospect of another, about seven miles further, where it is probable I shall procure 100 boys, or more. It will be close to the house of a headman, whose presence will have considerable effect on the attention and order of the scholars. For each of these schools I must contribute something towards the expense of building; for each I must pay one or two masters, and if I intend that any good shall be done by means of them, must visit and examine them once a week. I have also made preparation for erecting a room at the back of my house, instead of the one I at present occupy, for my Fort school; which, if properly attended to, will, with the Divine blessing, be productive of much good. I have hitherto attended to this school myself, from a wish both to save expense, and to gratify the parents of the children, who have a much higher opinion of European than of native teachers; but if I attend properly to the others, I must be from home two days in the week, which will compel me to obtain a teacher for this school also, to whom I must pay considerably more than to either of the others, as he must teach English, writing, and arithmetic. Though as much attention as possible is paid to the moral character of the masters, there is a great difficulty arising from there being no serious young men to act in that capacity, whose integrity could be relied on, and whose example would add so much to the efficacy of their instructions. The natives *are naturally so indolent and easy, that their attention* is not to be obtained without the utmost vigilance, which is hardly to be expected from masters who have no other anxiety than to perform their task, and receive their wages. But after making every allowance for this difficulty, it is better to struggle with it for a time, than to neglect entirely the instruction of the children; for though, with a Christian Missionary, this alone will not be considered the ultimate object, no one will deny that it is an important preparation. So much for schools. I have chosen this mode of labour, because it appears to me the most likely to be useful. If I were to choose my own work, it would be to improve my knowledge of the Cingalese, and ascertain how far it is capable of expressing ideas that are new to the natives in an intelligible way, by which I should the better be able both to preach, and to write elementary books. But I fear that whatever plans I may form, the state of my health will not allow me to execute them.

CHURCH MISSIONARY SOCIETY.

Authentic Account of the Saadhs.

OUR readers will recollect, that some time since a number of persons were discovered in a retired place near Delhi, who had assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value, and which they had received from Mr. Chamberlain, at Hurdwar fair. It has been lately ascertained that they belong to the sect of the Saadhs (the virtuous) of whom an account has recently been furnished by the Rev. Henry Fisher, of Meerut; from which the following particulars are extracted. Mr. Fisher obtained them in conversation from Jysingh, the headman of a division of this sect.

"The Saadhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity

of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the supreme Being.

"They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the Incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanliness. Jysingh smiled very significantly, on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

"Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, *meet together; each* person furnishing, *according to his means*, flour, ghee, milk, *or sugar. Part of* the congregation is employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

"The Saadhs have no regular order of priesthood. That man who, in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

"Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

"Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners."

TO CORRESPONDENTS.

Mr. Saffery desires us to say, that the subscriptions and collections received by him from Bradford, Wilts, have been accounted for to the treasurer of the Hants and Wilts Assistant Society, and will be acknowledged in due course among the receipts of that society.

It is requested that all communications respecting the Missionary Herald may be made to the Rev. John Dyer, Reading; and that those friends who wish to be supplied with copies, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

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THE

Baptist Magazine.

JUNE, 1819.

MEMOIR OF THE LATE MR. JOHN HADDON,

Deacon of the Church at Clipstone, Northamptonshire.

MR. John Haddon was born at Naseby, Northamptonshire, May 20, 1744. His parents attended the service of the established church, but were unacquainted with experimental religion. Being of a grave and sedate disposition, he was easily restrained from associating with vain and trifling company.

His attention to religion was first excited by occasionally hearing the late Rev. Mr. Maddock, an evangelical clergyman, and Mr. Hervey, of Weston Favel. In the course of business, he was frequently called to visit the northern parts of Wales, where he had frequent opportunities of attending the ministry of the late Capt. Scott, whose memory he cherished with affectionate regard to the close of life. Finding, however, no sufficient encouragement for an awakened mind among the preachers of the established church in his neighbourhood, he was induced to attend the ministry of the late Mr. Coles, of Long Buckby, and having made a public profession of religion, was admitted a member of that church, in the year 1769. This village, situated at the distance of nearly ten miles, he regularly visited every Lord's-day *for a considerable time; though, in passing* through the villages on the road, he was frequently saluted with jeers and curses, and sometimes with arguments of more oppressive weight. But as his religious convictions were deep and lively, he was moved by none of these things; his persecutors would soon have refrained from venting their feeble malice, had they known, that, instead of esteeming it a reproach, he rather felt it an honour to be counted worthy of suffering in the cause of his divine Master. To the opposition he then endured, may, in part, be attributed the stability of his religious impressions, and the firm and undaunted tone of character which he maintained to the close of life.

After a few years, he entered into the marriage state with Miss Elizabeth Clarke, a lady of respectable family at Market Harborough. This connexion, which was founded on principles of piety and mutual esteem, proved to them both a source of great felicity. In 1782, Mr. Haddon was received into the church at Clipstone, in which he was soon after chosen a Deacon; and, through the whole of his valuable life, he exemplified among his brethren the requisite qualifications for that office; he was "ne

stricker, no brawler; but gentle, shewing meekness unto all men; one that ruled well his own house, having his children in subjection, with all gravity.

For more than forty years past, the house of Mr. Haddon, like that of Gaius, was constantly open for the entertainment of preachers of the gospel, whenever passing that way; and being licensed for public worship, almost all the neighbouring ministers occasionally honoured it with their services. Of these we may mention Dr. Carey and Mr. Ward, now in India; and Messrs. Fuller, Ryland, Sutcliff, Hall, Pearce, and others; who all manifested the greatest pleasure in the company of this eminently-devoted servant of Christ. For some years, divine worship was regularly carried on in the village; and a part of his own premises was conveniently fitted up for the purpose, where a church was formed, a Sunday school established, and religion appeared eminently to flourish. But from some circumstances of opposition, to which it is now unnecessary to allude, the worship was obliged to be discontinued, and the church, as a body, returned to its connexion with that at Clipstone, from which it had originally branched off.

Mr. Haddon was one of the earliest subscribers to the Baptist Mission, and, in effect, the patron and the friend of one of its most active and useful agents. Mr. Chamberlain entered into Mr. Haddon's family about the year 1798, in the capacity of a farmer's servant. Previously to this, he had heard little or nothing about the Mission; but some of the early numbers of the Periodical *Accounts being put* into his hands, *he read them with* great avidity in the winter evenings, became inflamed with missionary ardour, desired to enter into the service, and made known his wishes to his master,—who encountered various difficulties and discouragements on his behalf, till the wishes of both were fully gratified.

After many years of great domestic comfort, Mr. Haddon was called to pass through a scene of deep affliction. On the 3d of August, 1799, Mrs. Haddon died, after a severe illness of about two months, leaving a family of eight children. In the former part of her affliction, she was much dejected, mourning over her unfitness for another world; but as the trying hour approached, her fears gradually subsided, her prospects brightened, and her joys increased. In her last moments, perceiving her eldest son weeping by her bed-side, she grasped his hand, and said, "Weep not for me, but for yourselves." The chief traits in her character were modesty, sensibility, and tenderness. She was very affectionate in her family, and very prudent in the management of all her concerns.

In 1808, the feelings of Mr. Haddon again received a severe shock from the loss of his son Thomas; whose long afflictions were most tenderly and keenly felt by the venerable parent, and by all who had the happiness of his acquaintance. He died rejoicing in hope of the glory of God.

It was in the year 1815, that the first symptoms of a decay in the health of Mr. Haddon appeared, which continued, by imperceptible degrees, to undermine the fabric of clay, until his spirit returned to God. Being no longer able to attend to the business of his farm, he removed to

Clipstone, where he remained to the close of life. He never expressed the least wish to be restored to his former health and vigour; but rather lamented his long continuance in the earthly tabernacle, and was sometimes heard to say, "I have been too long here. I want to go to my Father's house, where I shall see my dear Saviour, and meet Fuller and Sutcliff, and those of my relations who sleep in Jesus." When reminded, that the Lord knows the best time for the removal of his people, he replied, "I know he does; I hope he will give me patience to wait his own time." In October, 1816, he heard of the death of his amiable and pious daughter, Mrs. Carryer, of Leicester; but the tidings gave him little or no pain. He informed me of the event with an expression of resignation in his countenance, mingled with joy at the hope of soon joining her in the world of bliss. "I shall soon be with her," said he, "and with Thomas, and with my dear wife: and I hope all the rest will follow; for I have often prayed that not a hoof may be left behind."

As his weakness and infirmity increased, he became more and more like a man on the verge of heaven, longing to close his eyes on this material world. If asked a question relating to worldly affairs, he would answer, with a heavenly smile on his countenance, "I have nothing to do with such things now." If the solemnities of death and the grave were mentioned to him, he would reply, "I know in whom I have believed: he has been with me all my life long, and he will not leave me at last." Conversing with him, about a week before his death, I mentioned that he *would soon be with his Saviour.* He answered, "Yes, he is my *best* friend; and attempted to quote that interesting passage, *Whosoever shall do the will of my Father which is in heaven, the same is my brother,* &c.; but finding his memory fail, he burst into tears, and said, "I can remember nothing—it is strange that I should forget the words of *Christ.*" Pausing a moment, and recovering himself, he added, "But I do not forget *Christ himself,* nor what he has done for me. No! No! I shall never forget that." In the course of a few days, his voice left him; his senses failed; he fell into a lethargic slumber, which continued nearly two days, and gently expired September 2, 1818. His funeral sermon was preached the following Lord's-day afternoon, from 1 John iii. 2: "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."

The recollection of the examples of those saints, whom we knew and honoured while they lived, must have an influence peculiarly powerful to produce imitation; for in this case, all those tender emotions, which surround the idea of objects so beloved, operate to attach our hearts to those excellencies which rendered them amiable and respectable to us, and to assimilate us insensibly to characters which we follow with our esteem, our regret, and our affectionate remembrance. In delineating the character of our revered friend and father, it is far from my intention to attempt any thing elaborate or complete: my only aim will be, to draw an outline of its most prominent and valuable features;—such as may tend to excite our admiration of the grace conferred upon him,

and to induce us to follow him, as he followed Christ.

The most prominent features in Mr. Haddon's character were, *peaceableness, — Christian affection,—humility,—and generosity to the cause and people of God.*

Throughout the whole of his life, he followed after the things which make for *peace*, and things whereby we may edify one another. I never knew or heard of his being embroiled in disputes of any kind. He had no acrimony in his disposition, nothing offensive in his behaviour. His passions produced no tempest, no violent commotion; but, like gentle showers, flowed off in an easy course, without noise or tumult. Peace and harmony reigned in his family. In the church and in the world, this excellent man was the friend of peace. He never sowed discord amongst brethren, never created any ferment, never took or gave offence; but as far as his influence was felt, he promoted peace, harmony, and love. There have been many more energetic, more efficient members of Christian society; but few have exemplified so much meekness, gentleness, and long-suffering. His natural constitution was favourable to such productions, and under the genial warmth of religious principle, they luxuriated in no ordinary degree.

Mr. Haddon was not less distinguished by his *affectionate spirit*, than by the peaceable tenour of his deportment. He was tender-hearted, pitiful, and courteous; full of kindness and charity. He was not apt to censure or condemn; nor did he claim to be more faithful than his brethren, because he could be more *rude and impertinent*. No one *possessed a higher* regard for the interests of truth and righteousness, or was further removed from laxity of sentiment or of discipline; yet entertaining at the same time a becoming sense of his own innumerable infirmities and defects, he was not eager to discern, nor severe to mark, the failings and defects of others. To his affectionate heart nothing was more gratifying than the appearances of true religion; nothing more revolting than a dereliction of principle, or a defection of character. He was not of the concision, and felt no alliance with those who delight to vex either Ephraim or Judah. He was sometimes mistaken in his charitable expectations, having neither the disposition nor the talent of a suspicious and way-worn speculatist; but when he discovered a convert to Christianity, he rejoiced like one that findeth great spoil, and with a full heart and streaming eyes, would tell of the treasure he had found. In him the weak of the flock found a patron and benefactor; and *all* an affectionate and faithful brother. He was distinguished by no quality more than by Christian affection, and an inviolability of Christian friendship.

Humility, the foundation of all that is great, and excellent, and amiable in man, was in him remarkably conspicuous. The piety of our departed friend had about it no marks of ostentation, no gifts of elocution, no remarkable penetration, or intellectual endowments, to recommend it. It was simple, modest, and unobtrusive; discovered by acquaintance, rather than discovering itself to every beholder. It had its foundation in the knowledge of the rudiments only of Christianity, not in that of the higher and more abstract parts of the system: the

simple doctrine of the cross, and its obvious and necessary concomitants, were the life and soul of all his religion. His devotional feelings were habitually those of self-diffidence, a deep sense of innate depravity, and an humble dependence upon that mighty Arm which raised him from the ruins of the fall. He had joy and peace in believing: but it was joy and peace mingled with godly sorrow, consisting more of contrition than of ecstasy, and bearing the character rather of a converted sinner than that of a seraphic saint; of a sinner lying at the foot of the cross, and waiting for salvation, rather than of one who exults in the full attainment. Though possessed of an eminent share of humility, he was far from being indifferent to the opinion of the wise and good. The incidental reference made to him in Dr. Ryland's Life of Mr. Fuller, Chap. 5, under date of November 15, 1785, appeared exceedingly to gratify him. He was often detected weeping, with the passage open before him; though he did not refer to it as a gratification of vanity, or for the purpose of display.

Providence greatly prospered his worldly labours and pursuits, and he found that the hand of the diligent maketh rich; but he was not elated with success, nor did he make himself of any more importance on that account. The same undissembled modesty and humility attended him in prosperity, as in the days of rustic labour, and of rising hope. In the church, he made himself of no reputation; he was ready to perform the humblest service, and to take the lowest place. Towards the poor he was bountiful and kind; he was ready to do *good to all men, but especially* to the household of faith. He felt a peculiar interest in the spread of the gospel, and contributed liberally towards it, both at home and abroad. Such was his character to the close of life. He was "faithful unto death;" and is now wearing the "crown of glory," promised to those who persevere.

Clipstone. J. M.

A VINDICATION

OF THE

REV. ANDREW FULLER,

FROM THE CHARGE OF

RELIGIOUS PERSECUTION.

To the Editors of the Baptist Magazine.

IN the *New Evangelical Magazine*, published on the 1st of this month, is a review of three pamphlets relative to the "Case of the Meeting-house, John-street, Wolverhampton;" from one of which the Reviewer makes this extract:—

"That nine *Protestant Dissenting Ministers,*" says Mr. Robertson, "should—solicit proscribing laws for the punishment of their religious opponents; and insist that men by avowing such tenets as they hold at the peril of their own responsibility to God, are liable to be degraded and punished by civil courts, are *indictable at common law*, may indeed excite our amazement!"

That such a circumstance is calculated to excite amazement, is immediately echoed by the Reviewer; and so far as relates to *that* case, I have no controversy with him. But in his following observations I feel deeply interested.

"It certainly may excite our amazement;" says this Reviewer,

"*yet* into this anomalous proceeding, so utterly at variance with the rights of conscience and the spirit of the gospel, did the late excellent Secretary to the Baptist Mission fall, a few years before his death, when he attempted to enforce the penal laws against the Socinians at Soham, in order to dispossess them of the meeting-house there."

This is indeed a serious charge; for if Religious Persecution is a stain of so deep a dye as to tarnish the lustre even of *Calvin*, and to cast a shade over the fair fame of *Faustus Socinus* himself, (and that it unquestionably is;) how much more sanguinary are its colours, how much more malignant is its character, if exhibited in the conduct of a Protestant Dissenter of the nineteenth century, when the rights of conscience are generally recognized, and considered sacred from the grasp of civil power! But here a most important question presents itself —IS THIS CHARGE, AS PREFERRED AGAINST MR. FULLER, TRUE?

In an attempt to invalidate an accusation, at once so foul in its nature, and so materially affecting the character of our dear departed friend, Christian candour suggests the impropriety of charging the Reviewer with *wilful* misrepresentation: but that the accusation is NOT TRUE I do not hesitate to affirm; nor do I anticipate any insurmountable difficulty in substantiating my assertion. Before I enter farther in the subject, I may just premise, however, that in the consideration of the affair at Soham, I shall confine myself as closely as possible, to that part of it which immediately bears on the charge of *religious persecution.*

In 1810, in consequence of various reports, and in reply to an article in the *Monthly Repository*, of August, 1809, Mr. Fuller published a *Narrative of Facts* relative to the occurrence in question, in which this accusation was fairly met, and, I think, completely refuted. The reader, however, shall judge for himself;—

"Understanding," says Mr. Fuller, "that a trial was coming on, the object of which was to decide whether the Calvinists or the Unitarians should retain the place of worship, I thought it my duty to attend. I went to Cambridge, however, with no other design than to bear witness, if called for, that the house was built and paid for by the Calvinists only; partly by subscriptions among themselves, and partly by friendly donations by others; which I myself, about twenty-six years ago, had collected for them.

"Arriving on Tuesday evening, March 14, the day before the trial was to come on, I learned that *Mr. Robert Aspland* was come from Hackney, with an attorney to act in behalf of the other side, and that cross-indictments were preferred against several of our people. Meeting with my friends from Soham, they expressed a wish that I should do every thing in my power on their behalf.—Advising with a few of our Cambridge friends, we first heard the indictment read. It struck them that it was founded on the *penal laws* in force against Anti-trinitarians, on which account they pressed a compromise.

"At that time, I had not sufficiently thought upon the subject. I knew MY OBJECT WAS NOT TO PROSECUTE MR. G. AS AN ANTI-TRINITARIAN, but MERELY to prevent the place of worship from being wrested from its rightful owners; and I had no

reason to believe that my friends at Soham were influenced by different motives. I also felt some objections to what I supposed would be the conditions of a compromise; namely, giving a sum of money to relinquish their claim. It appeared to me that they had no claim *in equity*, and that to give them a sum of money to relinquish it, would be a kind of acknowledgment which I had rather be excused from making. If they would relinquish the place, we were very willing to withdraw the indictment; but were unwilling to allow them a sum of money for their doing so.

"On Wednesday morning, about half-past eight or nine o'clock, having had farther conversation with one or two of my friends at Cambridge, I waited on our counsel, *Mr. Best*, to whom I stated this among other difficulties, as nearly as I can remember in the following words:—*It is the opinion, Sir, of some of our friends, that our indictment rests upon the ground of the penal laws against Anti-trinitarians, and that if we go into court it must be to enforce them. If so, Sir,* WE CANNOT GO; FOR, *whatever we may think of Anti-trinitarian principles,* WE DISAPPROVE OF ALL PENAL LAWS ON ACCOUNT OF RELIGIOUS OPINIONS. Mr. Best did not deny that the indictment rested upon that ground. I then asked him, seeing we could not in conscience go into court on such a principle, whether he would not recommend a compromise. He answered, he would. From him I immediately proceeded with our attorney to Mr. Aspland and his friends, who I had been given to understand had expressed a willingness to settle the affair by arbitration. *We found them so disposed,* and acceded to that mode of adjustment. The indictments on both sides were to be immediately withdrawn, and each to pay their own costs. Two or three of the Cambridge gentlemen, I believe, were present at the agreement, which took place about half-past nine or ten o'clock in the forenoon. On account of the expedition which seemed necessary in order to put an immediate stop to the law proceedings, no written articles of agreement were drawn up, but each party trusted to the honour of the other.

"After this, Mr. Aspland and myself were invited by a friend of mine to dine with him. As we walked down to the house, we conversed further on the subject. Each expressed his satisfaction that the affair had terminated as it had. I acknowledged, that if we had gone into court, and had succeeded, it must, I perceived, have been by means of the penal laws being enforced against Mr. G. WHICH I DID NOT APPROVE OF; and assured Mr. A. that this was the PRINCIPAL reason which had induced me to agree to an arbitration. Mr. A. I well remember, intimated in reply, that it would not have been disagreeable to their society to have had the penal laws against them enforced; and that whatever objection *I* might have to enforcing them, he questioned whether my friends at Soham had any. Upon the whole, however, he acknowledged himself better pleased with an arbitration than if they had gone into court."

It is true, the pamphlet from which the above is extracted, was not published till sixteen or eighteen months after the occurrence of the circumstances to which it refers; which Mr. Asp-

land carefully records, without stating the *reason* of the delay, although he could have done it with the greatest ease. The truth is, Mr. Fuller did not see the publication to which it is an answer; nor, except in a single instance, did he hear the reports in circulation, *till just before he published.* The instance excepted, however, was noticed at the time, and it was thought rectified, in a few lines to Mr. Aspland; but, to Mr. Fuller's denial of having wished to enforce the penal laws, Mr. Aspland did not return any answer.

After the publication of this pamphlet, however, Mr. Aspland *did* reply; and the following are his observations relative to that denial, as stated in the foregoing extract:—

"Mr. Fuller first heard the indictment read in company with some of his Cambridge friends. 'It struck them,' but not him, that it was founded on the penal laws against Anti-trinitarians. Mark the effect of habit. The well-read, liberal, private gentlemen of Cambridge, though Calvinists, were quick to discern and prompt to expose intolerance." . . . . .* "When the indictment was read, the Cambridge friends were struck; there was persecution in the formulary of law; they felt the blow; and they protested against the iniquity." . . . . . *

"Much as they were struck, the mind of Mr. Fuller was unaffected. He does not pass for a man of dull and slow apprehension; but his sensibilities were not awakened by the stirring up of penal laws against Anti-trinitarians. He is quick of discernment as to heresy: he can see an Arminian under the mask of Calvinism, and in the detected Arminian can discover the future Socinian; but he could hear an indictment read, in which word after word, and line after line, were in the direct characters of persecution, and yet not perceive the *malus animus*, the detestable meaning.

"Even when the Cambridge friends explained how they were struck, Mr. Fuller did not feel with them by the common sympathy of friendship. He did not demand to hear the indictment again; he did not canvass the words and clauses that were thought by some of his company to speak a language not Christian; he, and I dare say, his *Soham friends*, would have suffered the persecuting matter of the indictment to pass, through *inadvertency*, if the sharper-sighted pupils of Robinson had not perceived and exposed it: their sense of Christian liberty served them for Ithuriel's spear, and from the reptile-form into which Mr. Fuller could not penetrate, (so intent was he upon its convenient deformity, so satisfied with its useful venom,) they dislodged the evil spirit.

"Mr. Fuller 'had not sufficiently thought upon the subject.' Thirty years' reflection and discourse as a dissenting minister, had not prepared him to feel instantly, and act decidedly, in a case of persecution! For the greater part of that time he had been in warfare with the Socinians, but he had not catechized his heart so as to know that there were some hostile weapons, and

* The omissions in this paragraph are eulogiums on the late Mr. Robinson, of Cambridge; which, however just, are not sufficiently in point to entitle them to a place in an article which must necessarily occupy a very considerable space. I may add, that any other omissions may be attributed to their irrelevance to the subject under consideration.

amongst them indictments, which his honour would not allow him to use.

" ' He knew,' indeed, that ' his object was not to prosecute Mr. G. as an Anti-trinitarian, but merely to prevent the place of worship from being wrested from its rightful owners;' that is to say, the direct intention of the prosecution was not to enforce the penal laws, but there was no objection, *at first*, to calling in their aid, as subsidiary to the main design. . . . . .

" A whole night did Mr. Fuller sleep upon this indictment! A thorny pillow, surely, for a Christian head! He was pushing a proceeding which his friends warned him would issue in persecution; would put to jeopardy the properties and liberties of a large class of his fellow-citizens, not despicable for their talents and acquirements, not of mean consideration from their stations and employments, not degraded by their immoralities to the rank of criminals. He could not at once resolve to desist. . . . . .

" In the morning, the Cambridge friends, steady to their purpose, urged again upon Mr. Fuller the persecuting matter of the indictment; upon which he resolved,—not to quash it!—not to alter it! but—to inquire of ' his counsel, Mr. Best,' whether his friends were right in their construction of it. ' Mr. Best did not deny that the indictment rested upon that ground,' namely, the penal laws. No, I dare say the learned gentleman smiled at the simplicity of the question. I wish we had been furnished with all that he had said upon this occasion; it would probably have let us seen *how an indictment came to be prepared on the ground of the penal laws!*

" I must really beg your attention for a moment to this question. It is, I believe, an invariable rule, that professional men, in these cases, act *according to the instructions of their clients.* The *form* of an indictment is of their ordering, but the *matter* of it must come from their employers. If the penal laws were in the indictment, it must have been because Mr. G.'s Anti-trinitarian principles were suggested to Mr. Fuller's attorney and counsel, as considerations affecting the cause. —You will recollect that this was not a *civil* but a *criminal* cause; that the legal right to the place of worship was not now to be tried, however it might be affected by the issue of the trial; that, in short, Mr. Gisburne, in company with one of the Trustees, and a third person, was indicted for a breach of the peace—a riot. Now how could the crime of Anti-trinitarianism have been implicated in such a prosecution, but at the instance of the prosecutors? . . . . . The penal laws were wholly extraneous to the cause, and would not have suggested themselves to the mind of a mere lawyer. They were not, as will have been seen, first talked of at Cambridge, and I know not how to believe that the idea of them originated at Soham.

" The profession of the law is liberal and manly; a bigotted religionist is rarely found in one regularly educated to it. There is not, I hope, a practitioner or barrister in the kingdom, who would propose the enforcement of the penal statutes against any one class of reputed heretics; there is scarcely one, I am confident, who would not feel himself disgraced by being employed as the instrument of their execution.

The question then recurs,—*How came such an indictment to be drawn up as that against Mr. Gisburne?* . . . . . .

"I must request you to keep your eye a little longer upon this memorable indictment. Whoever drew it up, and at whatever instigation, Mr. Best, the counsel, satisfied Mr. Fuller that it proceeded upon the principle of persecution; who then declared, that 'in conscience he could not go into court on such a principle,' but must agree to a compromise. So far it is well; but let me ask, —*What became of the indictment?* An indictment was presented to the Grand Jury very soon after; for,—though we had mutually agreed upon an arbitration, the indictments on both sides were not withdrawn, but things kept their course, just as if there had been no arbitration acceded to: now I wish to know, what indictment it was that Mr. Fuller's party presented? Could it be that very one which the counsel allowed was founded on the penal laws, and which Mr. Fuller declared that *he could not in conscience carry into court*? I do not say that it was; but I cannot help remarking, that it would be very curious if it should turn out that the assailant of my honour should have done that which he admits he could not do 'in conscience,' and that after having been accessary to the presentation of a persecuting bill to the Grand Jury, he should warmly resent the charge of persecution. . . . . .

"Hitherto I have argued the question of Mr. Fuller's liability to the imputation of a persecuting spirit from his own statement; I shall now consider how far it may be determined from his conversation with me.

"*He took credit* to himself and his party—for not proceeding with Gisburne another way, that is, a different way from arbitration, and, as he gave me to understand, the way of the penal statutes. For this I was to acknowledge his and their liberality, and to take it as a set-off against any concessions that I might make. Can you wonder, Sir, that I was indignant? What? Take credit for not unchristianizing yourselves? Take credit for not doing what would have stamped you with indelible disgrace? How should we look upon a man who should take credit with us for not having calumniated our characters! And in the degree in which persecution, which leads to fine, imprisonment, and outlawry, is worse than calumny, shall I ever rate the persecutor above the defamer, in the scale of moral disapprobation. . . . . .

"I do not impute a sanguinary design to Mr. Fuller; but he has provoked the inquiry whether he has or has not manifested an intolerant spirit, a leaning to persecution? And this every reader must determine from his language and conduct.

"That Mr. Fuller disclaimed the intention of persecution I have already stated; but it cannot have escaped you, that this was after my remarking with warmth upon some words of his which were, as I thought, charged to the full with intolerance. My not replying to the letters in which Mr. Fuller asserts his innocence, might have appeared to himself, knowing the style in which they were written, imputable to some other cause than acquiescence in their contents.

"In short, it seems to me that at the time I met Mr. Fuller, 'he had not sufficiently thought upon the subject' of persecution, and

that though the liberal 'Cambridge friends' opened his eyes to the inexpediency of the practice, they did not enlighten him with regard to the inherent evil of the principle."

To the pamphlet from which the above extracts are taken, no reply, I believe, has been published. Happily, however, for the cause of truth, and of injured character, a manuscript is in my possession, in the form of a letter, by Mr. Fuller, in a few extracts from which, though dead, he yet may speak.*

"*Sir*,—Having written a Narrative of Facts relative to a late occurrence in the county of Cambridge, an answer to it has since appeared, by Mr. Robert Aspland. I should have written a reply before now, *had I been able to obtain the necessary documents.* These being DENIED me, I was almost determined to decline writing any thing more upon the subject. There are some particulars, however, which require acknowledgment; others, confirmation; and some of Mr. A.'s statements may admit of correction, notwithstanding my want of materials. . . . . .

"It was a conviction of the injustice of Mr. Gisburne's proceedings towards the people whom he professed to serve, and not antipathy to his religious tenets, (of which, however, I have the same opinion that I always have had,) that made me feel as I did towards him. That which Mr. Aspland has all along attributed to a persecuting spirit, was no other than indignation against what I considered as disingenuous conduct.

"If I had been *able* to procure such documents as I wished, I might have given a clearer account of things relative to the *indictment*, than I can without them. I am conscious, however, that the subject on which I had 'not sufficiently thought' was *—not the unlawfulness of persecution*—but *the nature and bearings of the indictment;* and that the question on which I paused was *—not whether the penal laws against the most pernicious errors might, consistently with the New Testament, be enforced*—but *whether we were actually engaged in enforcing them.* Whatever intention there might be in the professional conductors of the prosecution to avail themselves, in the course of the proceedings, of Mr. G.'s Anti-trinitarianism, it was not for that, but for riotously entering the place of worship, that he was indicted. And what if I did not understand how we could be engaged in enforcing the penal laws? I do not remember that I had ever been concerned in an indictment before. For nearly the whole of the time in which I hesitated, I expected to have been able to prove a *majority against* Mr. *G.* which if I had, his religious opinions would have been entirely out of the question. Finding this ground to be at least doubtful, I wished to be certain whether any use *was* intended to be made of the penal laws against Anti-trinitarianism; and for that purpose waited on the counsel. I am not sure whether his concessions amounted to what I have stated in the Narrative. From what I have since known, I question whether he could have allowed the indictment to *rest upon* the ground of the

* In quoting from this letter, I shall purposely avoid, as much as possible, the introduction of those remarks which relate to the *other parts* of the occurrence at *Soham, as not relevant.*

penal laws. I understood him, however, as not disowning that some advantage was expected to arise, in the course of the proceedings, from Mr. G.'s Anti-trinitarian principles; *and this was the principal reason that determined me to offer an arbitration.* [Mr. Fuller here adds as a *note*]—I suppose this [advantage] was, that he would be unable to avail himself of the Toleration Act, in repelling the charge of a riot.

"As to the conversation I had with Mr. Best, I should have no objection to Mr. A.'s knowing the whole of it, and what impression it made on the mind of that learned gentleman respecting me; which I was afterwards informed was not to my dishonour.

"Mr. Aspland knows not how to believe that the idea of the penal laws originated at Soham: I can only say, let it originate where it might, IT WAS NOT WITH ME.

"I need not repeat what I have stated in the Narrative, as to my object in coming to Cambridge. They who believe me incapable of writing a known falsehood must consider Mr. A.'s language, in p. 63, as mere unfounded aspersion: and as to others, whatever I might say, it would be of no account.*

"There are several things which Mr. A. represents me as *saying* to him at Cambridge, of which I have not the least consciousness that they ever existed in my mind. I never *thought* of any *merit* attaching to the non-enforcement of the penal laws, and therefore could never mean to 'take credit' on that account. And though I spoke of Mr. G.'s ridiculing the doctrine of the Trinity as *blasphemy*, yet—*not as what ought to be punished by the magistrate*—but *merely as that which could not be vindicated.*

. . . . . .

"He thinks I was anxious to prevent what had before been said, impressing him with an idea of my being favourable to persecution. I certainly did wish him to know the true reason which had induced me to relinquish the prosecution, and therefore told him; but as to wishing to do away any impression upon his mind which might be made by what I had spoken, *I did not;* for I had no idea of having spoken any thing that could make such an impression. Had I uttered such things in favour of persecution as he ascribes to me, how could he after this, have said to me, as he did—'Whatever objection *you* may have to enforcing the penal laws, I suspect whether your friends at Soham have any?'. . . . . .

"I do not accuse Mr. A. of wilful misrepresentation. It might be owing to misapprehension, or

* In the page here referred to, Mr. Aspland, after stating the *design* of *his* friends, asks—"What was that of Mr. Fuller's party? I blush for the Protestant Dissenters, whilst I relate that a body of men bearing their name, laid a plan to ensnare their pastor, and when he had fallen into the trap, proceeded with eager malice to cast him into a dungeon! They had declared their wish, as has been attested on oath, that he might 'not be suffered to preach in any pulpit,' but might be 'driven from the country;' and *they hurried to* banish him by a criminal *process, and to chain his* tongue with *fetters.*"

As I am engaged in defence of *Mr. Fuller* only, I am not called upon to give any opinion as to the justice of the above representation, and merely introduce it as connected with the *very liberal* assertion of Mr. Aspland—"To head this party, to superintend the execution of this project, came Mr. Fuller to Cambridge, as to another Damascus!"

the want of accurate recollection. But, whatever it be ascribed to, I feel it to be my duty to disown the charge."

Still, however, Mr. Aspland's question—"*What became of the indictment?*" remains to be answered. And the following extract, though written as a reply to another part of Mr. A.'s pamphlet, will be quite in point here:—

"Whether the indictments were arrested by our agreement to arbitrate, I cannot say; but of this I am *certain*, that *I understood them to be so*, or, which is the same thing, *that the attorneys were immediately to stop all legal proceedings, and that all such proceedings were stopped.* When, after this, I was told of the indictments having been before the Grand Jury, I supposed it to be owing to the attorneys not being in time to prevent it." . . . . . "I went into the Shire-Hall myself after the agreement, but had no idea that the contest was still being pursued. . . . I doubt, though I cannot speak with certainty, whether the business was not before the Grand Jury while we were treating on an arbitration; whether the examination of the witnesses on both sides was not over before they knew of the agreement; and, consequently, whether there was *time* for the withdrawment of our indictment prior to its being thrown out."

In addition, may I be allowed to ask, How can Mr. Aspland affect to be surprised at the indictment being sent to the Grand Jury, when his own indictments were also sent, as he himself states? Do not those causes of this circumstance, which exculpate Mr. Aspland from the charge of *duplicity*, *equally* exonerate *Mr. Fuller?*

In conducting this defence, Sir, I have to apologize for its length; but I have endeavoured to avoid all extraneous remarks. I might have appealed to the tender sensibilities of our nature—for I am pleading for *a father:* I might have endeavoured to provoke your honest indignation against an attempt to disturb the ashes of the dead—for *my father is dead.* But "facts" are the missiles I hurl against these champions of liberality; and truth is a weapon whose intrinsic force, unaided by such contrivances, will secure an entrance to the heart, and the willing captivity of the judgment.

And now, Sir, I may be allowed to put the question—*Is the charge of this New Evangelical Reviewer* TRUE? Is it true that the Secretary of the Baptist Missionary Society *did* attempt to enforce the penal laws against these Socinians? And I cannot repress the feeling of satisfaction, in the confident expectation of an unhesitating and decided verdict of NOT GUILTY, by all whose liberality will allow them to receive, without suspicion, the evidence of one who has laboured so long, though so unjustly, under the odium of bigotry and intolerance.

I have no objection, Sir, to the New Evangelical Reviewer, as Foreman of the Jury; and if he be agreed with his fellows in this verdict, of course he will take an early opportunity of recording it.

J. G. FULLER,
St. Augustine's Place, Bristol.

May 15, 1819,
The Fourth Anniversary of
Mr. Fuller's Funeral.

QUERIES

On a Paper addressed to Protestant Dissenters, in the Magazine for November.

MR. EDITOR,

Is it not surpassing strange, that in an age like this, when professions of love abound among Christians of widely different sentiments, you should insert papers in your extensive and useful publication, calculated to interrupt the current of good-will and Christian forbearance, which appears to flow through so many happy circles?

On what grounds can the conduct of a dissenting parent be justified, who is determined to mingle the principles of dissent with the *pious* education of his children? If a maxim so strange can be right, it appears to involve dissenting ministers in the duty of *exhorting* parents to this work, and of giving them suitable directions as to the best way of performing it. But, I ask, Can it be prudent, or right, for dissenting teachers, surrounded with pious, active, good-natured ministers in the establishment, to give public instructions to their people on the principles of dissent? Would not such proceedings greatly tend to widen the breach in Christian charity, and only serve to fan the flame of party spirit?

In hope that these interrogations will call forth the pen of some able and ready writer,

Your Querist waits,
in appearance,
A LATITUDINARIAN.

ANSWER.

MR. EDITOR,

I have read the Queries which you have put into my hands, and (to use the words of your correspondent) think it "surpassing strange," that it should be denied to be the duty of a Christian parent *to lead his* children in what *he thinks to be the* right way, and to imbue their minds with every kind of useful knowledge. Does a diligent farmer cultivate his fields, and shall a Christian parent be forbidden to cultivate the minds of his beloved offspring, from a fear of interrupting the "current of good will and Christian forbearance, which appears to flow through so many happy circles?"

I myself am a member of some of those "happy circles;" but I never felt that there would be the least impropriety, if those members of them, who differed from me, should explain and defend to their children their own views of truth: nor did I ever think that by so doing they would interrupt the current of good will. If the sentiments of my friend differ from mine, surely it does not follow, that he must bear ill-will to me on that account; or that, by explaining and defending his sentiments to his children, he thereby teaches them to bear ill-will to me and my children.

I have the pleasure of being able to say, that I rank some Christians of different denominations from my own, among my very best friends; but I should think it highly censurable if they were to neglect the minds of their children; and if they were not to explain to them, and impress upon them, every thing which they believe to be true, and amiable, and praise-worthy.

A Christian parent fails in his duty to his children if he does not do these things; and, without controversy, the good education of their children is that to which no Christian public instructor should be ashamed to exhort his hearers. This is equally a duty, whether that instructor be a *minister* of the establishment, or a dissenting teacher. I take up

this distinction merely because your correspondent makes it; for the pastors of dissenting churches do not arrogate to themselves the title of "*teacher*, Rabbi, or master:" they are contented with the more humble appellation of "*minister*, or servant."

I am seriously apprehensive that your correspondent is a Latitudinarian in *reality*: if he is not, since all pious persons believe Latitudinarianism to be an evil, why does he not "abstain from all *appearance* of it?"

V. R. T.

LIMEHOUSE, NEAR LONDON.

In the year 1713, Mr. David Rees, the pastor of the Baptist church in this place, published a valuable tract, entitled, "The Principles of the Christian Religion digested into several Articles: being an Account of the Faith and Practice of the Church of Christ, meeting at Lime-house."

Query: Can any of your readers give a biographical account of this respectable minister? From another pamphlet, which the writer of this article has seen, it appears that Mr. William Coombs, who was co-pastor, died April 1, 1744. For him, Mr. Samuel Wilson, of Prescott-street, published a funeral sermon at Limehouse, entitled "The Unchangeableness of God's Covenant, the Saint's Security." Mr. Coombs died very soon after his marriage. Mr. Wilson has given him an excellent character. "He was somewhat desirous of life, had it been the will of God; nor are we to wonder at it: he was in the bloom of life, lately placed in a very honourable station, and engaged in a *work his soul took great* delight in; and which, no doubt, had a considerable weight with him, Providence had but just given him a most suitable companion, who, with her excellent father, studied to make his life every way agreeable. These, and other reasons, might sometimes make him wish to stay; but with great resignation to the Divine will, he threw himself into the hands of God, to do with him as he pleased." p. 32.

Mr. Rees was then living, more than thirty years after the publication of the tract above-mentioned; for Mr. Wilson, in a subsequent page, refers to him. "And surely, my honoured friends, the members of this church, you must, I think, see the hand of the Lord upon you; to have one pastor confined by a painful disorder, so as to be almost *dead* to you, as to a capacity of service, for several years; and to have another just raised up, blessed a little, and then suddenly called home: it would be a very bad sign indeed, if these things made no impression upon you. As the Lord shall help you, inquire carefully what may have provoked him. Take care of drowsiness and barrenness, lest he should proceed to further severities," &c. . . . . "And forgive, my dear brethren, the freedom, when I say, What if you were to be more instant as a church in prayer for your present excellent pastor? Who knows but the Lord might restore him, and make him a remarkable blessing among you?" p. 34.

Query: What became of the church at Limehouse?

If you, or any of your correspondents, can furnish information on this question, it will oblige

Your's affectionately,

Stepney. W. N

Public Annual Meetings.*

METHODIST MISSION:

London District Auxiliary Society.

April 28, Great Queen-street Chapel, Joseph Butterworth, Esq. in the Chair.—The Chairman, after stating the design of the meeting, exhibited the benefits of Christian missions.—Rev. Thos. Kelk: "The cause which has drawn us together is not the cause of Moravians, or of Methodists, or of Baptists, or of Independents, or of the Established Church, but of the Christian world; it is the great cause in which all Christians should unite: it is the cause which brought the Saviour from the realms of bliss, and for which he died; and he has blessed, and will continue to bless, those who are engaged in it."—Dr. Zubenbeker, a very young Russian physician: "I came to this country without any religion. At the desire of a pious lady I read the Bible. Its contents have made me blessed. I came hither without a Bible: I trust I shall return with the inestimable treasure in my heart. Here I have had Christian friends: but I shall return to relations who are not Christians. Though a Russian, I am half a Briton; for in England I have been born again."—Rev. Samuel Wood, Dublin, dwelt upon the magnitude and importance of the work. "We know," said he, "the value of things temporal; we can estimate the worth of thrones, crowns, kingdoms, and empires; but who can count the mighty sum of the value of one immortal soul? And if one soul be of such immense value, what must be the value of 600 millions? We may admire the glory of yonder sun, and moon, and stars; but they are not souls. It was for souls that God gave his Son to die."——Rev. John Hawtrey: "I formerly thought, that as God was a Being of infinite goodness, the heathen might in some manner find their way to heaven through the merits of the Lord Jesus. But since I have read the History of the Hindoo religion by that man of God, Mr. Ward, I view them in the most awful light; for the most diabolical crimes are sanctioned in their shasters." He related an instance of a woman who ran from the funeral pile of her husband, and intreated her own son to deliver her; but the monster tied her hands and feet, laid her upon the pile, and burned her to ashes. "And what," said he, "were our forefathers better? It was their custom to sacrifice human victims to their deities."

METHODIST GENERAL MEETING.

Second Annual Meeting, May 3, City-road Chapel. Joseph Butterworth, Esq. in the Chair.——The Chairman, after giving an interesting account of the Methodist Missions, rejoiced that God was now opening fields of missionary exertion, and raising up labourers, amongst all denominations, and gave to them all the right hand of fellowship in the most affectionate manner.——Rev. Messrs. Watson and Bunting read the Report. Their Missionaries last year amounted to above 100, besides those employed in Ireland, and on the continent of Europe.——Wm. Wilberforce, Esq. felt it a great honour to be present at such a meeting. He rejoiced in the success of their missions; and that not one act of imprudence appeared to have been committed by any one of their Missionaries. He wished to bear his testimony to this fact, by moving that the mission to the West Indies had a strong claim

* We had prepared a larger account; *but our limits have* obliged us to abridge *it.*

to public patronage.——Rev. Mr. Brown, from Hayti, gave numerous instances of the gross darkness and superstition of the Catholics in that island. They know scarcely any thing but that they are to make the sign of the cross. He never heard of a sermon there. The priests sing in Latin, which the people do not understand. Sunday is their market day. They are altogether in a state of worse than brutal ignorance.—— J. Dyer, Esq. of the Admiralty: "The Catholics say, that Protestants cannot be the true church, because they have no visible extension over the earth, and because of their internal divisions. We admit that there are little differences among wise and good men; but they are generally overruled for the extension of the cause of Christ. We all agree in the great importance of Missionary exertions. The Moravians and Methodists were the first; the Baptists caught the flame, and were abundantly succeeded; next rose the London Missionary Society, which has sent forth missionaries in every direction; last of all arose the Church Missionary Society, and some others, all burning with holy zeal, and exerting themselves to co-operate in this great work. We know of no rivalship, no one seeking to establish its own reputation at the expense of others. We adopt the language of Abraham, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. I rejoice in the progress of Missionary Societies, because they approximate Christians together. It is desirable that they should lay aside their little differences, and harmoniously co-operate in the great work of carrying the gospel to the farthest parts of the globe.——Lancelot Haslope, Esq. showed the value of religious consolation to men, women, and children, torn from their families and connexions, from their husbands and wives, fathers and mothers, and all that was near and dear to them in Africa. He had witnessed the cruel treatment of slaves, while they were destitute of that consolation which religion only can afford; and he had seen them at places of worship with tears trickling down their cheeks, and those who had been remarkable for wickedness, eminent for piety.—— Rev. Jos. Taylor produced testimonies in proof of the great improvement of the negroes in the West Indies in consequence of Missionary exertions, from persons of high respectability.——Rev. J. Hawtrey was highly gratified by the prospects in Ceylon, and in the West Indies. The progress of religion too in France was encouraging. Many of the Catholics there, are determined to hear the word of God. The most intelligent read it. He had preached in Normandy to crowded congregations, and found himself in the midst of Methodism while in France. "Our views of that people," said he, "are not correct. They have tried infidelity, and have found it to be a delusion; and now they are ready to receive the gospel."

J. Wood, Esq. had heard of *pious* heathens; but what piety there was in the religion of the heathen world, he knew not, unless it was the worship of devils, with bloody rites and sacrifices. "When," said he, "we find heathens fearing God, and working righteousness, then we will admit that there are pious heathens; but if there had been such, our Missionaries would have found them out, and would have rejoiced at the discovery. Nothing can raise them from this state but faith in the Son of God. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? If the world be to be saved, it must be through the instrumentality of the word of God."——Edw. Phillips, Esq.: "God raised up John Wesley. When it was the divine pleasure that Baptist Missionaries should go to the continent of India, he raised up a weaver's boy, and a poor shoemaker; who are now two reverend doctors, great, good, and useful men. And I trust that in France God will raise up suitable instruments."——This interesting meeting lasted above seven hours.

CHURCH MISSIONARY SOCIETY.

MAY 4, Freemasons' Hall. The 19th Anniversary. Lord Gambier, the President, in the chair.—After the Chairman had made an able introduction, the Rev. J. Pratt read the Report, from which it appears that the income of the last year has, in different ways, amounted to upwards of £28,000, nearly the whole of which has been expended. Part of a letter from India was read, in which the writer (Mr. Corrie) says, "The scenes around us grow horridly familiar. In a neighbouring district, two widows are burned every month; within a short time six lepers have been buried alive, and 100 persons have drowned themselves, with a view of being revenged on some who had offended them." For they have a tradition, that when they thus act, their spirit passes into a body of greater power.—The Syrian Christians have, by means of the Society's Missionaries, enjoyed public worship in a language which they understand. A little church was opened in September last, when the metropolitan commenced the service in Syriac, and the Missionary delivered a short discourse from "Behold the Lamb of God," &c.—Rev. Mr. Dealtry (Clapham) made a most animated and eloquent speech. "The apostle Paul," said he, "when he met some brethren at Appii Forum, thanked God and took courage. And I am certain that I am correct when I say, that this is the feeling which should pervade every heart, after hearing the admirable Report just read. If any one should ask me, Why did you attend on the present occasion? I would reply, 'That I might have additional reason to thank God, and take courage.'" In the course of his speech, alluding to that great and good man, by whose instrumentality the slave trade has been abolished, he said, "May the man to whom I have alluded, live long enough to fix the top-stone on *this building*, which shall stand as a *temple of light and liberty*, and be a blessing to all future ages!"——Rev. Mr. Matthias, (Dublin): "It has been objected that other Societies exist already, and this is not wanted. But, my Lord, not one Society, or two, however active or extensively useful, are adequate to this great undertaking. Suppose all the Christians in Europe were formed into one great Missionary Society, what are they compared with the population of the world, containing more than 600 millions of Jews, Mahomedans, and Pagans? You have met with some disappointments at Sierra Leone. But there are two ways of destroying the slave trade:—1st. By preventing persons from entering into that traffic; and 2dly, by cutting off the *raw material*: Plant the gospel on the Slave Coast, and you will cut off the raw material. Send forth Missionaries, and follow them with your prayers, and you will have not merely one African whose conscience will not suffer him to enter into the slave trade, but you will have them all."——W. Wilberforce, Esq.: My Lord, When I came too late into this meeting, and heard a part only of the excellent Report, I found more than my heart could hold.—It filled me with gratitude to God, who has done so much for you. There is something so astonishing, so much greater in this work than in the operations of any human power, that we scarcely wanted the admirable exhortation we have just heard, to thank God, and take courage. We are—in the very spring-time of our efforts—rejoicing in the abundance of our harvest. We see many of those very men, who were torn away from their country, their families, and their friends, returning to tell their countrymen what great things they have heard and seen in their captivity;—returning, with grace in their hearts, and the Bible in their hand, to preach the gospel. When I consider what great things have been effected by this, and other Societies of the same nature, I am truly astonished. In the walk of science and literature much has been done; but while other endeavours to benefit mankind appear as so many twinkling stars in the dark night, the Star of Beth-

whom appears shining with peculiar splendour and beauty. When I reflect on these things in my closet, and especially on my knees, I feel that all that language can utter is too little to express the feelings of my mind. When we hear of the death of Missionaries," (Mr. W. here alludes to the Report,) "let us hope to meet them again in a better world, where there will be room, not only for those who in this country are endeavouring to promote the cause of this Institution, but for all those heathen congregations who have by its means been brought to believe on the Son of God. It is only at that season we shall duly appreciate the work in which we are now engaged. Let us remember that this is our time for labour, and that there is no work nor device in the grave."——Rev. H. Davis, (one of the chaplains to the East India Company:) "It is a gratifying thought, that there are not fewer than 40,000 heathen children receiving instruction from missionary exertions, the parents of whom invariably manifest the greatest anxiety to get their children admitted into the schools. A conviction now pervades the mind of every description of persons throughout India, of the importance of attending to the education of children. The Governor General has recommended it to the military and the marine; and the civil authorities, both European and native, are all coming forward in this good cause. Again; an idea is rapidly spreading of the absurdity of idol worship. Driving out one morning, I rode to the estate of a very rich Hindoo, who has a portion of ground on which there are nine or ten temples, and a different god in each of them, which the people frequent and worship. I said to him, 'Is it not very absurd to worship these idols?' 'Yes,' said he, 'I feel it so, and I do not worship them myself.' 'But,' said I, 'you keep these temples in repair; *you keep the gods in repair;* you keep a Brahmin at the door of each temple.' 'What should I do, Sir?' 'Destroy them,' said I. 'So I would, Sir,' *replied he,* 'but the *Brahmins would tear me to pieces.*' On another occasion, riding with a friend, we saw a man worshipping in a temple two wooden idols. I offered to buy one of them, for which he asked me a rupee: so he sold his god, that he had been worshipping but the moment before, for half-a-crown. Again; a conviction prevails amongst both Mahometans and Hindoos, that a universal religion shall spread all over the world. Each says that it cannot be his religion, because it makes no converts. A belief generally prevails, that a mighty conqueror is about to come, riding on a white horse, and shouting victory."——Rev. Dr. G. Hamilton gave an affecting account of the ignorance of the Irish Catholics. He related a fact which he had heard from undoubted authority. "A gentleman," said he, "in my neighbourhood, had some iron stolen from his ploughs. He applied to a friar, who desired him not to be uneasy, as if the thieves did not restore them, he would turn them into goats. The following Sabbath, the friar gave out at the chapel that he knew who the thieves were, and that if they did not put the iron in a certain place by such a time, they should be turned into goats. This had the desired effect; for the next morning it was found in the place appointed. About two months since, I related this circumstance to a convert from Popery, and asked him whether such a threatening could have been believed by the people. He said, that he had no doubt of it; for that in his county, (Kildare,) the Catholics all believed that the priest had it in his power to turn them into sheep, or oxen, or goats, or any thing else he pleased." Dr. H. added, "that he was happy to state, that though much darkness still remained, the true light was rising upon them. He ought in justice to observe, that this was chiefly owing to the labours of his Dissenting brethren."

BRITISH AND FOREIGN *BIBLE SOCIETY.*

MAY 5, Freemasons' Hall. Lord Teignmouth (President) in the chair.

The Report, read by Mr. Dealtree, states, that the receipts of last year were £94,306 17*s.* 10*d.*——Bishop of Cloyne: "A more gratifying or animating Report I never heard within these walls. We have printed 2.300,000 Bibles. Continue to water the offsets of that Tree of Life, which you have planted in so many countries. They will produce fruits which will afford you comfort amidst all your present labours and trials, and consolation on your dying bed."——Duke of Gloucester: "From the formation of this Society, I have been one of its feeble, but constant supporters. Its design is to send into all the world that book from which we ourselves must draw our present happiness, and our future hopes."——Professor Keiffier, of the University of Paris, Interpreter of Oriental languages to the King of France, presented to the Society three Testaments, translated by himself into the Turkish language, patronized by the French Government, exceedingly well printed and bound, and bearing the royal arms of France. "The connexion between England and France," said he, "becomes every day more firmly established by means of benevolent societies in both countries. I have the greatest pleasure in stating, that the Government of France will render every encouragement to its Protestant subjects, and that the British and Foreign Bible Society will find the Administration in France always disposed to render it every assistance in their power."—— Lord Teignmouth: "Times and circumstances have been very favourable to the progress of this Institution. Translators of no common stamp were required—they have been found; particularly in the East Indies, where the Baptist Missionaries have printed the scriptures in sixteen languages, in which they had never appeared before, and have carried their labours to a very great extent. To the Divine influence on the human heart, we must ascribe the disposition shown by Christians of so many different denominations, to unite in one mighty effort to communicate the knowledge of the Divine character, through the medium of that Holy Book in which alone it is revealed. Much is still before us. Thousands are daily passing into eternity, who have never seen or heard of any of the sacred writings."——W. Wilberforce, Esq. "In order to form an idea of the real benefits arising from this Institution, let us take a single copy of the scriptures, and carry it into the little hovel where poverty and misery have prevailed. We shall then see the consolation which it affords, when its inhabitants read of the Saviour who died for sinners, of the Holy Spirit who renews the heart, and of the rest which remains for the people of God. The Bible is adapted to all circumstances, and to every rank. We formerly dreaded the French connexion with Turkey; but that kingdom now unites with us in presenting to Turkey a copy of the New Testament in the Turkish language. The Levant Company never made a present to the Grand Signior of such great value." Mr. W. next adverted to India. "There," said he, "we see what infidelity is, when left to its own unobstructed operation. There also we see what we owe to Christianity. There He, from whom every good gift descends, has condescended to soften the hearts of idolaters, through the instrumentality of those scriptures which are able to make men wise unto salvation."——Rev. William Roby, of Manchester: "A few of our collectors requested a merchant to become a subscriber. Pleading the hardness of the times, he declined subscribing, but offered them some refreshment. On their entering the parlour, a little boy, about seven years of age, said, 'What are those gentlemen?' 'The friends of the Bible Society,' replied the father. 'Well,' said the child, (previously instructed by his mother,) 'I hope you will give them something.' The father still urged his inability. 'Where are these Bibles to be distributed?' said the boy. 'In our own country, and in the East,' replied the father. 'And did we not receive the Bible from the East?' 'Yes,' answered the father. 'Surely then,' said the child, 'we are bound in gratitude to return it.

Papa, where is the guinea I gave you the other day to take care of? I should be glad to give them that.' The father was overcome, and made a liberal contribution."—— Rev. S. Wood, (Dublin): "The Bible is in the system of grace, what the natural sun is in the system of nature. I deplore the state of my own country. But why is my country in darkness? She has a character; she has genius; her sons are bold, ardent, and kind; too often desperate in their enterprises, but always affectionate in their feelings, and in cordiality of heart will yield to no nation upon earth. Some beams, however, of the Sun of Righteousness have risen upon her, by means of Bible Societies, and by the preaching of the Gospel. Last year 60,000 children received instruction in our Sunday schools; in the present, 24,000 have been added. My country too, my Lord, has done something for this Society. A lady has made a bequest to the Methodist Missionary Society of 3000*l.*; and to the Bible Society of 3000*l.* She has left also the whole of her estate, (one rent-roll amounts to 1000*l.* a year,) to be divided yearly, share and share alike, between the British and Foreign Bible Society, and the Society for Methodist Missions. I beg leave to present to you 1,500*l.* as the first moiety of the legacy."——Rev. Mr. Matthias: "In many parts of Ireland, the Catholic Clergy have opposed the circulation of the scriptures, whilst in others they have manifested a contrary disposition. One priest told me, that he wished his flock to read the Bible; 'For,' said he, 'if they do not mind the word of God, how can I expect that they will mind me?' When the Bible comes to the Irish in their own language, they receive it as a bosom friend; 2000 copies have been eagerly bought up; and I am happy to learn that the Society has ordered a large impression to be struck off. They do not consider an Irish Bible as a Protestant translation, but regard it as peculiarly their own."——Rev. John Owen, who has lately been travelling in several countries *on account of the Society, and has met with the most flattering* reception, said, "If upon the Continent there are enemies to the Bible Society, I know not where they exist. At Constance, an ecclesiastic, whose body is sinking into the grave, but whose soul is rising to heaven, took me affectionately by the hand, and said, 'Tell the British and Foreign Bible Society that we are one.'"——The Hon. and Rev. Gerard Noel: "I attended a meeting of the Bible Society at Glasgow, in the church of my highly respected friend, Dr. Chalmers. I was then witness to the expression of the same feelings which he excited in this metropolis; feelings which bind man to man, heart to heart, and, above all, man to God."

PRAYER-BOOK AND HOMILY SOCIETY.

It is unnecessary for us to say, what, however, we rejoice in having an opportunity of saying, especially at such a period of universal Christian affection, sympathy, gladness, and combined exertion, that we highly approve of the great bulk of sentiment and expression in the Anglican Liturgy and Homilies; and that, although we do not think that true Christians stand in need of a form of prayer, inasmuch as the meanest of them have received that Spirit of Adoption which dwelt in the composers of the Liturgy,—and although we are unwilling to put any facilities in the way of unregenerate men, towards entering into the Christian ministry,—yet we bear the most cordial affection towards our fellow-Christians in the Church of England, and sincerely pray that the Most High will bless the efforts of its ministers for the advancement of the Redeemer's kingdom, both at home and abroad. ——May 6, London Coffee-house, Ludgate-hill. Lord Gambier in the chair. The Report was read by the Rev. Mr. Pritchard. The expenditure last year was £2181 10*s.* 6*d.* They are now printing in several languages the Homily upon reading the scriptures.—Rev. Wm. Dealtree: "In publishing Homilies we are doing a work of great im-

portance: we are exciting the attention of the public to those excellent discourses, which state the great doctrines of the Reformation in the very words of the reformers, fathers, and martyrs of our church."—— Rev. G. Hamilton observed, that in the various institutions, persons were animated with the same spirit, fought under the same banner, and had the same end, namely, to promote the glory of God.——Rev. Mr. Matthias: "It is the glory of the church to adhere to fundamental principles, and to tread in the steps of the reformers and martyrs. I know a clergyman in Ireland, who sometimes reads a Homily in his church; and the people are very anxious that he shall do so oftener."—W. Wilberforce, Esq. passed an eulogium on the liturgy of the Church of England, as being simple, pure, and scriptural.—Amongst the speakers were, the Rev. Messrs. Wynn, Burn, D. Wilson, Cunningham, and Owen.

SCRIPTURE ADMONITION SOCIETY.

May 10, London Coffee House. Rev. Dr. Collyer in the chair. The object of this excellent institution is to disseminate the knowledge of scriptural truths, by printing and placarding the most striking passages of the word of God in the streets and public places; in schools, manufactories, warehouses, public-houses, &c. in order to warn men against Sabbath-breaking, and other vices, and to impress upon their minds the importance of death and of eternal things. Speakers; Dr. Collyer, Rev. Messrs. Legh Richmond, More, Marsden, Thomas, &c.

LONDON FEMALE PENITENTIARY.

May 10, Freemasons' Hall. Lord Carrington in the chair. The Report was read by Thomas Pellatt, *Esq. The object* of this excellent *institution is, after* the first unhappy *step of women in* the path of vice, to arrest them in their sad career, and to provide them an asylum. By means of the religious instruction there afforded, accompanied by the Divine blessing, many unhappy women have obtained the knowledge of Him, whom to know is life eternal. Its external concerns are directed by a committee of gentlemen; while its internal concerns are under the management of a committee of ladies, whose judgment and experience eminently qualify them for this important task. Speakers;—Lord Carrington, W. Wilberforce, Esq. S. Smith, Esq. W. A. Hankey, Esq. and the Rev. Messrs. Legh Richmond, Winter, Waugh, Hamilton, Morrison, Christopher Anderson, Orme, Lewis, Way, and Piggott.

PORT OF LONDON SOCIETY.

May 10, City of London Tavern. Sir John Jackson, Bart. in the chair. The object of this institution, is the establishment of a Floating Chapel in the River Thames for the benefit of British Seamen, a class of men who, though particularly entitled to the attention of the nation, have hitherto been so much neglected as to Divine Worship, that they have almost grown into the disuse of it, and many of them have thought that they were scarcely admissible to places of worship. The Report, which was read by the Rev. Mr. Lacey, stated, that a vessel has been purchased as a Floating Chapel, that it was opened in May last; that the attendance has been numerous, and that the Society has received encouragement and liberal contributions from the Hon. East India Company, from the Parliamentary Commissioners for the better regulation of the River Thames, and from the Police Magistrates of that neighbourhood, as well as from private individuals; notwithstanding which, a debt of £1000 remained on the concern. Speakers;—Rev. Messrs. George Townsend, J. A. Coombs, Morrison, Moore (Vauxhall), Vowles (Tottenham), Thomas

(Highgate), Edwards (Wild-street), Charles Hyatt, Cox (Hackney), G. Evans (Mile End), Henry Lacey (Salters' Hall), Crisp, Thomas Harper, and Thomas James; who very ably pleaded for this class of our fellow-citizens, to whom, more than to any other, we are (under God) indebted for our national deliverances.

NAVAL AND MILITARY *BIBLE SOCIETY.*

May 11, King's Concert Room, Haymarket. Duke of Gloucester in the Chair. The Report states the co-operation of the Duke of York. Speakers;—Lord Gambier, Lord Althorp, William Wilberforce, Esq. Hon. Charles Grant, Hon. and Rev. Gerard Noel, &c.

IRISH EVANGELICAL *SOCIETY.*

May 11, City of London Tavern. An excellent institution, and a very numerous and respectable meeting.

SUNDAY SCHOOL UNION.

May 12, City of London Tavern. Joseph Butterworth, Esq. in the Chair. We were highly gratified with the pleasing Report, and the animated and interesting speeches. The scholars amount to upwards of 360,000, and the teachers to 26,000. Amongst the speakers were the Rev. Messrs. Fletcher, J. P. Smith, Bunting, Marden, Hillyard, W. Wardlaw, Wood, Taylor, and the young Russian physician. We will extract a few things from the speeches.—"Though many, we are all one. We have one cause; one captain; one watch-word,—Feed my lambs; and one glorious prospect."——"A religious population will afford a greater security to the crown and constitution, than our army and navy."——"The education of children is advantageous to the parents. 'You *cannot think what I have learned,' said a little Irish boy* to his father, after his first lesson at a Sunday School. 'What?' replied the father. 'Sit down on this stool, and I will show you.' The father sat down, and his infant child taught him A, B, C, &c. The next Sunday, the child learned, and then taught his father, A-b Ab, E-b Eb, I-b Ib, O-b Ob, U-b Ub. And in six weeks, they could both read a chapter in the Bible."——"Some one questioned a little boy's veracity. 'Sir,' replied he with an honest indignation, 'I go to a Sunday School.' The boy thought that a sufficient voucher."——"A father said to his little Sunday School son, Carry this parcel (some article of trade) to such a place. 'It is Sunday,' replied the boy. 'Put it in your pocket,' said the father. 'God can see into my pocket,' answered the boy."—An inexpressible pleasure pervaded the crowded assembly.

RELIGIOUS TRACT SOCIETY.

May 13, City of London Tavern. Joseph Reyner, Esq. in the Chair. The attendance of ladies and gentlemen was numerous and respectable: 1093 persons sat down to breakfast at 6 o'clock, previously to the commencement of business. Many affecting instances were related, in which the distribution of Tracts had been the means of converting the most profligate, and of affording consolation under the most trying circumstances. 4,043,321 were issued during the last year; of which 150,000 were broad sheets to be affixed on walls in manufactories, cottages, &c. 351,000 children's books, —and upwards of a million of the Hawkers' series. The loss on the latter, added to grants for various purposes, foreign and domestic, exceeds £900. The Society is also under engagements to the amount of £800 beyond the sum in the hands of the Treasurer. We sincerely hope it will receive great additional encouragement, both from immediate subscribers and Auxiliary Societies, feeling as we do, in common with every individual who was

present, the beneficial nature of this interesting institution.—There will soon appear, in one volume, a Report of its proceedings during the twenty years of its existence, during which period considerably more than 30 millions of Tracts have been issued, besides pecuniary grants to foreign countries. Its operations extend to almost every habitable part of the globe. Its silent preachers have penetrated even into the habitations of the Chinese, and are to be found in the arid plains of Southern Africa and America, carrying the tidings of salvation where the feet of missionaries have not at present trod. Among the speakers were the Rev. Messrs. Bull, of Newport Pagnel, who recommended the lending of Tracts, and the giving of religious advice when they were returned; justly observing that this would excite to the reading of them, would make them more extensively efficient, and might be blessed for great good.—Legh Richmond, who related a *very interesting* instance of their great usefulness—Steinkopff, J. P. Smith, and Capt. Smith. The whole assembly appeared to be highly gratified.

LONDON MISSIONARY SOCIETY.

MAY 13, Methodist Chapel, Great Queen-street. W. A. Hankey, Esq. in the chair. Speakers, Rev. Messrs. Burder, Bogue, Collyer, Bradford, Wilks, G. Clayton, James, Bunting, W. Wilberforce, Esq. and W. A. Hankey, Esq. The death of the late excellent Treasurer, Joseph Hardcastle, Esq. was noticed with great affection and respect. We were highly gratified by the speeches of Mr. Wilberforce, and the Rev. Jabez Bunting; the former of whom said, "Though I am a churchman, I rejoice in the success of all other Missionary Societies;"—and the latter, "We consider the success of other Missionary Societies as our own success." We pray that this *spirit* may be universal; and that if *Dissenters cannot* unite with Episcopalians *at the Episcopalian* altar, nor strict-communion Baptists with those whom they yet affectionately regard as their fellow-Christians, at the Lord's-table; yet, that all may embrace each other in the arms of fraternal love, as fellow-travellers to the same celestial city, and rejoice in the triumphs of the Saviour, whatever may be the denomination of the combatants.

HIBERNIAN SOCIETY.

MAY 14, City of London Tavern. Charles Grant, Esq. in the chair. The object of this Society is to establish schools, and to circulate the Holy Scriptures, in Ireland. At the last Annual Meeting there were 392 schools, and 32,516 scholars. There are now 480 schools, and 46,976 scholars. Within the last year, Ireland herself has contributed above 800*l.* towards this excellent Institution. And to what can any of us contribute better than to the SCHOOL and the BIBLE? The payment of the masters is regulated by a certain standard of proficiency in the pupils. Many of the priests cooperate, whilst others oppose. The feelings of the poor are on the side of the Society. The Protestants look with astonishment upon what is going on, and are roused as it were from a deep sleep. And those Catholics who would not formerly have accepted a Bible, now purchase them with avidity. Samuel Mills, Esq. is the Treasurer. We see 400*l.* from one Auxiliary Society, (Liverpool;) and 309*l.* 6*s.* 8*d.* from another, (Glasgow.)—Rev. George Hamilton, son of the late Bishop of Upper Ossory: "Our success exceeds our highest expectations. See what Scotland is, by means of schools and the Bible. We hope to see Ireland what Scotland now is. The beggars in Dublin subscribe weekly to this Institution."——Rev. Mr. Matthias: "A boy, who had been educated at a school, traversed a district, and excited in it such a spirit, that twenty schools sprung up immediately."——W. Wilberforce, Esq.: "We owe to Ireland reparation for injury after injury. This Society is about to pay the long ar-

rears. Do but show Ireland that you feel for her misery; she has a noble spirit; she will fight for you, and preserve your liberty and existence. I rejoice that I have an opportunity of uniting with this Society."——Hon. and Rev. Gerard Noel: "The oppression of England was a bar to the reception of the Reformation in Ireland. We were the means of the continuance of the curse; let us now give them the blessing. They are naturally of a noble disposition. They will be grateful for any favours we may render them; and what greater gift can we bestow upon them than the Bible?"

PROTESTANT SOCIETY
FOR THE
Protection of Religious Liberty.

MAY 15, Albion Tavern. Sir James Mackintosh in the chair. A most eloquent speech, which lasted two hours, was made by the Secretary, John Wilks, Esq. The numerous and respectable assembly listened with great pleasure to the Rev. Dr. Bogue, the Rev. Mr. James of Birmingham, the Rev. Mr. Orme of Perth, and the worthy Chairman. This noble Institution deserves to be encouraged by every friend of religion, of justice, of mercy, and of his country. We earnestly recommend it to our churches, and to our readers. It cannot subsist without subscriptions; the greater the subscriptions, the greater the good that will be effected. We could not have believed, till we heard the Report, how much evil has been prevented by the timely interposition of this Society. Our enemies are continually upon the watch: let our guardian Society meet with our firm support. Encroachments upon our rights and our properties are at this moment silently going forward: they may be resisted, and will be resisted; but they cannot be known without vigilance, and cannot be resisted without money. We allude to Bills now in the House of Commons. We were also appalled at the numerous *instances of mean and abject oppression of Dissenters,* because they go to hear the descendents of Doddridge and Watts, exercised by magistrates, (generally clergymen,) by other clergymen, and by parish officers. One method is, the abridging of inhabitants of workhouses of their food. But this Society defends the defenceless. They humbled a Reverend Goliath; and the poor people who had been oppressed by him could scarcely believe it for joy, thinking that no power on earth could have done it. One of our body, who was taking minutes, stopped in the midst, and wrote almost involuntarily as follows: "I love my king; I love the constitution; and I love order. How then can I bear to see those whom I honour disgraced by actions which cannot but disgrace the country in which they are committed, unless its rulers do all in their power to prevent the repetition? If I love my rulers, let me do all in my power to put a stop to those actions which, if allowed, cannot but prevent the Divine blessing from descending upon them."—*See page* 260.

BRITISH AND FOREIGN
BIBLE SOCIETY.

MAY 15, Freemasons' Hall. Duke of Kent in the chair. The object of this Institution is the establishment of Lancasterian schools.—Speakers: W. Wilberforce, Esq.; Rev. G. Hamilton; Hon. and Rev. Gerard Noel; Rev. Christopher Anderson; &c.

WELSH
AUXILIARY BIBLE SOCIETY.

MAY 18, Paul's Head, Cateaton-street. Sir W. W. Wynne, Bart. in the chair.—Speakers: Rev. Messrs. Joseph Hughes, Elias, Rees, Christopher Anderson, &c.

ANNIVERSARY SERMONS
IN MAY.

CHURCH Missionary Society, Rev. G. T. Noel.

Prayer-Book and Homily Society, Rev. D. Wilson.
Society for promoting Christianity among the Jews, Rev. Messrs. R. Cox, and E. Cooper.
Deaf and Dumb Asylum, Bishop of Oxford.
Female Penitentiary, Rev. Messrs. Burn and Cooper.
Scripture Admonition, Rev. Dr. Collyer.
Port of London, Rev. Messrs. Leifchild, and F. A. Cox.
London Missionary, Rev. Messrs. James, Foote, Jackson, & R. Cox.
Aged Pilgrim's Friend, Rev. Dr. Collyer.

If we give a brief account of only two of them, it is because our pages will then be fully occupied.

Rev. John Angell James, of Birmingham, Surry Chapel, May 12. John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me."

I. The Dignity and Importance of Missionary exertions.

1. Their design harmonizes with that of the Son of God in redemption;—the drawing of men to him.

2. It also harmonizes with the dispensations of Providence. Providence is subservient to Redemption. The debates of senates, the deliberations of kings, the rise and fall of empires, and the commerce of merchants, all unite in the promotion of this grand cause. Little did Cæsar think, when he erected his standard on the shores of Britain, or Columbus, when he discovered the western world, that they were preparing the way for the Christian religion; or the British merchant trading to India, that he was to convey thither the word of life.

3. Like Redemption, missionary exertions promote the best interests of mankind.

II. The means to be used, *viz.* Preaching the Gospel.

1. Inquire what constitutes the doctrine of the cross. (1) The fact of Christ's crucifixion. (2) The design of his death. (3) The divinity of the Sufferer. (4) Justification by faith in him. (5) Regenerating and *sanctifying influences* of the Holy *Spirit.*

2. *Inquire what* there is in this doctrine calculated to draw men to Christ. Answer. (1) The extraordinary nature of the fact.—(2) The grand exhibition in it of love. *Herein is love*, said the apostle; as though men had never beheld love before, and would never behold it again. Also, *In this was manifested the love of God towards us*, as though nothing in heaven or earth could show it besides. The apostle prays that the Ephesians *may be able to comprehend it*, but immediately corrects himself by adding that it *passeth knowledge.*—(3) As a system of *mediation* it pacifies the conscience.—(4) The certainty and suitableness of its blessings.—(5) By admitting of individual appropriation, it excites the feelings of self-importance and regard for our own welfare.

3. Prove that it really does draw men to Christ. For this purpose witness its effects at Jerusalem—at Antioch—at Corinth—at the period of the Reformation. View the Moravian Mission—the Methodist—the Baptist—the London—the Church, &c.

III. The Final Result.——All men shall be drawn unto Christ. Illustrated by viewing the different parts of the globe, and beholding the exertions already made, and the success already realized.

Improvement. Addresses to the Directors—to Missionaries—and to Congregations.—From 600 millions of heathen; from the Directors; from Heaven; and from Hell.

Rev. James Foote, M.A. minister of Logie Pert, near Montrose;—Tabernacle, May 12, Isai. xxxv. 1. *The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.* What a striking contrast between the church and its enemies, of the latter of whom it is said in the preceding chapter, that their streams should be turned into pitch, and their dust into brimstone! Well might the apostle say, *Behold the goodness and severity of God.*

The heathen world may be compared to a wilderness for the following reasons.

1. It is *barren and uncultivated.* Many parts of the heathen world are uncivilized; but they are all wicked

and unfruitful. Christianity has both civilized and converted the Otaheiteans and the Hottentots.

2. It is in a state of *solitude*. Selfishness prevails. No one cares for his neighbour. Among savages social pleasures are small. Savages are gloomy, and speak but little; but the gospel introduces Christian affection and brotherly love, and either brings friends, or sweetens solitude. "I am never so happy," said Mary the Hottentot, "as when I say to God what I cannot say to man. I go into the fields, and talk to God." How can he be solitary who holds communion with God?

3. Heathens are, like the savage inhabitants of the desert, *cruel and inhuman*. Their very religion makes the Gentoos murderers of their fathers, and mothers, and children. It is a religion of cruelty to themselves and to others. Even in the most civilized countries, paganism has been a religion of cruelty. But Christianity "looses the bands of wickedness; it undoes the heavy burdens; it lets the oppressed go free; and it breaks every yoke."

4. A desert is a *cheerless place*. So in heathenism there is nothing which can afford consolation to the mourner. No religion but Christianity can do this. Even Cicero, when he lost his son, found the consolations of philosophy to be unavailing, and murmured against providence. But Christianity exhorts us not to sorrow for departed Christian relatives, even as others who have no hope. When Samuel the Greenlander on his deathbed addressed his friends with the language of consolation, and at length departed with joy, his countrymen were filled with astonishment. Upon the introduction of Christianity, "in the wilderness waters break out, and streams in the desert."

5. A wilderness is a place of *awful danger*. Paul enumerates among his calamities, "perils in the wilderness."—There are troops of plunderers; hot winds; and rolling mountains of sand. In like manner the heathen are exposed to the most dreadful of all evils;—the wrath of God. Do not say, that their ignorance will be their excuse. As well might you say that the sick will not die of their disease, if they are unacquainted with the remedy. If you will show me nations without sin, I will show you nations without danger. Let us then carry them the remedy;—the atoning blood of Christ, and the sanctifying influences of the holy Spirit; for "how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?"

Improvement.

1. This subject should excite our gratitude. Our ancestors were once in this very state.

2. Let us not keep silence till Jerusalem be a praise in the earth. But,

3. Our subscribing to missions will not avail us, as individuals, if we do not for ourselves flee for refuge to the hope which is set before us.

Review.

Jesus Christ an Object of Prayer. A Sermon, preached in Dean-street, Southwark, January 21, 1819, *at the Monthly Association of Baptist Ministers and Churches. By Thomas Thomas. Published by request.*

WHETHER *the Lord Jesus* Christ *be a proper object of worship* or not, must be determined solely by what divine revelation communicates respecting his character, attributes, and works; and by what the same volume, in relation to him, teaches as our duty, and inculcates as the practice we should adopt. Respecting doctrines which the inspiration

of God alone could first suggest, it has been too much, far too much, the practice, to ask the uninspired rabbis of other ages to give us light, and to appeal to their recorded instructions for support of what the sacred volume only has ability to maintain. Thus Priestley pretends to have successfully opposed the Deity of our Redeemer; whilst Jamieson, by an examination of the writings of the same ages, is as confident that he has firmly established that fundamental doctrine. Mr. Thomas has adopted a wiser course, and in the scriptures has found him who was crucified, enthroned; invested, as mediator, with all power in heaven, and on earth; possessing a fulness adequate to the supply of the spiritual necessities of his subjects; and adored by all the faithful.

The text is taken from Acts vii. 59, 60.

As prayer is an act of divine worship, our author observes, 1. That it cannot, without the guilt of idolatry, be addressed to a creature. 2. That in the New Testament, we are commonly taught to address supplications to God, or the Father, in the name, or through the mediation of Jesus Christ, and by the assistance of the Holy Spirit. 3. That we have the authority of scripture for addresing prayer to Jesus Christ. In the next place are noticed, 1. The passages of scripture, in which the expression, calling on the name of the Lord, or calling on the name of Jesus Christ, occurs; and these are not a few. 2. The invocation of Jesus Christ, in the apostolical salutations and benedictions. 3. The example of the apostle Paul, who supplicated Jesus Christ on his own account. 4. The example of dying Stephen.

The sermon concludes with some very good remarks on the spirit and conduct of the protomartyr.

First, his dying prayer affords an argument for the immortality of the soul. Secondly, we may learn from the prayer of Stephen, the safety of the believer in death. Thirdly, let us notice what the Christian's *hope* of felicity is beyond the grave —*it is, to be and* dwell with Jesus. *Fourthly, we may* admire the *compassion and faithfulness* of Christ to his suffering servant. Fifthly, from the composure and serenity manifested by Stephen, amidst the outrage of his enemies, we may learn the blessed influence of the presence of Christ, and the prospect of glory, on the mind of a dying Christian.

This is a plain sermon, full of sound speech that cannot be condemned, and free from of the glittering trash by which so many of our modern sermons are disgraced. Mr. Thomas has not forgotten that his Lord has called him to be an able minister of the New Testament; and that, if the little, puerile taste of the present times should a thousand times invite him to write, or to deliver, inflated periods employed to make out a gaudy exhibition, which the vain and trifling would very much indeed admire, it is his duty to say, So will not I, because of the fear of God. A very interesting appendix finishes this able pamphlet.

The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament, in which all the Words of the four leading Parts of Speech are arranged under their respective Heads, with the Pronunciation annexed, and the Explanation given in as simple, clear, and concise a manner as possible. To which is added, An Essay, by way of Introduction, on the several Parts of Speech, and also a correct Alphabetical Index. 7s. boards. 409 *pages.*

We scarcely know whether to call this volume a Spelling-book or a Dictionary. Like a Dictionary, it is alphabetical, or rather consists of between twenty and thirty alphabetical collections of words. But then, like a spelling-book, the monosyllables, the dissyllables, the trisyllables, &c. are placed by themselves. There are other divisions into Substantives, Adjectives, Verbs, and Adverbs. There is also an Index at the end, showing in what division each word is to be found. We have no doubt but there are readers to whom it will convey some information.

Foreign and Domestic Intelligence.

THE BAPTIST WIDOW AND ORPHAN *SOCIETY.*

A Meeting was held on Wednesday the 28th of April, 1819, at the Meeting-house, Somerset-street, in the City of Bath, Opie Smith, Esq. in the chair, to consider the suggestions which have appeared in the Baptist Magazine for December, 1818, and February and March of the present year, recommending that some plans should be adopted to provide further relief for the Widows and Orphans of our Ministers; and also to assist necessitous Ministers to educate their children; when, after prayer by the Rev. J. P. Porter, it was proposed by him, seconded by the Rev. J. Chin, of Walworth, and resolved unanimously,

I. That a Society for the further relief of *Widows* and *Orphans* of Baptist Ministers, and also to assist necessitous Ministers to educate their children, be now formed, and designated, The Baptist Widow and Orphan Society; and also, that the Rules which have been now submitted to the Meeting be adopted as the Articles of the Society.

II. It was moved by J. G. Smith, Esq. and seconded by the Rev. J. P. Porter, that Opie Smith, Esq. of Bath, be respectfully invited to become the Treasurer, and that Messrs. Ivimey and Chin, of London, (who have kindly favoured the Meeting with their assistance,) be respectfully requested to undertake the office of joint Secretaries; and that the Rules and Letter which have been now read and approved by the Meeting be printed and circulated under their direction.

III. It was unanimously agreed that the following persons be the Committee for the present year, with power to add to their number, *viz.*

Rev. J. P. Porter, Bath;
Mr. George Evill, Ditto;
Mr. Jasper Gay, Ditto;
Mr. Thomas Langdon, Ditto;
J. G. Smith, Esq. Ditto;
Mr. James Thomas, Ditto;
Rev. J. Cramp, London;
Rev. James Elvey, Ditto;
Rev. James Upton, Ditto;
Rev. George Pritchard, Ditto;
Mr. W. Couzens, London;
Mr. Jonathan Dawson, Ditto;
Mr. W. Day, Ditto;
Mr. John Satchell, Ditto;
Mr. John Marshall, Ditto;
Mr. Joseph Hansen, Ditto;
Mr. William Freeman, Ditto;
Mr. George Kitson, Ditto;
Mr. William Napier, Ditto;
Mr. John Penny, Ditto;
Mr. Joseph Rose, Ditto;
Mr. Samuel Watson, Ditto.

The business of the Meeting was concluded in prayer by the Treasurer.

(Signed)
Opie Smith, Chairman.

RULES.

I. That every Subscriber of One Guinea per annum shall be a Member of this Society; and every person subscribing Ten Guineas at one time shall be a Member for life.

II That any person having been ordained Baptist Minister on the 1st of January, 1819, be admitted a Beneficiary Member of this Society, by remitting to the Treasurer *Two Guineas* for the first year, or Four Guineas on or before the 1st of January, 1821, but not afterwards; and any person who shall be ordained as a Baptist Minister at that time, may be admitted a Member, provided he shall have remitted Four Guineas within two years next after his ordination, but not afterwards; except that if it shall be found that any Minister was unacquainted with the existence of this Society in time to enter as above limited, he may then be admitted, on immediate application, by sending a remittance equal to Two Guineas per annum from the 1st of January, 1819, or the time of his ordination.

III. That Subscriptions shall commence from the 1st of January, 1819, and all annual Subscriptions shall be accounted due on the 1st of January in every succeeding year; and any Beneficiary Member whose remittance shall be in arrear on the 24th of June, shall be advised thereof by a letter from the Secretary; and if the sum to be remitted by any Beneficiary Member shall not have been received by the 24th of June then following, he shall be no longer a Member of this Society.

IV. That a Treasurer, Secretary, and

Committee, shall be annually chosen from the Members of this Society.

V. That a General Meeting of this Society shall be held in London on the 28th day of October, 1819: and an Annual General Meeting at some central and convenient time and place, to be determined at the preceding General Meeting; and all proceedings for the current year relative to this Society shall be subject to revision, and be finally settled at the succeeding Annual Meeting. A sermon shall be preached on behalf of this Society at every Annual Meeting, by a person appointed by the Committee.

VI. That the Committee shall meet one month previous to the Annual Meeting, with power of adjournment, in order to inquire into any claims that may be made, and to arrange the business for the Annual Meeting.

VII. That the Secretary shall give fourteen days' notice to each of the Committee, of the time and place of the CommitteeMeeting to be held, one month previous to the Annual Meeting; and shall at any time, at the request of any three of the Committee, call a General Committee Meeting, giving the same Notice. Any five of the Committee assembled according to notice shall be competent to act.

VIII. That application shall be made annually, one month before the Annual Meeting, on behalf of any Member entitled to benefits from this Society, by letter addressed to the Secretary, who shall communicate such claim to the Committee, at or before their next Meeting.

IX. That the Committee shall prepare a Report, respecting the validity of every application to the Secretary, by or on behalf of any Member of this Society stated to be entitled to the benefits thereof; which Report shall be laid before the next Annual Meeting, and be disposed of according to the Rules of this Society.

X. That as often as the Treasurer shall be in possession of *Twenty Pounds*, or upwards, he shall take the earliest convenient opportunity of investing the same in some of the public funds, in the names of Trustees appointed by the Society.

XI. That when the annual income of the Society, arising from annual subscriptions, collections, and interest of funded or other property, after payment of all current expenses, shall amount to Fifty Pounds, one-fifth part thereof shall be disposable to Claimants, according to *the Rules; when such* income shall *amount to Eighty Pounds*, one-fourth part shall be so disposable; when such income is One Hundred Pounds, one-third part; when such income is One Hundred and Fifty Pounds, one-half; when such income is Three Hundred Pounds, two-thirds; when such income is Five Hundred Pounds, four-fifths shall be so disposable; and when such income is One Thousand Five Hundred Pounds, then the whole shall be so disposable.

XII. That any Widow, not having children, shall receive a sum not exceeding Twenty Pounds per annum; and any Widow having children, shall receive for every child a sum not exceeding Five Pounds per annum, while such child continues under the age of fifteen years.

XIII. That in the case of Orphans, each child shall receive a sum not exceeding Ten Pounds per annum, till the age of fifteen years, and be entitled to an interest in the disposable fund for assisting the education of children, according to the next Rule.

XIV. That any unapplied surplus part of the disposable fund shall be distributed to assist necessitous Ministers, who are Beneficiary Members, on their application for such aid, for educating their children from the age of nine to fifteen years, by the grant of any sum not exceeding Ten Pounds per year for each child, during the first seven years of the Society; nor a greater sum than Twenty Pounds per year for each child after that period.*

XV. That the disposable funds of this Society shall be divided among the several claimants entitled to the benefits, according to the Rules thereof, in equal proportions.

XVI. That Claimants entitled to benefits shall receive their share of the disposable Funds at the Annual Meeting next after their application.

XVII. That no payments shall be made by the Treasurer but by order at a Committee Meeting, signed by two of the Committee, and countersigned by the Secretary.

XVIII. That any addition to these Rules, or alteration thereof, may be proposed at an Annual Meeting, and if carried by a majority of two-thirds of the Members then present, it shall be entered in the Report of such Meeting, and sent to every Member: at the next Annual Meeting, (absentees being al-

* The Beneficiary Members will perceive, that by Rule XIV. the disposable funds of the Society will be applicable exclusively to education until Widows and Orphans become Claimants.

lowed to send their votes in writing,) if a majority of two-thirds shall approve of such addition or alteration, it shall *then* be adopted, and be of equal force with these Rules, but not otherwise.

To the Baptist Ministers and Churches of the United Empire.

Bath, April 29, 1819.

DEAR BRETHREN,

We doubt not but you in common with ourselves, have often deeply sympathized with the widows and orphans of our Ministers, and have felt anxiously solicitous that some means should be provided for their help; that the widow's afflicted heart should be relieved from its burden, and the destitute children's wants be fully supplied. It is probable, too, that on account of the children of those of our brethren who are labouring in the Gospel ministry, you have ardently desired that some assistance could be obtained, towards procuring them that education which you deem essential to their reputation and usefulness. *To provide for the widows and children of our brethren in the first instance, and then to assist those of them who are necessitous in educating their children, are the objects contemplated by the Society now formed; to the principles and regulations of which we most affectionately and earnestly solicit your attention.*

It is a fact too obvious to require proof, that the Pastors and Ministers of our Churches cannot from the scanty incomes they receive, make any adequate provision for the support of their wives and children after their death. They who are tenderly alive to the comforts of their families, cannot anticipate the period of their removal from the present world, without feeling the most acute anxiety, lest those who are 'their bone and their flesh,' should be left to the 'rude care of parishes,' or what is scarcely less painful to their hearts, lest they should be shut up in ignorance or illiteracy for want of suitable instruction, and thus be, as it were, confined to that region of dependence and poverty in which their death will necessarily leave them. Believing that you will concur in the correctness of this statement, we anticipate your cordial approbation of the plan of the Society which is now transmitted to you.

The Society is founded upon the following principles as its bases.—*That those whom it proposes to relieve should be* CLAIMANTS *and not* DEPENDENTS—*That the contribution required should be* REMITTED *by the* MINISTER—*That the assistance it affords should be* PERMANENTLY SECURED.

1. *That those it proposes to relieve should be* CLAIMANTS, *and not* DEPENDENTS. We exceedingly rejoice in the existence of several *charitable* institutions from which the *Widows* of our Ministers have obtained a kind supply; and also in the assistance afforded them from the profits of our Magazine; and whilst the most entire confidence is reposed in the impartiality and integrity of the persons by whom such funds are distributed, it was felt that *a new Society was required* to reach the cases of ORPHANS, and to afford aid towards THE EDUCATION OF CHILDREN; in order that our Ministers may calculate with confidence upon obtaining such help for their families, without the possibility of assistance being refused on account of any circumstances whatever rendering such expectations abortive.

2. *That the contribution required should be* REMITTED *by the Minister.* The Annual payment of two guineas being the qualification of a Minister to partake of the benefits of the Institution, the projectors of the Society felt that some objection might be made from the straitened circumstances in which some of our brethren are placed; they concluded therefore, that it would be proper to give the *Congregations* they serve an opportunity of being the CONTRIBUTORS, though they should make their Minister the medium of their communication.

3. *That the assistance it affords should be* PERMANENTLY *secured.* You will immediately perceive that this is an object of the first importance, from the lamentable fact that so many BENEFIT SOCIETIES have failed; when the circumstances of the first contributors and long supporters had led them to expect that they should receive the advantages which they had throughout many years contemplated and thought secure. By the plan now adopted, it will be seen, that *the aid afforded will not arise from a division of the* CAPITAL *in any case, but from a division of the* ANNUAL INCOME; *always securing a certain proportion of the Contributions, from whatever source the money may arise, until a foundation is laid that must remain unshaken and unremoved, sufficient to support and to perpetuate the superstructure of benefits it is proposed to raise upon it.*

Permit us, dear brethren, earnestly to request, that you will immediately take this subject into your united and deliberate consideration, and promote its accomplishment by all the means in

your power. We cannot admit the thought that any of our Congregations will let slip such an opportunity of relieving the anxiety of their Ministers, however low the number or the circumstances of those who compose them may be; and we indulge the confident persuasion, that those Congregations who are more numerous, and more prosperous, will not merely feel pleasure in raising what is required to secure the benefits to the family of their own Minister, but will, by occasional or annual Collections, contribute more largely to the funds of the Society; that thus the collected rivulets flowing in a similar direction, and meeting in the same channel, may at length form a reservoir, from which many afflicted Widows and destitute Orphans may obtain a refreshing and abundant supply.

Having thus, dear brethren, fulfilled the direction we received, by making this statement for your approbation, and this appeal to your tenderest sympathies; we conclude by earnestly intreating, that the Society may have a share in your fervent petitions to the Throne of Grace. Should this Institution be succeeded by Him who is "able to make all grace abound towards us," we may be certain that "the administration of this service will not only supply the wants of the saints, but be abundant also by many thanksgivings unto God;" and also, that all who contribute in any way towards carrying it into effect, will share in that delightful benediction and gracious promise, "*Blessed is he that considereth the poor; the Lord shall consider him in time of trouble.*

We are, Dear Brethren,
In the name and on behalf of the Society,
Your brethren in Christ,

OPIE SMITH, *Treasurer.*

JOSEPH IVIMEY, JOHN CHIN, } *Secretaries.*

P.S. All letters and remittances must be directed to the Rev. Joseph Ivimey, 20, Harpur-street, London.

PROTESTANTS IN FRANCE.

THE Committee of the Ministers who have been charged with the correspondence with the persecuted French Protestants, and the distribution of the sums *obtained* for their relief, have just pub*lished* a *final* address to those who sub*scribed to* the fund. It is gratifying to learn, that the blessings of many widows and orphans, and those who were ready to perish, has come upon the friends of religious liberty in Britain, who have stept forward to aid fellow-protestants persecuted for their religious profession. And it is satisfactory to know, that the statements of the sufferings which were circulated by the committee were far below the truth, and the acknowledgments of the French government. We hope the Dissenters of England will ever afford refuge and protection to those who suffer for their attachment to the principles of the Reformation.

MARRIAGE AMONG DISSENTERS.

WE are happy to state, that at a Meeting of Ministers of the Three Denominations, convened last April, to consider of the propriety of applying for an alteration of the laws compelling Dissenters to submit to marriage by the forms of the Church of England, it was resolved to make an immediate application to the government, and that a deputation consisting of the Rev. Dr. Rippon, the Rev. Dr. Lindsay, the Rev. Mark Wilks, and the Secretary, were appointed to confer with Lord Liverpool on the subject.

PROTESTANT SOCIETY

FOR THE

Protection of Religious Liberty.

(Continued from page 253.)

TWO pounds annual contribution from each congregation in England, and £1 from ditto in Wales, are expected to be transmitted to either Robert Steven, Esq. Upper Thames-street, Thomas Pellatt, Esq. Ironmongers' Hall, or John Wilks, Esq. Finsbury-place, London.

RESOLUTIONS.

1. That this meeting, including the friends of religious freedom of every party, receive with great interest the statement of the proceedings of the Committee of the Protestant Society for the Protection of Religious Liberty during the past year; that they have not forgotten the meritorious labours of preceding Committees, who mainly contributed to obtain the amended Toleration Act,—aided to procure the recognition

of more liberal principles in the administration of India,—and at the same time did not neglect to defend the domestic rights of Dissenters and Methodists; and that they rejoice, that the Committee for the past year have imitated their example, and laudably advanced in the same useful and honourable course.

2. That impressed with the essential importance of Academies for the preparation of pious young men for the ministry among Dissenters, and solicitous that no avoidable charges should oppress their funds, or diminish their utility,—they learn with great satisfaction that it has now been finally decided, that the apartments occupied by students in those institutions shall be exempt from public and parochial assessments; and that the Committee have prevented the interference of churchwardens with schools established on those liberal principles which alone the enlightened friends of education can commend.

3. That experience has convinced many members of this Society, that the demand of Tolls on Sundays from Dissenters and Methodists attending their own places of religious worship, imposes on them a burden peculiar and injurious; —and that they therefore applaud the efforts of the Committee to avert that inconvenience, and recommend to their consideration the expedience of applying for some permanent provision that may establish their right to exemption in a distinct unequivocal manner.

4. That whilst this meeting learn with approbation the liberal conduct of the Committee in presenting 50 guineas to the Independent Chapel at York, and 50 guineas to the congregation of the Rev. Mr. Slatterie at Chatham, towards their expenses in resisting the assessment of their meeting-houses to the rates for the relief of the poor,—they learn also with regret, that the resistance of those congregations has not been attended with success; and they hope that the Committee will take the earliest opportunity that prudence will allow, to apply for an act, by which not only the pecuniary charge shall be prevented, but the degradation of submitting the expenditure of Dissenting congregations to uninformed or unfriendly Magistrates at Quarter Sessions shall be for ever removed.

5. That this meeting would be unworthy descendents of wise, pious, and noble-minded men, if they could ever consider with contented or indifferent minds the continued operation of the *Test and Corporation Acts* on Protestant Dissenters, or could cease to regard them as a profanation of the sacrament of their religion to secular purposes, and a violation of those rights of conscience which it is the delight of every man to enjoy, and his duty to maintain; and that they invite the attention of the Committee to some general and energetic efforts for the repeal of all such penal and prohibitory statutes, and for the final establishment of the rights of Dissenters on a basis, that honour, and reason, and religion, shall approve.

6. That when this meeting consider the local persecutions which obstruct liberty of worship; the hostile spirit which many Clergymen of the established church continue to manifest; the vexations of which the perverted poor-laws are made the instruments; the parliamentary measures incompatible with the past privileges of Dissenters, which require constant attention; and the more combined and progressive labours of the established church, not merely to perpetuate, but to extend its power; they cannot but perceive the increasing importance of vigilance and union among all the friends of religious liberty of every denomination, and must recommend as their general representative the Protestant Society, which includes all parties within its protection, to universal and more zealous support.

7. That to the Committee for the past year, composed equally of ministers and laymen, and including gentlemen who are members of the established church, as well as Dissenters from that church, this meeting present their thanks for the prudence and zeal, and the activity and caution, with which they have discharged the important duties they were appointed to fulfil; and that the following ministers and laymen, also in equal proportion, with the Treasurer and Secretaries, be appointed to act as the Committee of the Society during the ensuing year. Ministers,—Rev. J. Brooksbank, Collyer, Collison, F. A. Cox, Cloutt, Fletcher, Rowland Hill, Jackson, Newman, Platt, Tracy, John Townsend, Matthew Wilks, and Mark Wilks. Laymen, —D. Allan, W. Bateman, J. B. Brown, James Emerson, James Esdaile, — Handfield, M. Wood, Thomas Hayter, J. O. Oldham, J. Pritt, W. Townsend, T. Wontner, Thomas Walker, and James Young, Esquires.

8. That this meeting also repeat their thanks to Robert Steven, Esq. the active, benevolent, and enlightened Treasurer of this Society.

9. That they also renew, with even increasing pleasure, their cordial acknow-

ledgments to Thomas Pellatt and John Wilks, the intelligent, zealous, and disinterested Secretaries, and respectfully re-invite their useful exertions.

10. That this meeting acknowledge with gratitude the kind attention of the Rev T. Tayler, the Rev. Dr. Collyer, the Rev. J. Phillips, and James Gibson, Esq. the Trustees of Coward's Funds, who have again manifested their attachment to liberal principles, and to the true interests of Protestant Dissenters, by a donation to the Society of Fifty Pounds.

11. That this meeting recognize upon this occasion, with great pleasure, the presence of Matthew Wood, Esq. Alderman, and M. P. for the city of London, and congratulate the citizens of that city on the re-election of a Representative, anxious to promote education, peace, and liberty, throughout the world.

12. But that to Sir James Mackintosh, M. P. the honourable and eloquent Chairman, this meeting offer their peculiar praise;—and would express their hope, that he who asserted the freedom of the press, and benefited India by his wisdom and his presence, will succeed in his beneficent attempt to render our criminal jurisprudence milder; more efficacious, and more just,—and will soon complete a National History, to which the friends of truth and freedom in every future age may with confidence refer.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

May 7. Freemasons' Hall. Sir Thos. Baring, Bart. in the chair. Speakers,—W. Wilberforce, Esq. Lord Gambier, Rev. Lewis Way, Rev. L. Richmond, Rev. J. Owen, Rev. D. Wilson, Rev. C. Simeon, Rev. W. Marsh. Great good is doing by this Society.

ANNUAL MEETINGS.

HANTS AND WILTS ASSISTANT SOCIETY.

April 14. The Easter meeting of the Hants and Wilts Assistant Society in aid of the Baptist Mission was held at Poole. Mr. Saffery preached in the morning from Gal. v. 22. *On goodness, as a fruit of the spirit*, and Mr. Millard in the evening *from 1 Tim. i. 15.* Mr. Clare preached the preceding evening from Job xxxv. 17. The devotional parts of the services were conducted by the brethren Dore, Priestley, Shoveller, Clare, Millard, Mill, and Saffery. The next Association is to be at Southampton July 21. Messrs. Hawkins and Saffery to preach; the former on the given subject. Mr. Millard is to preach on the preceding evening.

OXFORDSHIRE ASSOCIATION.

The Annual Meeting of the Oxfordshire Association will be held at Bourton-on-the-Water, on Tuesday and Wednesday, the 8th and 9th days of this month. The Rev. James Smith of Ashwood, and the Rev. Isaiah Birt of Birmingham, are expected to preach.—The Seventh Anniversary of the Bourton-on-the-Water Auxiliary Bible Society will also be held on Thursday the 10th.

NEW CHURCH FORMED.

MAGOR, MONMOUTHSHIRE.

Rev. Thomas Leonard, April 14, 1819. Reading and prayer by Mr. Beates, student at Bristol; introductory address, Rev. Joshua Lewis, Chepstow; ordination prayer and charge, 1 Tim. vi. 11, Rev. John James, Pont-rhyd-yr-un; address to the church, Rev. Rees Davies, Caerwent; concluding prayer by the Rev. Wm. Jones, Cardiff. The Rev. Thos. Harries, Peniel, gave out the hymns.

NEW CHAPEL OPENED.

LIVERPOOL.

March 21, 1819. A neat commodious chapel, with a large school-room attached to it, (freehold, and now in trust,) was opened for public worship, for the use of the third Baptist church, in Great Crosshall-street, Liverpool.

Mr. Underhill, the pastor, opened the service with reading and prayer; the Rev. J. Poole, of Birmingham, preached three very impressive sermons, from Isaiah xl. 5; Hebrews viii. 2; and Rev. vii. 9 and 10. The services of the day were attended with great solemnity, and will long be remembered with pleasure by many.

Their former place of worship was on a lease nearly expired, and was in a decayed state.

ORDINATIONS.

HARUT, DENBIGH.

Rev. W. Hughes, August 23, 1818. Reading of the scripture and prayer, Rev. Mr. Evans, and W. Roberts; introductory address, Rev. Mr. Evans; ordination prayer, Rev. E. E. Evans; charge, 2 Cor. iii. 16, Rev. Mr. Roberts; address to the church, 1 Tim. v. 17, 18, Rev. Mr. Evans.—The Society engaged to allow Mr. Hughes a stipulated annual sum, with a promise of advance if the church should increase in number; which agreement was signed by the two Deacons, and the Rev. Messrs. W. Roberts, and E. E. Evans.—Harut lies near Wrexham, in a neighbourhood inhabited by colliers and miners. About twenty-two years ago, Mr. E. E. Evans, (late of Cefn Mawr, but now of London,) visited these parts several times, and preached to great multitudes in the open air; but having many other places to serve, he was compelled, though reluctantly, to relinquish Harut. In 1816, several pressing invitations were sent to Mr. Hugh Hughes, a member of Cefn Mawr church. He went, accompanied by other preachers, and several persons were baptized from time to time; some of whom declared, that serious impressions had been wrought on their minds about twenty years before, under the ministry of Mr. Evans. Thus did the good seed, which had long lain in the ground, spring up, when watered by the dew of heaven, and again warmed by the genial influence of the Sun of righteousness.—Harut being about eight miles from Cefn Mawr, of which church the individuals were members, and they having increased to twenty-nine in number, they were formed into a church on the above-mentioned day.

LIXWNO GREEN.

March 2, Rev. John B. Roberts.—Reading of the scripture and prayer, Rev. John Roberts; introductory address and ordination prayer, Rev. Chris. Evans; charge, Rev. W. Williams; address to the church, Rev. John Roberts.

MELKSHAM, WILTS.

April 7, Rev. John Shoveller, Jun. late of Liverpool. Reading of the scripture, Rev. Mr. Stennett, of Calne; prayer, Rev. Mr. Seymour, of Bradford; introductory address, Rev. J. Shoveller, of Poole, father of Mr. Shoveller, Jun.; ordination prayer, Rev. R. Horsey, of Taunton; charge, Mal. ii. 5—7, Dr. Ryland; address to the church, Phil. i. 9—11, Rev. Mr. Saunders of Frome.

SHALDON, NEAR TEIGNMOUTH, DEVON.

April 9, 1819. The Rev. William Glanville was ordained over the Baptist church in this place.

Reading and prayer, the Rev. Mr. Gabriel, of Brixham; Nature of a Gospel Church, and ordination prayer, Rev. Mr. House, of Ashburton. The Rev. Mr. Pryce, of Falmouth, (Mr. Glanville's pastor,) delivered an affectionate charge, from 2 Tim. ii. 15. The Rev. Mr. Sprague, of Bovey Tracey, preached an impressive sermon to the church, from Romans xiv. 19.

LITERARY INTELLIGENCE.

Just published.

Elementary Discourses; or, Sermons addressed to Children. By John Burder.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church, at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's 'Terms of Communion. By William Newman, D. D.

Vol. I. Containing the Pentateuch and Historical Books of the Old Testament, of a New Family Bible, and Improved Version, from corrected Texts of the Originals, with a copious Introduction on the genuineness and inspiration of the sacred books, a complete View of the Law of Moses, both as a civil and a religious code, and an account of Jewish Sects, Customs, &c. By B. Boothroyd, Editor of the Biblia Hebraica, &c.

In one handsome octavo volume, illustrated with plates, Letters from Palestine, descriptive of a Tour through Gallilee and Judea, with some account of the Dead Sea and of the present state of Jerusalem.

Remarks on the Foreknowledge of God; suggested by passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms.

BAPTIST ANNIVERSARIES.

June 22, Tuesday. A Sermon will be preached at Carter-lane, Southwark, by the Rev. Dr. Ryland of Bristol. Service to begin at Half-past Six in the Evening.

June 23, Wednesday. The Annual Meeting of the Baptist Itinerant and British Missionary Society will be held at the City of London Tavern. Breakfast at Six o'Clock. The Chair to be taken at Seven, by Benjamin Shaw, Esq.

The same Morning, a Sermon will be preached at Queen-street Chapel, Lincoln's-inn-fields, in aid of the Baptist Missionary Society, by the Rev. Thomas Edmonds, A.M. of Cambridge. Service to begin at Eleven o'Clock.

The same Evening, a Sermon for the same object will be preached at Zion Chapel, by the Rev. William Ward, one of the Missionaries from Serampore, or in case of failure by the Rev. John Mack, of Clipstone.

June 24, Thursday. The General Meeting of the Ministers and Messengers of Churches in Town and Country, will be held at Carter-lane, at Eight in the Morning.

The same Day, a Sermon before the Stepney Academical Institution will be preached by the Rev. Dr. Steadman of Bradford. Service to begin at Twelve o'Clock.

The same Evening, at Six o'Clock, there will be a Prayer Meeting on behalf of the Foreign Missions, at Albion Chapel, Moorfields.—The Annual Report will be read by the Rev. John Dyer, Secretary to the Baptist Mission; and an Address will be delivered by one of the ministers.

June 25, Friday. The Annual Meeting of the Baptist Irish Society will be held at the City of London Tavern. Breakfast at Six o'Clock. The Chair to be taken at Seven by Joseph Butterworth, Esq.

Collections will be made at the close of each Meeting, except the two at Carter-lane.

The Rev. William Ward, one of the Senior Missionaries from Serampore, being in England, is expected to assist at these Meetings.

N. B. Friday Evening, June 25, a General Meeting of the Contributors to the Cases for assistance in building, &c. Baptist Meeting-houses, will be held at No. 18, Aldermanbury, at Six o'Clock.

Irish Chronicle.

Extract of a Letter from R. M. a Reader of the Irish Scriptures, dated

March 20, 1819.

I HAVE not travelled much this month, as the Rev. Mr. Wilson having visited all the schools himself, did not think it necessary to send me; however, I should have enough to do in this neighbourhood all the days I have to live. Although the reading of the scriptures, and the circulation of Testaments, have done much good, still there is much more to be done. I read the word of God in Irish to many that never heard it before, nor would have been at all likely to have heard it, but for this Institution; some of whom often come to my house, and remain for hours to hear it when I am at home. Last week a neighbour of mine, who was working in a field near where I live, called me aside; said he, "I have something to remark to you, but I fear you will only laugh at me." "What is it?" said I. "You ought," added he, "to return to your former religion, come to mass with us, and acknowledge that you have been wrong for some time past." "Alas!" said I, "I think there are too many already under the yoke of bondage." As there were many near, I called them to hear our conversation. "To do so," continued I, "would be building my house on sand, after putting my sole dependence on the Lord Jesus Christ. You wish me to return, like 'the sow that had been washed, to wallowing in the mire;' and if I deny my Lord and Master, where can you send me for refuge." I then referred him to Acts iv. 12: "Neither is there salvation in any other; for there is none other name given among men whereby we must be saved." The man had no more to say for himself, and one of the company requested I would get him a Testament.

I am constantly reading and explaining the word of God, as well as the Lord enables me; and to mention all the interesting conversations that take place between me and my hearers, would be impossible.

From the same.

April 20, 1819.

As my house is much resorted to by teachers and readers, it is called the preachers' meeting; nevertheless, it is much frequented by the neighbours; and even persons that were in the habit of ridiculing me not long since, are now coming in to read and ask questions. When I make them sensible of many things that they had no conception of before, they say to one another, "Where did he get this knowledge?" "How can we believe you?" "Don't believe me," say I, "but believe the word of God." I mentioned "that salvation is a free gift, and that forgiveness is with God only." One of the company wanted to make it appear that it is necessary for man to do works, in order to be saved; but I told him, that if all the good mankind ever did, was put to the account of one man, it would not be sufficient to save him; for even that man must be saved by faith in the Lord Jesus Christ alone. I then referred him to the 9th chapter of Matthew, and read it for him, particularly the 28th, 29th, and 30th verses: "Then touched he their eyes, saying, According to your faith be it unto you, and their eyes were opened," &c. Some of the people returned thanks to the Lord Jesus, for his great mercy. When they doubt what I say, I point them to certain chapters to read for themselves; Heb. x. Acts iv. and Col. ii. and explain them as the Lord enables me. Some time back, the street in which I live received a name that indicated the wickedness of the people who resided in it; but I think it will soon be called by a better name, as there are many Protestants living in it at present, and people who are inclined to read the word of God.

Extract of a Letter from the Rev. S. Davis, dated

Island Bawn, near Nenagh, March 23, 1819.

ON the 14th instant, I preached, as usual, twice, and administered the Lord's supper. I also had a prayer-meeting in the morning at eight o'clock.

On Tuesday evening I preached again,

and on Wednesday at Templemore, where the parlour of our brother D. was full to excess, so that he is anxious to obtain a larger place for preaching, if possible. On Thursday I proceeded six miles further, to Summer Hill; and on Friday, for the first time, to Clogh Jordan, eight miles from the last-mentioned place. I expect to preach in Nenagh, a populous and respectable town, about a mile distant, this, or to-morrow evening; and at Burros-o-kain before the week closes; and after next Lord's-day, I hope to return through Templemore to Thurles and the hills, and home to Clonmel, by Lord's-day week. I only returned from Waterford the Wednesday preceding my journey to Thurles, after spending two Sabbaths there; and I had the pleasure on the second Sabbath morning to see most of the seats in the meeting-house filled with attentive hearers. The evening congregations were also better than ordinary. You may see by this, that I am endeavouring, while the weather is so fine, to extend my labours as far as possible. O that I could tell you there appeared some fruit, or even blossoms, of my exertions; but the seed is sowing, and it must be left with the Lord of the harvest. He must be more concerned for his own honour than I can possibly be, and he is gracious.

From the same, dated

Clonmel, April 15, 1819.

When I wrote you last, I was in Lower Ormond, and preached a night or two after at Nenagh. There were about 50 hearers, who were all very attentive, and you will see that one lady gave me a thirty-shilling note for the Society, unsolicited. I preached the following Sabbath at Clogh Jordan again; but the best congregation was on the following Tuesday evening, when from 150 to 200 attended, among whom were more Roman Catholics than ever heard me at one time before. They were all very attentive while I addressed them from those solemn words in Rev. vi. 17: "The day of his wrath is come, and who shall be able to stand?" O for the outpouring of the Spirit, as upon the day of Pentecost! I am indeed nothing, but grace is omnipotent.

Extract of a Letter from P. C. dated

Baunleigh, March 29, 1819.

This day the Rev. Mr. M'Carthy *inspected my school, and found therein* 95 *scholars present,* 32 *of whom were repeaters.* He also inspected Mrs. C.'s school, and found therein 47 scholars, 13 of whom were repeaters.

We, as a church, still meet in Renaghmore, for the worship of God twice every Lord's-day, also every Tuesday and Friday. We feebly praise the God of our salvation; and glory be to his most holy name! We find him present every time we meet, and always get the promised blessing. Our spiritual desires, I trust, are increasing, and we find an eager inclination to worship that God who has purchased our salvation. We feel great comfort when we get a visit from the Rev. Mr. M'Carthy, who, every time he comes to the hills, through Divine grace, rekindles the spark that is already in our souls, and brings to our remembrance our bleeding Saviour, who suffered the just for the unjust, to bring us to God.

On Saturday evening last, he preached in Renaghmore, and on Sunday morning in Baunleigh, to a pretty large and attentive congregation. He preached in the evening at Renaghmore, and afterwards administered the Lord's-supper to the church; and indeed I thank the Lord we were very happy, both under the word and at the Lord's table. Blessed be the name of God, who always feeds his poor hungry children, and never lets a thirsty soul go away unsatisfied.

Extract of a Letter from the Rev. J. Wilson, to the Secretary, dated

Ballina, April 8, 1819.

Dear Brother,

You wish to have some particulars respecting the Irish readers. Your wish was in part complied with in a letter that met yours on the way; but I will now more fully comply with your request.

There are twelve Sabbath readers, or persons employed on the Lord's days only, who either read the Irish Scriptures at home, for those who assemble for the purpose; or go to the cabins of the poor, who will call their neighbours to hear the "good things,"—"the truths,"—the "blessed sayings;" as in their simplicity they term the contents of that book which has heretofore been "hidden from their eyes." These *twelve*, although not commissioned precisely as the *original* twelve were, yet have virtually "power and authority over all devils, and to cure diseases." Their power is limited, but they certainly often defeat Satan in his designs, and are the means of restraining his influence; they

cure, not the diseases of the body, but of the *mind*; and thus *prevent*, which is better than *curing*, many diseases of the body. The Sabbath, after *mass*, is generally spent, particularly among the poor, in rioting, gaming, and drunkenness.

But the twelve, each man with his little circle around him, engage the attention, enlighten the minds, and impress the hearts of those who would otherwise be employed in the above abominable practices.

There are "others," would to God I could say "*seventy*;" but alas, I can only say *five*; who are *constantly* employed in visiting the schools and reading the Irish Scriptures. All the schools are inspected by these men once a month, except those in Erris, besides the quarterly inspection by myself. These five are indeed "men wondered at," not for their erudition, not for the *splendour* of their talents, not for their eminence of rank; but because they are "*mighty* in the Scriptures;" and are thereby able to point out the refuges of lies, to which so many resort; and to show how the thousands in this unhappy country, *goaded* by superstition, may be released. For these persons there is always a cordial welcome in the cabin; their *language*, their manners, their customs, and where they are known, their *object*, will insure them the *warmest* corner, the *pipe*, the *potatoe*, and if they have it, the *milk*, and a *lodging*.

To hear the Scriptures read and explained in their *own tongue* is the delight of the peasantry. Their ready and appropriate expressions during this exercise fully demonstrate their attention to the subject.

To ascertain the extent of the usefulness of Irish readers is impossible. This will not be known till "the secrets of all hearts shall be revealed;" when I doubt not it will be said of many an Irish cabin, that "this and that man were born in it," and that the seeds of the new life were sown by the *Irish readers*.

I cannot help adding to the praise of the Author of all good, that the number of persons who attend my preaching in Ballina is increasing; and that I have reason to hope that my residence there has been the means of directing one soul to glory. I refer to the lady of the house where I lodged, lately deceased. She was afflicted for several months, and part of the time was the greatest sufferer I ever saw; I often saw her, when at home, and conversed with her respecting *the state of her soul and on religious* subjects in general, read the scripture and prayed with her.

She told a friend shortly before her departure, that she believed God in his providence had directed me to her house in order to show her the way of salvation.

Extract of a Letter from P. B. a Reader of the Irish Scriptures, dated

April 19, 1819.

In the course of this month I have travelled from Ballina to the county of Leitrim. I had frequent opportunities of sowing the seed of life. There are many in spite of all opposition, who are beginning to think for themselves; and as they expect that all is not right in respect of their former way of thinking, they are beginning to read the Scriptures to see whether those things are so or not: indeed the people in general pay the greatest attention to the Irish Testament when read for them, and marvel that the priests should be against such a fine book, which contains nothing but the word of God.

I was at the house of B. R. a few days ago, where I saw the word of God fulfilled in the case of five in one house divided, three against two, and two against three. There was a daughter of the man of the house who never had had the opportunity of hearing the gospel. When we had done reading we joined in prayer in Irish; this girl and a servant would not join us. But see what the Lord can do: as soon as they heard me speak in Irish, they kneeled down, and thanked God for all his mercies. I hope the time is approaching when we shall see many praying souls in this wilderness.

Extract of a Letter from C. H. a Reader of the Irish Scriptures, dated

April 19, 1819.

I travelled about on one side of the mountain called Sleavdhaff, reading the word of God to the poor inhabitants of that place, where I was kindly received in all the villages notwithstanding the opposition of the clergy. They declare they would sooner go to hear the Irish Testament read than go to mass; and moreover that they verily believed it to be the word of God. They seemed greatly rejoiced at hearing it in their native language. There are many families in that neighbourhood on the inquiry.

Returning home I went into a house, where I found a set of loose, idle fellows,

who carried from one village to another a book calculated to pervert the minds of the people. They made me sit down in order to convince me of my errors, boasting of their pocket pistol as they termed their book. I heard them patiently, till they asked my opinion on the subject. I told them I wished from my heart all such books were burned, at which they were much displeased. But one asked me my reason for saying so, which gave me an opportunity of explaining to them the holy scriptures. One of the party said I gave more proof for what I said than they had, and resolved to compare it by the scriptures himself. At length fifteen men gave it in my favour, and said the Bible ought to be believed before any book. So they appointed another day for further conversation.

Extract of a Letter from R. M. a Reader of the Irish Scriptures, dated April 19, 1819.

In Erris I lodged at a Mr. K.'s. In this house the neighbours generally assembled *to worship their gods.* They asked me, "Would I join them in *worship?*" I asked them how they worshipped, although I was in full possession of their mode these many years past. "That is different to my way of worship," said I. "How do you worship?" said one of the most forward speakers amongst them. "I will pray," said I, "and will you hear?" "We will," said the whole of them. As soon as I commenced prayer, they began to shed tears at the name of Jesus. They were all much affected, and said, they never heard so much good from their priests; nothing but Latin, which they could not understand.

I had a conversation with a young lad three times in the county of Mayo. I hope it will end in his everlasting welfare. He said that he had seen the gross improprieties of his clergy, and told his father, he never would bend one of his knees before them.

27th. Friend Moore and I met, and travelled over a good part of the county of Mayo. Met with a man by the way, and entering into conversation, he introduced his stations to Clough-patrick,* and after relating the dangers and difficulties of ascending the hill, gave us an opportunity, and enabled us to show him the clear and open way to heaven, and that in his own language. He heard with great attention.

Called at Birmingham school. It is here a populous country, but very much prejudiced. However we had the gratification to find the schoolmaster has made open and public profession, in spite of all opposition. We were informed by others, that there were sundry attempts made to way-lay him. Notwithstanding the parishioners will not withdraw their children; but tell the priest, unless he establish a free-school, that they will continue. I wish they were equally resolute in every direction.

As we got into a house in Ballina, met with a man having a prayer-book in his hand, reading and explaining to the woman of the house; but, like the generality of our country, ignorant of the plan of salvation; and instead of enlightening, bewildering their minds. Being a very talkative man, we were constrained to let him run on a great length, and when it came to our turn, or when we were permitted to speak, we had to beat the same path back again; but we had the happiness to convince him, and bring him to a clear and open confession; so that we parted in the greatest unanimity.

Our next opportunity of usefulness was in the barony of T———, where we met with some opposition. We had the sorest day's trial, but the event was, that the man of the house requested that I would leave him my fellow-traveller for three weeks; or if any of us passed that way, to stop with him. A few days after I met with him in Ballina. Had a long conversation on the gospel. He said, he was like a man rocking in a cradle. I think the work is of the Lord, and if I go, he will finish it.

On my way from Ballina met with Mr. P.; stayed all night with him. The conversation was so interesting, that we did not go to bed until twelve o'clock. Got into Mr. H.'s by the way; there I met with a tailor, who said he was desirous to see me this long time, hearing so much said of me; "And I hope," said he, "you will be so good as to get me a Bible." Here I had an opportunity to explain the glad tidings.

I could write much more, but I forbear.

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* See the Appendix to the *First* Annual Report, page 30.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

A LETTER just received from Dr. Carey, dated October 4, 1818, describes new and extensive fields which are opening to Christian enterprize, in consequence of recent political events.

BY the successful termination of the late war, a tract of country larger than Great Britain is put into our hands, in which several of those languages are spoken in which we are preparing translations of the scriptures. Had we funds and men, five or six hundred schools might be immediately organized, and men of God, if we had them, might be instrumental in doing more good than can be calculated.

After narrating the circumstances which led his son, Mr. Jabez Carey, to retire from his station at Amboyna, the Dr. proceeds:

When the proposal was made us to set up schools in the upper provinces, (now called Rajpoothana,) we thought none so fit as Jabez to go, who had already superintended schools in the Moluccas with so much success. We also thought it a more important station than Amboyna, and as the Rotterdam Society has expressed its intention to send Missionaries to the Moluccas, we thought it best to abandon that station: Jabez, therefore, has now agreed to go into Rajpoothana. As to the places where he will settle and set up schools, he will be under the direction of a gentleman whom we know to be friendly to our undertakings. You now see our pressing want of men, and the absolute necessity of Missionaries going to their stations when they arrive. A hundred Missionaries are wanting at this moment, to fill up the field before us.

My children are now all about me. We have employed Felix to assist in the operations of the printing-office, particularly reading and correcting proofs. William is at Cutwa, Jabez going to Rajpoothana, and Jonathan in Calcutta, in the law.

Brother Marshman's eldest daughter was lately married to a Mr. W. the first of the Company's civil servants who has been baptized.

Brother Ward's health is so bad, and his whole frame so relaxed, that the medical men all agree in the necessity of a voyage to England, and he will therefore, in all probability, embark in two months' time. This is much to be regretted, but cannot be prevented.

Through mercy, I am well. My work is rather heavier than ever, but I rejoice in it. My wife has been unable to walk for several months. I went with her on the river last week, to try whether that would be beneficial to her; but we were very near meeting with a serious accident. Our vessel, a pinnace, ran foul of a sloop lying at anchor, which carried away three or four of the stanchions of the windows; had we been a foot or two from the place we were in, we should have just run on the bow of the sloop, which would have infallibly sunk us, as the stream ran with amazing rapidity. God, however, mercifully preserved us. Our danger was the greater, as another sloop lay at anchor about half a mile from us, in a direct line; we, however, got a tow line fastened to the one on which we ran, which they gradually let out, till we were alongside the one I feared, so that we were preserved from every harm.

P. S. Nov. 9. Jabez sets off this evening. Brother Chamberlain arrived here a few days ago: I fear his continuance in the flesh will not be long. He is ordered to go to the head of the bay, at least, for his recovery—the doctors here advise his going further. He appears to be in a consumption; his mind is very happy. Brother Ward sails for Liverpool the beginning of December.

THE following List of Works now in the Missionary press, is copied from a letter of Mr. Ward to Dr. Ryland, dated Serampore, September 12, 1818.

The New Testament, in the Sungskrit,.....by Dr. Carey.
Ditto, in the Assam,.....by Ditto.
Ditto, in the Telinga,.....by Ditto.
Ditto, in the Kurnata,.....by Ditto.
Ditto, in the Wutch,.....by Ditto.
Ditto, in the Nepaul,.....by Ditto.
Ditto, in the Marwar,.....by Ditto.
Ditto, in the Oojein,.....by Ditto.
Ditto, in the Bundlecund,.....by Ditto.
Ditto, in the Dukslinu, or Sindh, by Ditto.
Ditto, in the Kashmere,.....by Ditto.
Ditto, in the Jumboo,.....by Ditto.
Ditto, in the Magudha,.....by Ditto.
Ditto, in the Hurotee,.....by Ditto.
Ditto, in the Huriana,.....by Ditto.
Ditto, in the Hunaj,.....by Ditto.
Ditto, in the Bengalee,.....by Mr. Ellerton, of Malda.
The Prophetical Books, in Hindee, just finished,..by Dr. Carey.
Ditto, in Mahratta,.....by Ditto.
The Pentateuch,.... in the Kunkuna,.....by Ditto.
The Historical Books, in the Sikh, or Punjabee, by Ditto.
Ditto, in the Pushtoo, or Affghan, by Ditto.
The whole Bible in Bengalee, in small type, to bring it into one volume, by Ditto.
The New Testament, in the Brej Bhasa, by Mr. Chamberlain.
The Poetical Books, in the Chinese,....by Dr. Marshman.
The Gospel of Luke, in Ditto,.....by Ditto, to finish the New Testament.
The Gospel of Matthew, in the Malay, Roman character, by Mr. Jabez Carey.
The Malay Bible, (Arabic character,) by the Calcutta Auxiliary Bible Society, superintended by the Rev. Mr. Hutchings.
The Sungskrit Dictionary, second edition.
A Sungskrit Grammar, edited by Mr. John Marshman.
Ditto, with a Bengalee Translation, by Tarachund, a Christian Hindoo.
Baxter's Call, in Malay, translated by Mr. Jabez Carey.
Pilgrim's Progress, in Bengalee, translated by Mr. Felix Carey.
Goldsmith's History of England, in Bengalee, translated by Ditto, for the School-Book Society.
Bengalee Dictionary, in two 4to. volumes, by Dr. Carey.
The Ramayuna, in Sungskrit, with a Translation, Vol. 4th, by Drs. Carey and Marshman.
The Sonkya Pruvuchuna Bhashya, a Hindoo Philosophical Work, in Sungskrit, edited by Dr. Carey.
An English Translation of the above, by Dr. Carey.
The Flora Indica, a Botanical Work, in several Volumes, edited by Dr. Carey.
The Book of Common Prayer, in Tamul, printing at the expense of the Governor of Ceylon.
Bengalee Hymns, about 300 Pages.
The Friend of India, a Magazine, in English, published monthly.
Sumachar Durpun, a Bengalee Weekly Newspaper, by Mr. John Marshman.
The Dig-Dursuna, a Bengalee Monthly Magazine, by Ditto.
An Astronomical Book for Schools, in Sungskrit, by Ditto.
Ditto, in Bengalee, by Ditto.
Spelling and Reading Tables for Schools ..... by Ditto.
Scientific Copy-books ..... by Ditto.
The Happy Deaths; a Work translated into Bengalee.

MOORSHUDUBAD.

Extracts from Mr. Ricketts' Journal.

February 4, 1818. Went to Koolibazar, where we saw a Hindoo, a native of Patna, who had gone on a pilgrimage to Jugunnat'ha. In the course of conversation with him, respecting the proper way of salvation, he recognized the necessity of a Divine atonement for sin; and frankly acknowledged, that the religion of Christ was the true religion; adding, that all other modes of worship originated in human invention. This he said in the presence of many of his countrymen. 26th. Went to Bhagra, and met with a mendicant from Hurdwar, who had been on a religious journey to Jugunnat'ha. We asked him his reasons for undertaking such a journey, when he had a sacred "Gunga" in his own country; and observed, that his conduct implied a want of confidence in the "Gunga;" as he appeared to ramble from one thing to another, without fixing his hopes in any particular quarter. We then pointed out the absurdity of his journey to Jugunnat'ha, and held forth Jesus Christ to him as the only channel of reconciliation with God.

JESSORE.

Extracts from the Journal of Mr. Thomas.

EARLY on Lord's-day, February 1, I left Saheb-gunj for Chougacha. In the evening we held a church-meeting, when the brethren and sisters agreed to restore to communion, Photoo, Aurpee, and Huri-Priya, who had been excluded some months ago. After this, twenty-one of us surrounded the blessed table of our Lord Jesus Christ. 2d. This morning we held a church-meeting, to inquire of the brethren and sisters what impression the gospel appears to have produced on their minds. We also held a prayer-meeting for the spread of the gospel, and I directed brethren Didhera, Rama-Soondura, and Shristee-Dhura, to go to Rama-Chundra-poora, two days' journey from Chougacha, to make known the gospel there. 8th. Lord's-day. Three brahmuns from Nul-danga, twenty miles distant, called for Persian and Bengalee books. I gave them some gospels and tracts. 24th. Four Roman Catholic Christians from Husunabad, about five days' journey *from Saheb-gunj*, called *on me this evening*, and attended worship. After service I read several chapters from the New Testament in Bengalee, and explained the meaning, with which they appeared much interested: they said their Padre read prayers in Latin, which they could not understand. They told me they should be happy to see a missionary friend in their neighbourhood, to instruct them in the scriptures.

DHACCA.

Extract of a Letter from Mr. L.

Dhacca, February 7, 1818.

I HAVE little, if any thing, new or interesting to communicate. We still continue to spread the scriptures, and drop a word either in public or private, wherever we can find an *ear to hear*; even this is not at all times easily accomplished; however, it is our business to continue sowing, and praying for the early and latter rain, even sowing in lively hope, as most assuredly the Lord of the harvest will bring forth fruit in due season; therefore there is no need to fear the issue. As it regards the Native Schools, things are pretty much the same as when I wrote last.

I have received some small additions to the Christian school during this month, and find it just now in a more promising state than I had reason to expect when I wrote to you last upon the subject; but what I feel most gratified to communicate is, that many of them are gaining a pleasing knowledge of divine things, which I trust is carried to their homes, and, with a blessing, may spread through their families. Brother Solomon has got a situation in the Company's factory, which has set my mind much at ease respecting him: he has erected an altar to the praise of the once despised Saviour in his family, where the voice of prayer and praise may now be heard morning and evening. I believe I have already informed you that he has a wife and three children: the former has been baptised; and two of his daughters attend our school to obtain a Christian education: the eldest is not twelve years old.

N. B. Rama-Prasad has been itinerating through Bhowal last month, and, I trust, with some success, as they begged for a school amongst them, proposing at the same time to erect a house at their own expense for the purpose, and likewise to defend it against the priests.

CHITTAGONG.

THE following interesting particulars are extracted from Mr. Ward's account of his late journey from Serampore to this place.

Feb. 17, near Kalee Ghat.

THIS morning before breakfast went up to the temple of the great goddess, and found several bramhuns in the covered area before the temple, reciting different Sungskritu books, one the Chundee, and another the Shree-Bhaguvutu. As the doors of the temple were not yet opened, I began a conversation with an old man who professed to be here as a devotee of the goddess. I pressed him to examine the ground of his expectations from the goddess, reminding him that he would not purchase the slightest article of food or clothing without a thorough inspection; and that if all his hopes of future salvation should end in disappointment, that disappointment would be most grievous. He declared that he had no fears; that there existed the most convincing proofs of the power of the goddess. I told him that I had just seen, close to the temple, a poor woman lamenting the loss of her mother in the loudest cries, so as to fill the whole street with her complaints, and that therefore it was plain, that, notwithstanding the thousands of offerings presented to this goddess for health and prosperity, she did not save even those who lived close to her temple. A bystander said, that all these things were regulated by fate. "If then," I replied, "a person cannot die before his time, nor live beyond it, all these devotions are fruitless." The old man remarked, that at any rate the blessing of Kalee would be efficacious in a future state. I shook my head, and then changed the discourse, turning to a young man, who seemed eager to enter the lists; but when I saw he could not lay hold of the argument, I put an end to the conversation, by telling him that he afforded but a discouraging proof of the power of the goddess, who was famed for imparting wisdom to the simple. The bramhun who continued reading the Chundee smiled at his brother thus silenced, and in the midst of this, we were entreated to attend and pay our respects to the goddess, as the doors were now opened. *After a little delay, that I might discover no eagerness in going to look at* this mighty enchantress, we went up *to* the front of the temple, before the doors of which were placed a large heap of flowers to adorn the image. This black stone appears to be about three feet long and one foot wide; the upper part, or the head, so painted as to represent the human countenance, with large oyster eyes, and a golden tongue hanging out even to the chin, to represent the feeling of surprise: no hands, or arms, or legs. We were pressed to ascend the steps, and take a nearer view of the goddess, or present our offering, but, recollecting what would be required, we turned about just as the bramhun was requesting us to pull off our shoes. Still, under the hope that we would make a present, the bramhun began to hint that the taking off the shoes would be dispensed with, but he gave up further entreaty when I assured him, that I would sooner submit to have both my hands chopped off; yea, rather part with life itself, than perform an act so treasonable against the true God.

We next went behind the temple further to examine the building, which was undergoing a repair, when I asked a Hindoo in the groupe which accompanied us, how long the temple had been erected. Instead of giving a direct answer, he said, the temple had been already ten years undergoing the present repairs. I expressed my surprise, reminding him that if the goddess really possessed the extraordinary powers ascribed to her, the temple might surely have been repaired in one night; and at any rate it was a great proof of their want of devotion. The company smiled, and nodded an unwilling assent. We now went to an open area beyond the covered one and in front of the image, where the animals are slain, and where two posts excavated at the top are erected, the one longer than the other to receive the necks of the animals. I here asked the surrounding groupe how they could pretend that they did not take away life, while the ground around these parts was daily soaked with blood. The old plea was set up, that Kalee was the representative of time [from kalu, time] who devoured all his children, and that the shrastru commanded them to sacrifice animals, as well as to abstain from taking away animal life; and that both commands were therefore to be obeyed.

The old man whom I had addressed at first, now took up the discourse again, and pleaded for the truth of the Hindoo system on account of its being honoured with so many martyrs, in the persons of

the widows perishing on the funeral pile. I urged that these were positive murders, and murders of the most horrible nature, since the person who lighted the pile, and thus perpetrated the murder, was the offspring of the widow's own bowels. To this it was replied, that these widows were under the influence of God, for that they could endure coals of fire in their hands without shrinking before they departed to the pile, and further it had been seen, that when widows had been hindered from thus sacrificing themselves, they had died at home in a day or two. I declared my disbelief of these things, and added that it was as impossible to change the nature either of sin or of holiness, as of black and white, and that these would be found to be atrocious murders another day. I told them that I felt the greatest heaviness of mind on their account, at seeing them so much under the power of delusion; it appeared that, notwithstanding they professed to shrink from the destruction of animal life, they thought it meritorious to slay whole hecatombs of animals, yea and their own mothers too, and gloried in these things as acts of merit. I again urged the old man to examine the grounds of his religious confidence, on which he seemed so much to value himself. I told him faith was nothing unless it was built upon a right foundation; that he might have the greatest confidence in the virtue of his wife, but his confidence would not save him from disgrace if she proved unfaithful.—One of the company was rather sullen under these attacks on their religious hopes, and said, I might go my own way; but that they would not be persuaded from persevering in theirs. I told him I would leave one word with him before I took leave, which was, that if he died trusting in the idols, he would find himself miserably deceived, and even ruined for ever: and that my words would be remembered by him in a future state. He professed to treat this admonition with contempt.

In leaving the temple yard, I was shewn another small temple containing the images of Krishnu and Radha. This led me to enter on the evil of images in worship, and to point out to one of the company, that the image of Kalee could not fail to impress on the mind of the beholder the idea, that God was a ferocious being, and these of Krishnu and Radha that he was an impure being. A young man, who entered into the controversy with much zeal, pleaded that the Pouranic story *relative to Krishnu, and his* favourite mistress, the wife of Ayunu-Ghoshu, was capable of a religious interpretation. I asked him if he could be persuaded to put a religious construction on the affair, if some one were to seduce his own wife. All, however, produced little beside a smile from these deluded creatures, who treat the subjects of life, death, and eternity, with perfect levity. It is true, they wondered that I should have thought so much about their shastrus: and they asked from whence I had come. But before these people can begin to doubt, they must begin to think, and that is not done without an effort, to which they are wholly averse, and the consequences of which are too serious for them to encounter.—"*Can these dry bones live? Ah! Lord God, thou knowest.*" Still he who is the Resurrection and the Life hath said, "The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." In passing the gateway, I saw another paltry temple containing an image or two covered with garlands, and two or three decently dressed bramhuns sitting before them. The priest asked me for an offering, upon which I asked if he received cowries and pice, and upon his smiling and nodding assent, I asked the spectators, whether, since this man's temple was surrounded with shops, he might not be considered as a real shopkeeper? They laughed, and said I had hit the mark. We now returned to our boats.

During our journey this morning, I passed through scenes which filled me with a horror which time can never erase. It would seem that Providence, as a mark of its displeasure, had turned all those places into Golgothas where the Hindoos are most deluded and God most dishonoured. In the whole way from Kalee-Ghat for two or three days, we did not sail a hundred yards without seeing a dead body, or the remains of one. In one place, I saw more I think than one hundred bedsteads on which the sick and dying had been carried to this cemetery, and three or four funeral piles were then preparing. A number of bodies in different places were half eaten by vultures, which birds were to be seen hovering on one or other side of the canal in almost every spot for miles. Other bodies were floating down the stream, others were seen sunk by weights in the water, and the sick in various places were waiting amidst the funeral piles till their turn should come. Never, never can the horrid impression be removed,—and the stench for two or three miles was almost intolerable. The mos-

tality has probably been increased by the prevalence of the cholera morbus; but I could not help attaching much of it to the temple, which is constantly visited by crowds of emaciated pilgrims.

During our stay at Kalee-Gunj, a brahmun, sick of the above disease, was brought to the canal, and placed in the water up to the middle, while his friends called on the gods, and urged the dying man to follow their example I stood near while this was going forward, and watched their motions with much interest. Several young men of a very respectable appearance were engaged in these last offices. A female or two were present, who seemed somewhat affected, but I did not see either in them, or in the young men, or even in the son of the old man who also was present, any real sorrow. The woman apparently most sorrowful, really smiled while she sat over the dead body half immersed in the canal. All the young men, four or five, appeared eager to enter upon the funeral ceremonies. They sent to the village for wood, for a new garment, for red lead, and for a morsel of gold. When it was observed, that there was no gold in the house, a person was directed to break a knob from the nose-ring of some female member of the family. Four rupees were given to meet the present expenses. One of the young men complained that he had not had time to perform his daily ablutions, and, that as he had touched the body and could not be purified till the whole was over, it was then too late. Another of the young men said, "Pshaw, there are twelve months in the year; never mind one omission." The whole exhibited the appearance of hurry and bustle in passing through the ceremonies, without the least honourable feeling in any of the parties: a decent man among the spectators observed to me, that in this way we were all passing away. Respecting the man just expired, one or two said, it was a happy death, for he died quite sensible; he had the benefit of the Ganges, and repeated the names of the gods with his last breath. Another observed, that the day and the lunar signs were inauspicious, but that it was of no consequence, as the old man had enjoyed the benefit of dying in the Ganges. Veneration for whatever is connected with Greece and Rome, has made some persons think favourably of this mode of interment; but the universal want of feeling on these occasions, *is a strong presumption* that the process *of burning a body*, like that of cutting off limbs, or slaying cattle, deadens the sensibility of the parties; and extinguishes those feelings which a more decent mode of interment might excite. The persons assisting on these occasions are the male children or other near relations; the eldest son sets fire to the pile; after which all engage in supplying fuel, keeping up the vigour of the flame, or adjusting the parts of the body as they lie on the pile, and ensuring the speedy destruction of every part. It might be thought, that these persons so nearly related to the deceased—these children dandled on the father's knees, or fed from the mother's breasts, would, in thus silently watching, for nearly two hours, the destruction of a frame once so dear to them, exhibit the strongest emotions of grief; but the very contrary is the case, and in no family ceremony, that of marriage excepted, is there more the appearance of thorough apathy than in this; no signs of grief whatever; the time in general is spent in conversations on the most common topics, and the only concern is to complete the business as rapidly as possible, and in a manner which shall be strictly conformable to the customs of the country. Could the lowest order of Europeans ever be brought to break the limbs of a father or a mother before interment; and so soon after death, to throw the body into the river, perhaps to be devoured by dogs,—or to throw the unburnt bones into the river?—What a contrast does a Christian funeral present to this—the closing of the coffin—the departure of the corpse, and the last farewell at the grave!——Ah! Christian parents, you can best describe what is felt at these moments, and how calculated all these awful ceremonies are to awaken the tenderest sensibilities of the heart. The Romans preserved the ashes of their parents in urns, but a Hindoo washes them all into the river adjoining the funeral pile, and would consider his house polluted by the presence even of his father's ashes.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

February 16, 1818.

DEAR BROTHER WARD,

Reading the word and public services have been kept up at the invalid lines and the Fort during the month of January,

but few besides women have attended. I find a number who approve of our mode of worship, but who say, We cannot agree with you in taking away lives, or making use of animal food. I hope they will be taught to know ere long what defileth a man From the 1st to the 11th of January several persons have called for conversation, and I have itinerated in the neighbourhood as usual. From January 12, to the beginning of February, Seeta-Rama, Nriputa, and myself, visited the fair, reading and speaking for Christ as opportunities offered, though as it was but thinly attended till this time, we did not stop long in it, but from the beginning of February for about a week, the multitudes were great, and we three, with the two inquirers, sat down daily in a conspicuous place, inviting the crowd to come and partake of the blessings of the Gospel, without money and without price. They gathered round us, and wondered what new thing this was; they heard us attentively whilst we read and spoke of Jesus, his love, his work, his miracles, his death, his resurrection. We pointed out to them the true avatar, (or incarnation,) which taketh away the sins of the world, and spoke to them of the inefficacy of the Ganges, and shewed them, above all, that God was robbed of his glory, by their paying homage to the creature instead of the Creator. Some of the learned Hindoos endeavoured to interrupt our native brethren, saying, they were unlearned in the Sungskrit, and therefore should not be heard; but Brother S. being aware of this their artifice, immediately repeated a couplet in Sungskrit, and requested a solution from the audience. As they did not understand him, they kept silence, on which he remarked to them the folly of speaking in a language not understood by the hearers. During the above week, they surrounded us the greatest part of the day, and sometimes when we left the crowd in the evening for refreshment, they kept coming and going constantly. We have, however, distributed but few books at this fair.

On the 27th, Brother Nriputa witnessed a most cruel scene; two Mahratta women consigned themselves to the Ganges: first, these women worshipped the river, where a crowd soon surrounded them. Brother N. spoke to them, and to the crowd, and pointed out to them the absurdity, the strangeness, and the delusive nature of the step they were about to take to obtain salvation. He warned the crowd also of this horrid self-murder, and that those who were concerned in it would not escape punishment from God. One of the crowd replied, that two of their gods had obtained salvation even by violence. The two women got into the boat with three of the same cast, (he is not sure whether they were their relations,) who most unfeelingly tied two pots round the waist of each, filled with water, and helped them to sink It is astonishing, though a man is, by the Hindoo law, brought to account for killing an animal the property of another, that they should not have prohibited this barbarous practice. I am disgusted with this place, seeing people go from shop to shop, and from pilgrim to pilgrim, extorting pice (copper money) from each, by cutting themselves with knives, and smearing themselves over with gore.

Brother Thompson arrived here on the evening of the 15th, and left this on the morning of the 20th of January: he preached once in the invalid sipahee lines, and twice in the Fort, where some of the brethren from Dum-Dum, and three officers, heard him. One of these officers is a pious young gentleman, on his way to his native land, for the benefit of his health. I have spent a few very pleasant evenings in religious conversation with him, and have also preached to his servants and boat people. He has taken a few books to distribute on his way down. Brother Thompson has given me a few copies of the entire New Testament in Hindee, which enables me to supply places where worship and preaching is kept up.

DIGAH.

Extract of a Letter from a pious Soldier, at Dinapore, to Mr. Ward, dated

April 4, 1818.

The cause of our blessed Redeemer is flourishing in our regiment. First one, and then another, is stepping forward, to declare in the gates of Zion what the Lord is doing for his soul. We are about to have five more members added to our church this evening by baptism. I feel inexpressible pleasure in adding, that our church members appear to live in love and unity with each other. I never saw such a number live more agreeably. We have one candidate for baptism in the hospital, who is not, in consequence of his ill health, able to come forwards at this time.

List of Monies received by the Treasurer of the Baptist Missionary Society, from February 1, to May 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Ilford Missionary Association, one Quarter, to the 1st of February	7	1	0
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary	20	0	0
Lock's-fields, Walworth, Congregation at, by the Rev. George Clayton	25	0	0
Alie-street, Female Auxiliary Society, by the Rev. Wm. Shenstone	5	0	0
Shoe-lane Auxiliary Society, by the Rev. J. Elvey	10	0	0
Leighton Buzzard, Penny-a-week Society, for the Year, ending the 31st of March, 1819, including 2*l.* from the Sunday-school Children at Great Brickhill	18	15	6
Norwich, Auxiliary Society at St. Mary's, by the Rev. J. Kinghorn	20	3	4
Stoke, Norfolk, Auxiliary Society, Ditto	3	4	6
Denton, ———, Missionary Society, by the Rev. E. Hickman	2	2	0
Salehouse, Collection, by Mr. Caddy	1	10	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Leicester, Collection and Subscriptions, by Mr. John Purser	72	18	5
Frome Auxiliary Society, by Mr. F. Allen, Treasurer	50	0	0
Birmingham, Cannon-street, Collection at the Doors	91	1	2½
Rugby Female Penny-a-week Society, by the Rev. E. Fall	8	0	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.	15	0	0
Blisworth, Northamptonshire, Penny Society, by Mr. Gutteridge	4	0	2
Ridgmount, Penny Society, by the Rev. Mr. Cuttriss	1	10	0
Luton, Collection, by the Rev. Ebenezer Daniel	18	1	8
Caerleon, Penny-a-week Society, by Dr. Ryland	1	1	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	14	7	1
Northampton Small Society, by the Rev. T. Blundell	21	0	0
Newcastle-on-Tyne, by the Rev. R Pengilly	14	0	0
Swansea, Friends at, by the Rev. I. Harries	27	18	0
Lyme Penny-a-week Society	6	2	6
Wellington, Collection and Subscriptions, by the Rev. John Cherry	7	7	9½
Prescot, Collection, by the Rev. B. Thomas	0	13	0
Bampton, Collection, by the Rev. Mr. Dore	2	2	0
Honiton, Collection, by the Rev. W. Southwood	1	7	6
Paulton, Collection, by Dr. Ryland	5	0	0
Mrs. Weare, Ashton, by Ditto	20	0	0
Mrs. Hodges, Ditto, by Ditto	10	0	0
Rev. Dr. Haweis, Bath, by Ditto	10	10	0
H. F. Stroud, Esq. Ditto, by Ditto	5	0	0
Mr. Hewlett, Ditto, by Ditto	5	5	0

FOR THE TRANSLATIONS.

Suffolk Association, by W. Tozer, Esq. Treasurer	20	11	11
R. H. Inglis, Esq. a Donation, by the Rev. Joseph Hughes	10	10	0

FOR THE SCHOOLS.

Hackney Association for Native Schools	25	0	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Mrs. Elizabeth Craddock. Enfield, by Robert Davies, Esq.	5	0	0
Miss Davies, Walthamstow, by Ditto	5	0	0
Rev. Adam Clarke, LLD. by the Rev. Joseph Ivimey	5	5	0
Right Hon. Nicholas Vansittart, M.P. Donation	20	0	0
Mrs. Vansittart	20	0	0
Miss Vansittart	10	0	0
Lyme, Dorsetshire, Friends at, for a Native School under the care of Messrs. Carey, Marshman, and Ward	7	10	0

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THE

Baptist Magazine.

JULY, 1819.

MEMOIR OF MRS. NAOMI DRAPER.

MRS. NAOMI DRAPER was born at Cozeley, October 22, 1788. She was a daughter of the late Mr. John Smith, who for many years was a deacon of the Particular Baptist Church in that neighbourhood. She devoted herself in early life to the service of God. I have often heard her refer to a sermon preached by Dr. Ryland, at Cozeley, from 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." This discourse was the means of awakening her attention to divine things. In her last illness she repeatedly mentioned it with great joy.

She often regretted that she had been permitted in very early life to form friendships with young persons whose habits and sentiments were not serious. After her conversion, these companions were forsaken for the people of God. One of them afterwards entreated her to accompany her to scenes of dissipation, and on her refusal, said, "Indeed I pity you: you have now no pleasures." Remarking on this circumstance in a letter to a friend, she says, "Vain idea! how much more reason had I to pity her, for thinking *that there is more* enjoyment in a ball or a play, than in the service of God and communion with him. My pleasures are for eternity. There is a period when it shall be said to all the votaries of the world, 'This night shall thy soul be required of thee.' How empty will their frivolous pursuits then appear! and how will they dread the summons into the presence of that God, whom they have slighted, and whose service they have despised!"

In April, 1808, she became a member of the Baptist Church at Cozeley. In a letter to a friend, she says, "I am happy to inform you, that last sabbath week I was enabled, though in a weak and imperfect manner, yet with comfort and composure to myself, to declare in Zion what God had done for my soul. I was received, with eight others, as a candidate for baptism. Last Lord's day we were all admitted to this ordinance, which, considered in a spiritual light, is most solemn and glorious, though to the eye of human pride, it appears very self-denying. My dear Lord condescended to submit to this ordinance; and if he smiles on me, I care not though the world may frown. I found so much joy at

the table of my Saviour, that I almost wished to be dissolved, that I might be with Christ. If all my sabbaths should be like my last, I shall wish them never to end. And, blessed be God, I shall ere long enter on a similar scene of everlasting joy. I trust the Lord will help me, as I have made a profession of attachment to his name, to walk worthily, and never to bring a disgrace on his cause. May his infinite love constrain me to live, not to myself, but to him who died for me!"

She went every sabbath to a neighbouring place of worship, and, having collected a considerable Sunday school, superintended it for a long period. She took a little provision, and spent the whole day in the school. After she left the country, her first enquiries were relative to the attendance of the teachers, and the prosperity of the institution.

Her health being delicate, she occasionally had recourse to simple medicines, which usually afforded her relief. But in the spring of 1817, I was considerably alarmed by symptoms of consumption. Medical gentlemen, however, intimated that a change of air would restore her to the enjoyment of health. I immediately took her to Bristol and Bath, and was happy to perceive, that after six weeks absence, she returned very greatly improved by her journey.

The following summer I accompanied her into Warwickshire. In the delightful and salubrious neighbourhood of Alcester, she spent a most agreeable month: she never forgot the numerous kindnesses she received. *From thence* she went into Oxfordshire, where she spent about a month, experiencing every attention which could be paid her, and returned apparently well.*

I observed, however, in the spring of last year, plain intimations, that her former painful symptoms were not permanently removed; and, from the repeated invitations of our kind friend, Mr. Petford, soon after midsummer, we were about again to journey into Warwickshire; the day was fixed for our departure, and the necessary preparations were made; but our heavenly Father had appointed, that she should enter on a far different society, and breathe a purer air.

A day or two before we intended to leave home, our eldest little girl was seized with the typhus fever. My beloved wife watched over her day and night; I endeavoured to share her toil, but she would have the far greater part. She, and several of the children, were attacked by the dreadful disorder which had entered our habitation. From this moment, I endeavoured to discharge the new and painful duties which had fallen upon me. After about a fortnight's severe affliction, I observed some symptoms of recovery: she daily improved in her appetite and strength, so that she was able again to mingle with the family. On account of her illness, I had been obliged to postpone an engagement, which I had made some time before, for visiting Manchester. As there were now evident marks of convalescence, I asked our medical attendant, whether he thought I might safely leave home for a few sabbaths. He replied, that I certainly might, as Mrs. D. was out

* To these friends, and to many among my own people, I shall always regard myself as under many and peculiar obligations. May our covenant God remember them also in the day of trouble.

of danger, and he fully believed would gather strength daily. With the concurrence of my much-loved patient, I therefore left home, charging her to let me know, if she should at all relapse, and I would instantly return.

I was not happy in my journey, though I met with very great kindness from the hospitable people whom I visited. I received several letters from my wife, in which she told me that she was gaining strength, that she occasionally walked out in the fields adjoining our dwelling, and that our friends were very attentive to her in my absence. I was, however, considerably alarmed: the writing was so bad, and so much unlike her usual hand, that I was almost certain that her letters had cost her much pain and trouble. On this account, I hastened my return; and the instant I saw her, I perceived that my fears were but too well founded. Her voice was not her own; she had a painful cough; and I could not hesitate in my own mind to pronounce her consumptive. I burst into tears. Perceiving my grief, she assured me that she was better, and bade me not weep. "I shall shortly," said she, "recover; and if not, the will of the Lord be done!"

Fearing her illness would terminate fatally, I occasionally recorded some of the interesting sentences she uttered, expecting that a period would arrive when they would administer to my bosom instruction and consolation. The following paragraphs, blended sometimes with my own reflections, are from this little, but to me, very valuable record:—

Her gratitude to God for his mercies, was on all occasions observable; I *scarcely ever recollect that she took either food or medicine*, without supplicating the blessing of heaven.

She many times repeated the twenty-third Psalm, and said it was expressive of the feelings of her heart. She peculiarly noticed the first and last verses:—that the Lord Jesus was her Shepherd, and that she should not want; and that goodness and mercy had followed her, and would follow her for ever.

Oct. 15.—She became daily weaker. The affecting expressions of the Earl of Strafford, when apologizing for the length of his defence in the House of Peers, were, as I gazed on my little family, much on my recollection. "I would not," said he, "have detained your lordships so long, had it not been for these pledges of affection," pointing to his children, "which a saint in heaven has committed to my care." I could not but anticipate, with a mind greatly oppressed, the moment when I should be the only protector of an infant motherless family.

She often took her little boy in her arms, whilst she wept over him, using a multitude of tender expressions.

Oct. 20.—She found me sitting up in my bed weeping. "Why," said she, "do you do so?—I cannot bear it.—It is my firm belief that I shall recover; and if I should not, the will of the Lord be done!"

Oct. 23.—Taking my hand, she looked at me most earnestly and affectionately, and said, "Well, we have lived very happily together these ten years, have we not? should I be spared, I hope our future years will be more happy and more devoted to God; and I have not the least doubt of my recovery." Pausing a little, she added, "But if I should not

get well, give this," referring to particular articles, "to Henry; and *this* to Jane; and *this* to Susan." And she proceeded to give me directions respecting her clothes and other things, which were peculiarly her own; but, perceiving that her remarks were more than I could bear, she discontinued the conversation.

Nov. 1.—Owing to my constant attendance, and the great anxiety of my mind, I felt unequal to the discharge of my public duties. I endeavoured to preach twice, and procured a friend to preach for me this evening.

She wished us to sing a hymn previously to family prayer; the children principally sang; but she joined with ardent devotion; and with great fervour sang those lines:

"That hoping pardon thro' his blood,
I may lie down and wake with God."

Whilst we were gone to worship, she would have our Lord's sermon on the mount read to her, observing, that it was a part of scripture which she exceedingly admired.

Nov. 3.—She told me, that she feared medicine was of no service to her. I gently intimated, that I was exceedingly sorry to be obliged to entertain a similar opinion. "If this be the case," said she, "I fear I shall not recover. Well, I commit the children to you; I am sure you will take care of them." After a short pause, she added, "I know that I have broken God's holy and righteous law; I deserve nothing from his hands but his displeasure; but my joy is, that Christ has made an atonement for the sins of all who believe on him. I have long since committed my *soul into his hands*; I have no *other refuge*; I want no other; I *find him sufficient*."

Nov. 4.—I began reading to her the most interesting of the Olney hymns, a few at a time, as her strength would permit. She noticed many of them with much approbation, as expressive of the feelings of her mind. This I recollect was the case with the last verse of the seventh hymn.

"When life sinks apace, and death is in view,
The word of his grace shall comfort us thro';
No fearing or doubting, with Christ on our side;
We hope to die shouting, the Lord will provide."

Nov. 5.—"I have," said she, "loved the scriptures, the sanctuary, the people of God, and my dear Saviour; but none of them sufficiently; O that I had loved them more!"

Nov. 6.—"Read me," said she, "a chapter respecting my Saviour." I read the 53d chap. of Isaiah; and she manifested the greatest satisfaction in hearing of him "who bare her sorrows and carried her griefs." She had ever been attached to the scriptures. Though they were usually read twice a day in the family, she constantly read them alone; and I scarcely recollect a day in which she did not read a chapter. Repeatedly in her affliction, when I proposed to read a few pages from some valuable writer, she said, "No, read the scriptures to me." "What portion shall I read?" "Some part of the book of Psalms: they have often done me good, and they will be useful to you," was her reply. At other times she would say, "Read me something about my Saviour; I think I have loved my Bible more the last twelve months than I ever did before."

Nov. 7.—She frequently wished me to pray with her: she always loved prayer. When I was absent from home, she was accustomed to assemble the family, and to pray with them as usual. When in health, she

often retired for converse with God; and on my return from Manchester, the children told me, that their mamma had been often in her chamber, whilst I was from home, to pray. She indeed loved to hold communion with the Saviour on earth: and now she is gone to hold sublimer intercourse with him in glory.

Nov. 8.—"A few weeks since," she said, "I *was* very happy; I know not how it is, but I am not so now; my transgressions appear to rise up against me in judgment. Ah! what shall I do? O that I knew that my transgressions were forgiven!" and she burst into tears. I reminded her of that "faithful saying," which is indeed "worthy of all acceptation," that "Jesus Christ came into the world to save sinners," even the chief. I repeated the Saviour's invitation, "Come unto me all ye that labour, and are heavy laden, and I will give you rest;" and the solemn assurance of the Apostle, that "the blood of Jesus Christ cleanseth from all sin."

Nov. 13.—A very stormy evening. As the tempest beat against our habitation, "What a mercy," said she, in a very animated manner, "both in a temporal and a spiritual point of view, to have a covert from the storm, and a hiding-place from the tempest. I hope this covert is mine. I cry perpetually for the mercy of God in Christ Jesus; yet I now want what I have experienced—the bright shinings of the Sun of Righteousness."

Nov. 15.—She was exceedingly patient, even in the greatest pain; and when I asked her, if things were done for her to her mind, she replied, "Yes, every thing is *agreeable to me.*" I said, "*I bless God, my dear,* that you are able to bear your affliction with so much patience." "Why should I not do so?" she rejoined, "*why* should a living man complain? my Saviour suffered much more for me."

Nov. 16.—She said to a person who had called to see her, "Remember that you too must die. You are a sinner against God, and Christ is the sinner's only refuge; you must fly to him by faith, or you are undone for ever."

Nov. 19.—Sitting up in bed, recounting God's mercies, and mentioning a poor person in the neighbourhood who had recently died, and who in his last illness had been treated very unkindly, she contrasted her situation with his, and said, "How thankful I ought to be; yet I fear that I shall exhaust your patience." "No," said I, "my dear, you will never do this; you have waited on us all for years; it would be a hard case if we were not to attend on you in your affliction."

Nov. 23.—Earnestly noticing some friends who had come to visit her, she said, "I love to look at you; but how solemn the thought, that I shall soon cease to associate with you! Well, I am resigned to the will of God, either to live or to die." And soon after, waking from a gentle slumber, in the most plaintive tone of voice I recollect ever to have heard, she exclaimed, "O that I had wings like a dove, then would I fly away, and be at rest; I would hasten my escape from the stormy wind and tempest!"

Nov. 24.—She enquired of a friend, how a person she was acquainted with had died; and being told, that she died happily, she said, "O that this may be the case with me! I feel a mind

entirely resigned to the will of God. I would leave it to him, whether I shall continue in the wilderness in the furnace of affliction, or immediately enter into his joy. The heaven mentioned in the scriptures," said she, "seems too great a bliss for such an unworthy creature as I am to expect." "Yes," said I, "my dear, but not too great for a God of infinite grace and majesty, who has given his own beloved Son to die for us, to bestow upon his servants. How shall he not WITH HIM freely give us all things?"

Nov. 27.—I perceived in the morning, that her mind was unusually elated; and on my asking her if this was not the case, she replied, "Yes, I have had a most heavenly night; I have been into the better world; I have seen an innumerable company of happy spirits. My father was amongst the throng; he came and conversed with me; and we ranged together, holding the most delightful intercourse, over hills and through valleys, beautiful beyond the power of description. We met with many whom we had known on earth, and we recounted the mercies of God together. Though distant from earth, I seemed to know what was passing in the society I had left; especially, that you and my mother were seeking after me in vain, and deeply regretting my departure."

She repeatedly observed, that from the impression the above dream had made upon her mind, she could not but regard it as the voice of God, bidding her prepare to come into his presence. "Lord Jesus," said she, "I am willing to depart; come and take *me to thyself, to live* with thee for *ever.*"

Nov. 29.—She said she should like to select some passage to be improved after her departure, if it were thought worth while to preach a funeral sermon for her. I mentioned several texts of scripture; among the rest, I read Jude 21, "Looking for the mercy of our Lord Jesus Christ unto eternal life." "That," said she, "will do very well; the term *looking*, I suppose, means *longing for*, as well as *expecting* eternal bliss, through the mercy of God in Christ Jesus; and this is what I am looking and longing for."

In about an hour afterwards, she said, "I have been again thinking of the subject; and I should prefer the passage you some time since selected for yourself on a similar occasion: "Flesh and heart faileth; but God is the strength of my heart, and my portion for ever."

Dec. 2.—To two of our friends who called to see her, she said, "I am going home. *Without health*, all the world is nothing; and *with it*, but very little. My Saviour has fulfilled God's righteous law, which I had broken. I trust in his merits. My mind has not lately been so comfortable as I could wish; but God has now shown me a token for good, and I trust all will be for ever well with me."

Dec. 4.—As I was enumerating some painful events which had occurred to us as a family, I involuntarily exclaimed, "All these things are against me!" "No!" said she, eagerly, "how can you say so? all things are for us!" and immediately began such a recapitulation of God's mercies, as made me ashamed of my exclamation.

Dec. 7.—To several friends, in the course of the day, she said as

follows: "I want a more full assurance of my acceptance in Christ; yet I have a hope I would not part with for all the world; I am satisfied respecting my dear children; I leave them in the hands of a good father, and a good God; and I have no doubt but that our friends will be kind to them."

Dec. 8.—"I trust I am going to heaven; I am not sometimes without my doubts and fears; yet salvation is absolutely promised to all who believe on the Lord Jesus Christ; and I have long since believed on him, and do indeed believe on him. I have to lament, that I have too often gone astray from his precepts; nor if it were the will of God to raise me again to health, do I scarcely dare say, that I would be more eminently devoted to his glory. I feel I am a poor creature, and in my own strength could promise nothing; yet I do hope, that in the strength of divine grace, I should indeed be more circumspect, and walk more closely with God."

Dec. 11.—As I was giving her supper to her, she said, "My dear, we shall surely know each other in heaven; if so, I shall be looking for your arrival, and longing to welcome you. We shall not be long divided; and if happy spirits can come to earth, I shall often delight to visit you."

Dec. 14.—Her mother observing that she had heard she was better, and asking her how she really was, she said, "Yes, I am better; but it is in reference to eternity, not to time."

Dec. 15.—In reviewing her life, she said, that there was one evil she peculiarly regretted, that she had not *been so guarded as she ought in her conversation* on the sabbath day; and this, she said, was a fault but too prevalent among professors of religion. "Worldly conversation on the Lord's-day is a practice," said she, "absolutely inconsistent with soul prosperity. Do, my dear, warn your hearers of it; tell our friends especially not to neglect attending the sanctuary through the pressure of family affairs: their families must shortly do altogether without them. Be faithful unto death, and thou shalt have a crown of life."

Dec. 16.—"I am in great pain, yet do I not sin against God by such a complaint? I ought to be perfectly resigned to his holy will. I do think I shall shortly leave you: if it were the will of God, I should like to go suddenly, and to be launched at once on the shores of a happy immortality."

Dec. 18.—I asked her, as I was wishing she might have a little comfortable rest, how she felt her mind; she said, it was happy. "I have been thinking," said she, "of the Godhead revealed in the scripture, as Father, Son, and Holy Spirit: do you think, my dear, we shall see and hold converse in heaven with each of the divine persons?" I intimated, that perhaps we should; yet that the subject was too high for our entire comprehension. I told her, that it appeared probable to me, that the Divine Being would for ever be manifested to creatures, through the Lord Jesus Christ. "Well then," said she, "we shall see the Saviour; this is sufficient. O that I could make the heavens resound with his praises! Bless the Lord, O my soul, and all that is within me, bless his holy name."

Dec. 21.—When I had been praying with her in the evening, she said to me, "Why, my dear,

do you pray for my recovery? I want to be at home, at my heavenly Father's house. O that I could take my flight to glory with dear Mrs. Green.* I always loved her; she conducted herself always with so much propriety. O when shall I awake in the likeness of my Saviour? I long to be at rest!"

Dec. 24.—Looking affectionately at the children, in a very solemn and expressive manner, she said repeatedly, "My dear children, love one another." May the advice of their fond and dying mother be written early and deeply on their hearts.

Dec. 27.—I frequently found her with her eyes closed, and her lips employed in prayer. She was daily and hourly becoming more indifferent to present things, and more and more occupied with the things which are unseen and are eternal. When I asked her respecting some domestic concerns (for I rarely did any thing without consulting her) she said, "Let it be as you please, my dear; I have done with all below the skies."

Dec. 28.—She said to a friend who called on her, "I have no excessive joys; but a firm hope fixed on Christ, the immoveable foundation. I can say with Job, 'I know that my Redeemer liveth.' He received and pardoned Saul of Tarsus: surely he will receive and pardon me."

Dec. 31.—"I have," said she, "been viewing heaven. What a scene it is of rest and bliss! Why should I wish to stay in this wilderness any longer, especially when I can now leave it so comfortably? My family is in the hands of a father, who will be sure to take care of them, and my soul is willing to depart. When I think of the bliss of heaven, and especially of the happiness arising from the immediate presence of God, I cannot wish to continue here. And surely, when you recollect that I am gone to the enjoyment of this felicity, you cannot greatly mourn for me. Besides, I am only going a little before you: we shall shortly meet again."

1819, Jan. 1.—Having occasion to mention a circumstance she had referred to in the course of the day, she observed, that she had quite forgotten it; adding, "I have almost forgotten every thing but my Saviour."

Jan. 3. — Sabbath evening: she wished us to sing a hymn, previously to family devotion. The closing verse,

"Thine earthly sabbaths, Lord, we love,
But there's a nobler rest above;
To that our lab'ring souls aspire,
With ardent pangs of strong desire."—

She repeated several times; and commented on it in a very affecting manner, so that all present were in tears. "This," said she, "is my experience; I do long for the eternal sabbath,

'With ardent pangs of strong desire.'"

Jan. 6.—"I love the Lord," said she, "with all my heart; and though I am not improperly weary of the world, having found much friendship and much mercy in it, yet I can say with Cornelius Winter, that death appears very inviting. I want to hear the melody of the heavenly host. When will the moment arrive when I shall leave this clay tabernacle, and join their happy society?

'O that I could now adore him,
Like the heavenly hosts above,
Who for ever bow before him,
And unceasing sing his love!
Happy songsters!
When shall I your chorus join?'"

* *A friend whom she much respected, who died the next day.*

Jan. 7.—"It is you, my dear, and not I," said she, with a sweet smile, "who should be pitied, and who will be pitied, to be left with an infant motherless family, in a world of sorrow." And truly, "'Tis the survivor dies!"

Jan. 10.—"I have done with all below. Why, my dear, do you not pray for my dismission?" I told her, that I did not know how to do this; but that I did resign her to the divine will. "Perhaps," said she, "I do wrong in making the request; not my will, but thine, O Lord, be done! I thought that the pain I have suffered to-day would have been sufficient to separate my spirit from its shattered tenement, and to land it in glory. I am so weak, that I cannot pray as I used to do; I can only now and then utter a short sentence or two, and ask my heavenly Father to have mercy on me, and prepare me for the inheritance of the saints in light!"

A little after, she exclaimed, "Time! time! what an empty vapour, what a shadow art thou! But what am I saying? I used to find it so when I could attend my family duties; but now it is very different; time is now unspeakably tedious: how long are the days! how long are the nights! I can say with Job,—Wearisome nights are appointed to me: when it is morning, I say, would God it were evening! and in the evening, would God it were morning!"

Jan. 11.—Her nights and days were now full of pain; her appetite almost entirely failed her, and she grew in every respect visibly worse. As I was watching her with much anxiety, I thought she fell into a sweet slumber: sleep was the blessing she needed; I therefore carefully hushed every sound which might disturb her repose. At the moment I imagined her most insensible to all around her, she opened her eyes, and elevating them to heaven, exclaimed, "Lord Jesus, into thy hands I commend my spirit! Come, Lord Jesus, come quickly!" She was proceeding in the same animated strain, when I gently interrupted her, and asked her, if she would have any thing. "Nothing but eternal bliss," was her reply; reminding me of the excellent Melancthon, who in similar circumstances, and in answer to a similar enquiry, said, "Nothing else beside heaven."

Jan. 12.—To-day, in a spirit of fervent devotion, she often repeated the grateful exclamation of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." She also sang a part of the hymns, beginning, "Guide me, O thou Great Jehovah;" and, "How happy is the pilgrim's lot!"

Jan. 13.—Till to-day we had carried her up and down stairs; but to-day she was in so much pain, and so exceedingly weak, that I could not prevail on her to leave her bed. She was evidently sensible of her approaching dissolution. Indeed she said to me, "I am going to leave you; but I am not afraid to die; the kingdom of heaven is my portion; the Lord Jesus has promised to receive me; I love him, and I never heard of any one who loved him, whom he cast into hell."

Her night was very restless; she was frequently in prayer; she often said, "I am going to my rest: Lord Jesus receive my spirit. Come, Lord Jesus, come quickly!"

About seven o'clock on the morning of the 14th, she said to me,

"I am indeed going to my rest." I thought that it was really the case; and I asked her, if she would see the children, and take leave of them? "No," said she, "I am too weak to bear such a parting: tell them, from me, to be good children; and pray for them, that their evil passions may be subdued." As she saw me exceedingly affected, she grasped my hand, and in a firm tone of voice, and with an emphasis I shall never forget, exclaimed, "My mind is happy!" and in a few moments, with the utmost serenity, "fell asleep in Jesus!"

Her departure was improved, at her own desire, by Mr. Birt of Birmingham, at Cozeley: a most impressive discourse, from Psalm lxxiii. 26. A very crowded assembly met together on the solemn occasion. May her death be the spiritual life of many!

What remains, but that I should be solicitous to make a suitable improvement of this affecting providence?

Let me learn from it *my own mortality.* I too must soon lie on a dying pillow. The moment, perhaps, is not distant when I shall bid my bereaved family a last adieu; and indeed shall take a final leave of all below the skies. "The fashion of this world passeth away." May I live more habitually mindful of my eternal interests!

I would *be thankful to God for the kind supports* which he was pleased in great mercy to communicate to my dear wife. Her strength was indeed equal to her day. The beams of immortality shone around her dying pillow: an earnest of heavenly bliss was imparted to her before she bade *farewell to earthly scenes.* He, *whose mercy* endureth for ever, remembered her in her low estate. Let his name be adored, for his never-failing love and goodness.

I ought to make *a diligent enquiry into the state of my own soul, in reference to eternity.* Have I experienced that change of heart, without which I cannot see the kingdom of God? Have I seriously repented of my transgressions, and fled for refuge to the glorious hope set before me in the Gospel? Am I living to myself, or to God—for the present world, or for another and a better? Is Christ precious to my soul? Do I love him, his doctrines, his precepts, and his holy example? Lord! search me, and try me; deliver me from every wicked way, and lead me in the way everlasting.

I would *commit myself and my bereaved family, with renewed faith, and fervent supplication, into his hands, whose tender mercies are over all his works.* O my God, impart all needful wisdom, fortitude, and grace, to train up my motherless children in "the nurture and admonition of the Lord." Appear for them, and be a Father and a Friend to them for ever. Let the innumerable petitions addressed to thy throne for their temporal, spiritual, and eternal welfare be graciously heard, and abundantly answered. My eyes are up unto thee, and my expectations are from thee. From thee alone cometh salvation. I would acknowledge thee in all my ways: do thou direct my paths.

I would *affectionately cherish the memory of my departed friend.* Every object in my habitation must necessarily recal her perpetually to our recollection. Scarcely an hour can pass away, without our being compelled to feel the greatness of

our bereavement. In our family intercourse and daily walks, she must necessarily be missed, who, through ten years of endearing friendship, rendered these scenes peculiarly interesting.

Yet I would *moderate my sorrow by the recollection of her complete felicity.* It is true, the poor body is, and will long be, the prisoner of death; the eyes which have been so frequently elevated to the skies in devotion, are closed in darkness; the tongue which so often uttered the language of prayer and praise, is silent in the tomb; the hands which so actively discharged the duties of life, and ministered to the necessities of God's poor people, are cold and motionless; and "the curtains of a deep midnight" are drawn around the dear remains. But the immortal spirit which saw by the eye, which heard by the ear, which acted by the hands, which beamed in the countenance, throbbed in the heart, and conversed by the tongue, still survives, and will live for ever. Yes, the happy spirit, clothed in garments of light and victory, exults in the presence and in the favour of the "God of the spirits of all flesh," whose loving kindness is better than life. She has mingled, with inconceivable transport, with her pious ancestors, and the spirits of the just made perfect in glory. With the redeemed around the throne she wears a never-fading crown, purchased by the death of her Saviour, and freely bestowed on her through the riches of his sovereign grace: she now feels the truth of the sentiment which she uttered in her last affliction: "It is you, who survive, who are to be pitied, and not I." Indeed may I not with propriety regard *her as occasionally visiting us, and as sometimes saying,* "Weep not for me, but for yourself. You are still encompassed with temptations and difficulties: I have surmounted them all. You are wrestling with many errors and with much darkness: I am perfect in knowledge, and see divine mysteries in a divine light. You are labouring in the race: I am crowned, and have received the prize. You are striving in the field of battle, and I well remember the toilsome and painful conflict: I, through the riches of divine grace, have finished the contest, and am secure in the eternal city. You are yet travelling through the vale of tears: I am refreshing myself in the gardens of pleasure, and on hills of everlasting gladness. Hold on with courage, faith, and patience: there are mansions of joy prepared for you also, and I wait and long for your happy arrival in this blessed society."

Coxeley, Jan. 1819. B. H. D.

Yearly View of Baptist Churches.

MR. EDITOR,

A CORRECT yearly view of all the Baptist Churches in Britain; the places in which they are situated; the name of the pastor; the number of members; and if vacant, would be a valuable species of information to ministers; and I think very gratifying to the churches in general. It might be accomplished in this way: Let every association send their reports to you, say by October: give an account of the churches that form them; and communicate the state of those churches also, which are not in any association. By this easy method, the condition of every church in our denomination would be seen at once. You might print it in the Magazine for January each year.

FORM. G.

place.	Pastor.	No. of Members.	If vacant

Public Annual Meetings.

PROTESTANT SOCIETY
FOR THE
Protection of Religious Liberty.

(Continued from page 262.)

SPEECH of John Wilks, Esq. which we cannot better characterize than by adopting the language of Sir James Mackintosh, who stated, that he "had never heard an abler, or more eloquent speech, in any assembly."

Mr. Wilks rose amidst the loudest testimonies of respect. He thanked the meeting for this and other demonstrations of their kindness. It would have afforded him far greater pleasure if the Society was to meet no more; if they had met to chaunt its dirge, or to sing its requiem, rather than to sound its praise: especially when he remembered the more important occupations to which many of them had been devoted during the past week. He trusted the call from those engagements would not be in vain. They must not lay down their armour till the battle was won.—*(Applause.)*

Among the subjects of the last year, was the demand of TOLLS at the turnpike gates from Protestant Dissenters going to their several places of worship. From these they considered themselves exempt, as well as the members of the established church. There is no general regulation, however, on this subject. Information is only obtainable by the perusal of the exemption clauses, which are invariably inserted in all Turnpike Acts. In a case in the county of Suffolk, the local act provided, that no person was liable to the payment of rates "going to or returning from his proper parochial church, chapel, or other place of religious worship on Sundays." Mr. Justice Grose decided, that it was *absurd to contend*, that under the words "*going to his parochial* church, chapel, or place of religious worship," Dissenters must be restricted to a particular parish, inasmuch as the parish in which they resided might not contain any place of worship to which they could resort; and that the word parochial must refer only to the parish church. Mr. Justice Holroyd concurred in this judgment, and ordered a verdict to be entered for them, although at the same time, he reserved liberty to the other side to apply to the Court of King's Bench. That application had been made, and notwithstanding the opinion of two Judges, as well as that of other men of the greatest eminence in the legal profession, the Court of King's Bench arrived at a different conclusion; namely, that under those particular words in that act, Dissenters who passed along those roads could not claim the benefit of exemption, in proceeding to the places of worship which they frequented, if they were not within the parish in which they resided.—*(Exclamations of surprise.)* He differed from the reasons assigned for the decision, yet more than from the decision. They reminded him of the advice given by Dr. Johnson, to a person who was about to occupy a Magisterial situation in one of our Colonies. "Sir," said he, "give your judgment, but abstain from giving your reasons; for the judgment may be right, and the reasons wrong."—*(Laughter.)* The reason given by the Lord Chief Justice for his judgment was, "that in construing these acts, the Court should see, that the occupiers of tolls were exposed to the smallest possible loss; and that such exemptions might occasion much dispute and wrangling, on a day that ought to be specially devoted to charity and peace."—*(Laughter.)* As if the establishment of an injury would produce more discord than the withdrawment—as if the agitation of liberty and life was not to be

preferred to the oppressive silence of the prison or the tomb.

From FROME—from WIGSTON—from MR. JOHN, a Unitarian Dissenter at SWANSEA——from MR. DAVIS, the late High Sheriff of MERIONETHSHIRE, communications on that subject had been received. Several excellent letters also from many warm-hearted Welch Methodists, who feel for their poor neighbours, for whose benefit they traverse the roughest roads, ascend the steepest mountains, and descend into the glen-like valleys, only to promulgate the gospel: and whom it is important to protect from pecuniary loss in their apostolic labour.

MR. MEEK, of SOUTH MOULTON, in Devonshire, and the REV. DR. CRACKNELL, of WEYMOUTH, for his own, and a Wesleyan Methodist congregation, had also complained. This subject was of vital importance to Dissenting congregations. Their meeting-houses are generally in towns, and the congregations are collected from neighbouring hamlets. The charge on some congregations, if tolls should be permanently enforced, would annually amount to from forty to fifty pounds. The personal hardship and pecuniary exaction present, however, other objections: the subordination thereby assumed of Dissenters to Episcopalians—of the equally pious and enlightened and useful frequenters of the meeting-house to the attendants at the parish church, suggests more important reasons for disapproval.

Since the decision, the Committee had watched the local acts that have been introduced during the present sessions, and provisions were introduced which would prevent any recurrence of those exactions in the particular roads to which those acts might refer. But he did not like that tardy and uncertain mode of relief. He did not like waiting in a lord's anti-room—nor soliciting this just and ancient right as a boon from the Chairman of the Committees of the House of Lords. He thought some distinct legislative enactment should be obtained; some bill supplementary to the general *Turnpike Act, which* should be distinct in its declaration, and universal and permanent in its effect.

To the Assessed Taxes he would next refer. At Richmond, the windows of the place of worship of the Rev. Mr. Thomas had been assessed; advice was given by the Committee, and the demand has not been renewed. A letter from a most excellent friend, the Rev. Mr. Cockin of Holmsfirth, Yorkshire, and from the Rev. John Humphreys, in North Wales, had obtained all the attention which the Committee could supply.

But to one case connected with the Assessed Taxes he with great satisfaction must advert, as an unjust demand had been resisted with complete success. Upon a former occasion, he had paid a tribute of respect to those Institutions among the Dissenters, which may truly be called "the Schools of the Prophets," and from which had proceeded some of the ablest, most learned, and most useful men, who now bless and adorn the world.

Among those was the Dissenting Academy, under the superintendence of the Rev. Mr. Vint of Idle, in the West Riding of York. Notwithstanding a former decision of the Judges, as to Hoxton Academy, that no house-tax or window-rates were payable for the apartments occupied by students, the Commissioners and Surveyors thought proper to impose a charge of £20 4s. over and above their former charge, on account of the part of the academy occupied by the students. On the recommendation of the Committee, Mr. Vint applied to the Commissioners for relief, but without success. Applications were then made to the Tax-office, without avail. Another case for the opinion of the Judges was then demanded; and six learned Judges had confirmed the right to exemption, in these words: "We are of opinion that the determination of the Commissioners to rate these premises was wrong."—(*Loud cheers.*) And he could also state, with additional delight, that Mr. Vint obtained back from the Receiver General of Taxes the sum of £20 4s. which was the

amount of a distress, which, with most uncourteous eagerness, the Commissioners had levied on the library, pending the appeal.—(*Applause.*) And he thought that if the Society had done nothing more, during the past year, than thus having vindicated the rights of Dissenting Ministers and Dissenting Academies, that they would have deserved general approbation and support.—(*Shouts of applause.*)

Among the other subjects to which he would allude, was the subject of Poor Rates charged on places of religious worship, and he never should address them with perfect pleasure, until that source of vexation no more could flow.—(*Cheers.*)

At Wimbourne, in Dorsetshire, an attempt had been made to impose this rate, originating with a clergyman, but which the greater liberality of other inhabitants would not allow to be enforced.

At Worcester, a charge had been made upon the chapel. As the chapel is in two parishes, and 16 heavy rates are annually made, the establishment of the liability to assessment would have imposed a burden adequate to a gross sum of £1,000 upon the trustees. There the officers had actually begun to pull down the organ, and to remove the patent lamps. The Committee sanctioned an appeal, and by their intervention, and the prudent conduct of an individual member, the parish officers, after repeated explanations, determined that the rate should be reduced to 16*s.* a year, to be charged upon a little house appertaining to the chapel, and to which charge it was impossible to object.—(*Cheers.*)

At Chatham, a case likewise occurred, which was not conducted by this Society, and in which an attempt had been made to rate the chapel of the Rev. Mr. Slatterie, whose ill health alone prevented the information and pleasure which his zeal and eloquence would always produce. There it was not the parish that wished to impose the rate. They well knew the advantages arising *from his ministerial* exertions to the *population of the town*; and that the *charitable benefactions* which Christian principles induced his congregation to dispense, far exceeded in utility and amount all that the most vigilant Tax-Collector could extort. Was it not deeply to be lamented that an individual should have this vexatious power? and ought their efforts to relax until this power, at individual caprice, to impose a tax unfriendly to religion, was entirely swept away?—(*Cheers.*) The case has not yet been finally determined, but the expenses incurred amount to £50, which, from high and deserved respect for Mr. Slatterie, the Committee directed their Treasurer to pay.

At York, a far more important case had occurred, and towards the expense of which the sum of 50 guineas had also been presented by the Committee. The neighbouring ministers had determined that the ancient city of York should not be without a place of worship for Independent Dissenters, which many inhabitants desired. Lendal Chapel was therefore erected. The chapel had not been built more than a year. The receipts and disbursements were therefore distinctly known, and that the disbursements had exceeded the receipts; yet the place was assessed. The Trustees, who were men of intelligence and public spirit, determined not to yield quietly to this demand. The Court agreed upon the law, that Dissenters' places of worship were not rateable to the poor, provided the necessary expenses equalled the receipts, and were chargeable only for such net profit as should remain after a deduction of the necessary expense. This case is most momentous, as it shows the situation in which Dissenters are placed. It is not at the amount of the payments to which we ought mainly to look: that is relatively unimportant.

On that occasion there was a very numerous Bench of Magistrates assembled in the city of York, but of the city alone. These city Magistrates having admitted the principle, proceeded to exercise their offensive right of examining the payments made by the Trustees, and deciding how far they were necessary. One man sapiently asked

in what way the chapel was lighted? He was answered, "With oil." "With oil, (said he) oil is too expensive, it would be much more economical to light it with candles!" (*Laughter.*) This gentleman, it will probably be conjectured, was a *tallow-chandler!*—(*Loud laughter.*) If a tallow-chandler, he naturally voted against the oil.—(*Laughter.*) He did; and sitting there as a Magistrate, he said he could not permit so much to be charged for lighting the chapel.—(*Laughter.*) Then there was a charge of £10 for a clerk. "Oh! (said their worships) we can't allow you to pay a clerk £10 a year. Why can't some of you give out the hymns, and chaunt unaided your nasal strains?"(*Laughter.*) The £10 was disallowed. Next came a charge for pew-openers. This was a new source of extravagance. "Why should not those people who had pews open the doors themselves?" Then there was something allowed for cleaning the chapel. This too was quite out of the question. "If people took pews, why did they not become their own sweepers and cleaners?" (*Laughter.*) This charge was also disallowed. But even these deductions afforded imperfect satisfaction to these enlightened adjudicators. During the previous year, the benevolent Ministers who came, and without remuneration, except for their travelling expenses, to officiate in the chapel, had received about £100. "There were many curates in the city of York who had but £50 a year—£100 a year to Dissenting Ministers was therefore an extravagant expense."—(*Laughter.*) Under these circumstances, and with these deductions, the disbursements were brought below the receipts; and these Magistrates decided that the chapel was rateable, and directed that it should be charged upon a profit of twenty pounds.—(*Shame.*) In such a state was it honourable for Dissenters to continue? Especially when the Court of Quarter Sessions was so frequently constituted of clergymen, who, in these modern times, neglecting their personal duties, *and invested with magisterial power, often* came predetermined to crush by such vexations, the spirit they could not otherwise repel; and to eradicate the plants, the growth and beauty of which they could not otherwise destroy.—(*Applause.*)

Among the resolutions which would be proposed, was one by which the Meeting would be pledged to endeavour to obtain from the Legislature an enactment on this subject, which he trusted would abrogate this unworthy intermeddling, and bury this abuse in the same sepulchre with many departed wrongs.—(*Applause.*)

To various cases of riots and disturbances, by which congregations in places of worship had been interrupted, during the year, he would next advert. These disgraceful occurrences pervaded not distant parts of the country only; but even in London, and in the vicinity of the metropolis, congregations had not been exempt from this species of persecution. A congregation in Newton-street, Holborn, had been assailed by a mob. At Camberwell, the Rev. Mr. Innes complained of interruption. The same complaint was made by a respectable Baptist Society at Hammersmith, during the performance of a sacramental ceremony. At Ilford some interesting and amiable ladies had suffered by a removal of the shutters, the fracture of their windows, and the interruption of some opulent inhabitants, and an instigated rabble.

At Ludgershall, in the county of Wilts, field-preaching was prevented. At Oxendon, in Northamptonshire, a similar prohibition occurred to a Baptist Minister; there Mr. Bolton, the rector of the parish, was the prohibitor. Painful was the thought, that such bigotry should exist in this land of liberty—and England was yet that land of liberty—whilst they had heard during the week that in distant and barbarous regions such evils did not exist—that, without interruption, the Missionary might in India, beneath the shade of a tree, freely tell his heart-affecting tale: an itinerant, unmolested, under an ancient cross or gothic ruin, might in Ireland address

the interesting villagers; and be greeted with rapturous welcome, as he unfolded the message of life and peace among the groves that adorn the islands of the Southern Sea.—(*Loud cheers.*)

At Haslemere, interruptions had been occasioned by birds sent into the chapel, and extinguishing the lights. At Cannock, near Walsall, in Staffordshire, disturbances arose from howling, groaning, and whistling, by external violence, and internal noise.—(*Shame.*) At Hammersmith, so near to London, disgraceful scenes of a like nature were exhibited. There a Society of Baptists were interrupted in the performance of one of their sacramental ceremonies. The windows at Kirton, near Ipswich, had been covered with soil.

At Wolston, near Coventry, acts equally improper have been performed: there Mr. Sawbridge, the clergyman, has threatened that no place shall be registered for twelve months. The impotence of that threat the Committee will expose. They will try the question with Mr. Sawbridge, and evince that no Bishop or Archdeacon can be beyond the controul of the law; and if they do not instantaneously record the notice of the registry, when left by the poorest villager, notwithstanding their frowns, on them the law shall frown.—(*Applause.*) These poorest and most illiterate peasants may not be borne down by those who conceive that power constitutes right, and that the possession of wealth entitles them to oppress.—(*Cheers.*)

From Horsley, near Ashstead, in Surry, he had read with peculiar interest the letters of two good men, who were there itinerating and preaching the gospel, in villages where it had not reached, and who feeling heavenly compassion in their hearts, and viewing, with weeping, large multitudes perishing for lack of knowledge, wrote to state, that if it cost them their lives, the poor people must not go untaught.—(*Applause.*) Other similar cases had occurred; and it was hardly needful *to say, that the* Committee had not *received these* complaints with *folded hands or* unaffected hearts.

It would be well if he could say that these were the only means adopted to prevent the progress of truth. Protestant Dissenters had no hostility to *National Schools*, although they thought they should be denominated Episcopalian, and not assume a nationality which their exclusive principle disclaims: but they did not treat Dissenting schools with equal toleration. At Dronfield, near Sheffield, in the county of York, some excellent Sunday-schools had been interrupted by the Churchwardens, instigated by the Clergyman. They had sought to intimidate by threatening prosecutions, and by proceedings in the Ecclesiastical courts. But the supporters of such Institutions were not to be appalled by threats so impotent. On liberal principles let the education of the poor proceed, and then knowledge, and love, and piety will finally fertilize the land.

These principles had been recognized as to the Macclesfield school, by the Court of Exchequer. Those Judges had conferred honour on their characters by sanctioning the Lancasterian or British system of education. In a matter which came before their court, in which the trustees of the Macclesfield school were concerned, and in which the question of different sects was involved, all the Judges, and especially Baron Garrow, approved of the British system. Baron Garrow, in particular, said, "I think it right that the children of the poor, of different sects, should mingle in one school and place of worship: I think it is a great improvement in our mode of education, as it tends to smooth down some of those roughnesses that are at present but too predominant, and which, for the happiness of mankind, are sincerely to be deplored."—(*Cheers.*)

A measure will probably be introduced into Parliament during the present session, if the health of the individual, by whom it is projected (Mr. Brougham) will allow, which demands all the considerations that can be bestowed. That bill contemplates the establishment of parish schools, in every parish throughout the empire; an excellent design, but

requiring great caution, and to be watched by Dissenters with a vigilant eye, lest it should become against them a most powerful and injurious instrument.

Some miscellaneous cases of considerable interest he could not omit.

The Clerk of the Peace for the county of Rutland, had refused to register a notice of a place of worship in that county, left by the Rev. Mr. Corbishley. The Magistrates had conceived that they possessed some discretionary power; and did not know that they had only a ministerial duty to perform. The right of registration had been maintained and asserted with success, and the result is important, principally as it demonstrates the necessity of firmness and decision, and teaches not to suspend on the brittle thread of favour and indulgence, those rights which should be upheld by an adamantine chain.

Letters from Elland, near Halifax, complain that the Minister of the parish had attempted to prevent a mason from cutting grave stones in the church-yard, because he was a Dissenter. Thus substituting power for persuasion, and persecution for argument.—(*Applause.*)

The case of Mrs. Gould was affecting.—Her husband had long been deacon of a Baptist congregation near Brayford, in Devonshire. Nothing was more natural or more innocent than for this poor woman, in the language of uncourtly truth and pious sensibility, after she had wept over the remains of her beloved companion, to state on the grave-stone, "how the good man had lived, and how he died." This, however, offended the parochial clergyman, who determined that the stone should be removed. He admitted that the Dissenter had a right to be buried in the church-yard, and that the sexton had received the usual fee. But he denied that any person might erect a tomb-stone without his more express consent. The Minister of the Church of England thus sought to obtain a wretched triumph over an aged and unhappy widow! *True, he might thus increase her pangs,* and add to her cup of sorrow, already overflowing. He might prematurely demolish a monument which the hand of time would obliterate or destroy; but he could not touch the inscription written by the finger of the archangel in the book of life, nor cloud the glory that in another state shall radiate around the memory of the just.—(*Applause.*)

From Corfe Castle, Mr. Smith complained, that the Rev. Mr. Clavell, a Clergyman and Magistrate, had refused to bury the child of a Dissenter. The parent was a labourer. The Rector opulent and powerful. The Committee interfered: nor did they interfere in vain. The poor Dissenters blend astonishment with joy, when they learn, that the same justice is obtained for them in the lowly cottage, as for the turretted castle which frowns over the vale. They take courage as they bless the Society, and are grateful to their God.

But why, he must again inquire, did a body so respectable and so enlightened as the Dissenters of England, submit to these insults from Clergymen? Why, by seeking interment exclusively in a church-yard, connect themselves with an establishment which they professed to disapprove! what was a church-yard, to merit particular respect?—(*Applause.*) Papal superstition had bestowed on it an interested sanctity, unsanctioned by reason, but which imagination and poetry had combined to adorn.—(*Applause.*) In former times, people collected themselves round the church, because they hoped to be relieved from purgatory by the prayers of the faithful attending at the church. (*Laughter.*) Be no longer fettered by such absurdities.—(*Applause.*) Let gardens surround our meeting-houses, and there let our ashes slumber till the resurrection of the just.—(*Applause.*) If the poor posthumous renown be sought, which brass and marble can bestow, what can be more delightful to the father, than to know, that the inscription shall be fixed on the walls of the meeting-house, where he and his family, throughout their lives, have worshipped God?—(Applause.) What more grateful to the

children, as they bend their knees in the house of prayer, than to have the memorial of their father in their devoutest moments present to their eye. Thus death would lose somewhat of its terror—families yet would be united—kindred would survive, still living in the hearts and thoughts of those by whom they were best beloved.—(*Cheers.*)

But even to the meeting-house extortion will pursue us. The Rev. Mr. Brewer of Birmingham, had been there interred. The opulent rector of that vast town would not lose his profit, and demanded 10*s.* as a mortuary fee. Explanations were required, and the demand was forgotten. But no! such forgetfulness is not allowed: for after near two years, the Rev. Mr. Curtis has actually renewed his demand. During the present week, he, (Mr. W.) had received a letter, stating, that this Clergyman, opulent and elevated, has personally called on a friend of the widow of Mr. Brewer, and insisted on the amount.—(*Hisses and cries of shame.*)

He did not wonder at this expression of indignation and contempt; but he hoped that the demand would fail, and every inhabitant of Birmingham was interested in its defeat. The right to mortuary money is ancient, but there are few parishes in which it can be sustained. It must have been claimed before the reign of Henry VIII; and if disused, cannot be revived.

But for Clergymen, the situation of the Committee would be comparatively a sinecure. This statement was illustrated by most of the cases, and confirmed by one from Tremadoch, in Wales. In that distant retirement, a young man, member of a congregation under the pastoral care of Mr. John Jones, went to assist a neighbour in hay-making, and by the consent of the family read a chapter and prayed. In the afternoon he read another chapter, and again they went to prayer. This house being a public house, the Rector of the parish, who is a Magistrate, *happened* to be there!—(*Laughter.*) The family, which, including all who were in the house, amounted to fifteen, attended the devotions of the young man. The Rector began cursing and swearing, laid hold of the young man by the neck in the act of praying, and actually turned him out of doors!—(*Shame! Shame!*)

Mr. Parry of Chester, wrote also to complain of another Clergyman in the county of Denbigh. He was offended because a new meeting-house was erecting within, what he thought, some hallowed circle round the parish church. He must have feared the internal attractions of the building, as the humble edifice could not vie in architectural splendour or costly adornment with his established church. This gentleman wrote, that the Clergyman had but one arm, yet threatened to knock down the rising meeting-house. The Committee replied, that if the Clergyman, instead of one arm, had been Briareus with one hundred arms, he would find the law had a still stronger arm, should he presume to execute his threats.—(*Loud applause.*)

From Soham, in Cambridgeshire, complaints were made that the Clergyman refused to marry Dissenters. In Northamptonshire certainly the fact occurred. The Clergyman actually refused the performance of a marriage ceremony, until the bridegroom had been re-baptized.—(*Laughter.*) Two respectable families assembled to witness the marriage ceremony, intended to unite two estimable young persons in "holy matrimony." What was their surprise to hear the Clergyman, previous to the commencement of the ceremony, ask the gentleman if he had been baptized? The bridegroom replied affirmatively, that he was baptized by a Dissenting Minister. The Clergyman rejoined, "I consider all such baptism as illegal; it is only lay-baptism. I do not consider you a Christian, and therefore I shall not marry you." Was it possible to conceive a situation more embarrassing and unfortunate? What remedy would the Clergyman propose? Re-baptism only would satisfy his mind. The demand was disgustful; but then the mortification of disappointment at such a moment: was it not even

more intolerable?—(*Laughter.*) The parties were therefore compelled to submit, and the respectable families were detained whilst the sexton was sent for a bason of water, with which the adult persons were actually sprinkled by this zealous priest, and to two sacraments of this Protestant reformed church the Dissenters were obliged to submit.—(*Cries of shame.*)

If there be any proper feelings among Protestant Dissenters, they must be excited by circumstances like these. He had combated one prejudice as to church-yards, and was not the marriage of Dissenters by Clergymen an equal prejudice? Why should they not also be freed from the compulsory administration of this same rite also, by Ministers of a church to which conscientiously they are unwilling to conform?—(*Applause.*) What is there in this same sacrament of marriage? Is matrimony a civil or a religious ceremony? If it be civil, abstain from the priest; if religious, let the Ministers of religion with whom they are connected, utter the useful exhortation, and breathe out the pious prayer.—(*Applause.*) Are Dissenters to submit to an arbitrary form, from which by more consistent attention, and more vigilant care, the people called Quakers and the Jews are exempt. Why should they not apply for, and obtain a similar exemption?—(*Applause.*) The Unitarians, unwilling to recognize the doctrine of the Trinity, according to the established form, have resolved on such an application: and who will not wish them success? What is marriage by the law of England but a civil contract between two persons, competent and willing to contract? These ceremonies too are a remnant of Catholic superstition, improperly retained by the Reformers:—By the Reformers; those great men; those giants of a dwarfish age; those lights amidst deep darkness; but who were yet only men, and whose cheering splendour was occasionally obscured—as an envious haze lessens the lustre of the full orbed moon.—(*Applause.*) Before him (Mr. W.) was a copy of a certificate of marriage in the protectorate of Oliver Cromwell, before a Justice of the Peace: and in that period of puritanism, were not husbands as good, and wives as fair and chaste, as in the episcopalian and voluptuous age of Charles the Second?—(*Applause.*) In Scotland too, where none of these ecclesiastical benedictions are essential to connubial union, and to connubial bliss, are the women less "gude wives," or their children not "bonny bairns?"

On another topic he also requested their attention. The poor rates are an increasing evil, which will not fail eventually to destroy our national prosperity. They are corroding and wide-spreading cankers. They repress the independent spirit of the people, damp the ardour of honest industry, augment depravity, increase in a ratio perpetually progressive, and must be either destroyed or be destroyers.—(*Applause.*) Yet an additional feature of ugliness is added to their deformity, when they are perverted into instruments of religious persecution.—(*Hear.*)

If the poor man may not have the consolation of worshipping God after the dictates of his conscience, he is at once deprived of his only remaining treasure and support.—(*Applause.*) During the last year, in various parts of the country, and even contiguous to the metropolis, these poor laws have been so perverted into instruments of hardship and oppression. It is high time that this subject should be investigated, and a remedy applied.—(*Applause.*)

From Ringwood, in the county of Hants, a worthy friend, Mr. Bishop, states, several such acts of oppression.

At Ramsgate too, where many parade to inhale the salubrious breeze, and recreate the mind by gazing on the works of art, and the sublime of nature, they little think that the pious poor are suffering a species of martyrdom, for an attachment to religion and truth. From St. Peter's, Mr. Cramp complains, that three or four people in the workhouse who had attended his chapel, had been commanded by the Committee to attend the parish church, and in default thereof were deprived of their meals.—(*Shame.*)

At Richmond, the Tivoli of England—amidst its bowers sacred to the classic muse, the demon of persecution, armed with the poor laws, might be seen to glide. There, among others, a poor woman, named Rebecca Hill, was sick, sad, and solitary; she was visited by some dissenting almoner, who introduced the Dissenting Minister to read and pray. The parish officers, however, tracked their steps, and told her if the visit was repeated, she should be deprived of all parochial relief.—(*Hisses.*) She thus addressed Mrs. Crundell, of Richmond, to whose kind efforts she had been indebted. "Honoured Madam, I hope you will not be offended, but I hope you will not bring that gentleman to visit me any more, as it has got me a great deal of ill will. The parish will not allow me any relief if I continue your religion; as I have been prayed for in Petersham church, which the Committee think sufficient. One of the gentlemen saw you come in himself." That is to say, one of the Committee for distributing the rates, saw this poor woman in affliction, and like the minister of death, forbade the comfort which the minister of religion might afford.—(*Shame.*)

Mr. Deane, of Sittingbourne, made a similar complaint. There was an old man, eighty years of age, who for more than twenty-five years had been a Dissenter, and had got the title of Bishop for his venerable age, or more venerable life. This poor fellow reluctantly compelled to apply for parochial relief, was deprived of his dinner, because, after having attended at the church in the morning, he attended at his chapel in the afternoon. This sort of punishment some might not think severe, although, perhaps, that should not be intimated in the city of London, where a good dinner is not ill esteemed.—(*Laughter.*) But it should be recollected, that this must be a real privation of a pittance never too redundant to the poor.

Mr. Alderman Wood now attracted the attention of the meeting; and said, that he would not compliment his worthy friend, on his allusion to the attachment of citizens to good dinners.—(*Laughter.*) He hoped he should be excused for this interruption. He could sit for many hours with great delight, to hear his worthy friend's very interesting statements, but he was particularly engaged at the annual meeting of "the British and Foreign School Society," where H. R. H. the Duke of Kent was to preside. That fact would plead for his pardon for the interruption of their excellent Secretary, with whose conduct it was impossible to be otherwise than highly satisfied.—(*Applause.*) The objects of the Society had his warmest approbation; and he must state, that he should have great satisfaction in supporting any measure which the Protestant Dissenters should think fit to bring before Parliament. But in or out of Parliament, he would oppose the exercise of oppression, however sanctioned.(*Applause.*) An individual possessing more splendid talents, or more liberal feelings, for promoting their views, could not have been found than their present Chairman. In a former year, when he occupied the same situation, he had hoped, that the system of persecution which was then disclosed, would have been for ever set at rest. It was painful for him to reflect on the disappointment of those hopes, and it became doubly painful, when he found that the authors of those acts of tyranny were men of education; men from whom they should expect enlightened liberality, but who rather acted like men idiot or insane.—(*Applause.*)

He should be loth to find fault with any class of religionists; but every man who lived in the city of London must know, notwithstanding the income of their clergy amounts to 155,000*l.* annually, and their duty is comparatively light, (for although our population is immense, there are 20 or 30 churches in the metropolis where on a Sunday not ten people will attend,) yet these Clergy sought a prodigious increase of their incomes, which he and his constituents were little disposed to admit.

The worthy Alderman then quitted the room amidst general applause.

(To be concluded in our next.)

Baptist Anniversaries.

WE shall INTRODUCE this article with a few quotations from an excellent pamphlet just published, by the Rev. S. C. Wilks, A. M. entitled, "Christian Missions an enlightened Species of Charity;" which we shall review in a future number.

THERE was a time when to be liberal in alms-giving was considered as almost all that was necessary to constitute true charity. This period is gone by: the enlarged deductions of modern science, and the necessity of husbanding the resources of charity, with a view to the best application of them, have tended to bring to light the injurious effects of many schemes, which were, doubtless, originally planned with a truly benevolent intention; so that there is danger, lest, in the eagerness of discovery and reform, we revert to the opposite extreme, and learn to consider the efforts of Christian charity as of little or no importance, or even as positively injurious to the great family of mankind.

It is true, perhaps, that never was the virtue of charity more extensive, or more popular, than at the present moment; yet it cannot but be evident, that, in the attempt to reduce what is naturally little more than an unguided impulse of the mind to a regular and enlightened system, there is danger of confining this Christian virtue in undue trammels, and of narrowing too much the sphere of its exertions. Warped either by incorrect ideas of political economy, or by false deductions from true premises, there are not wanting persons who decry almost every species of charity; who tell us plainly, that the various plans pursued for the amelioration of the human race are useless, or even mischievous; that the world will ever *remain what it has ever been*; that the same, or nearly the same, measure of vice and want, of irreligion and misery, will always exist; that the efforts of charity only remove the burden from one to another; and that, in short, true wisdom dictates that we should leave the world where we found it, under the guidance of laws over which we can exercise no effectual controul.

There are few persons much acquainted with the present state of society, who have not occasionally to encounter arguments of this description; and that not only from men who are glad to exhibit their science as a cloak for their want of charity, but even from others, whose indifference to the necessities of their fellow-creatures is not the *cause*, but the *effect*, of their misapplied speculations;—men who *would* perhaps have been charitable, had they not taken up an unfounded opinion that charity is useless. Persons of these and similar descriptions naturally keep aloof from the various excellent institutions, which reflect so much honour upon this age and nation. Nor is this all: the patrons and friends of such institutions are viewed by them as persons whose affections are more expanded than their understandings, and who, in pursuing a local or partial object, are not aware of its general bearing upon the state of society, and of its ultimate effects upon the human race.

From a consideration of these circumstances, it appears to be an object of some importance to define in what consists *truly enlightened Christian Charity*, and to show that the objects proposed by our principal religious institutions, fairly and peculiarly come under that definition. The remarks that will be offered will particularly bear upon the question of Missions; because, to these, far more than to the mere extension of education, and some other benevo-

lent objects, has the reproach of enthusiasm, narrow-mindedness, and want of liberal investigation, been applied.

Truly enlightened Christian Charity may perhaps be defined to be, that which SPRINGS FROM RIGHT MOTIVES, AND CONSEQUENTLY BLESSES THE GIVER—WHICH ALSO BENEFITS THE RECEIVER—AND WHICH IS NOT CALCULATED TO INJURE OTHERS.

Admitting the preceding definition, it can be readily shewn, that to distribute sound religious tracts, to circulate the Scriptures, to establish and extend Christian Missions, and to educate the population of every nation in the world in Christian knowledge, is charity of the most enlightened nature;—charity, which no just views of political economy, no general speculations on the condition of mankind, can for a moment render questionable; nay, which will commend itself even when examined by the severest tests which can be applied to the subject. To take, then, but one part of this extensive field, it will be endeavoured to show that Christian Missions constitute, according to the preceding definition, a truly enlightened species of charity.

There are some plans of benevolence which it may, upon the whole, be our duty to assist, though they will not perhaps stand a severe application of the preceding test. Human life is made up of probabilities, and nothing that is sublunary is perfect. We must, therefore, often be content to sacrifice a little of the rigidness of abstract argument, and yield to what appear to be the immediate claims of charity, even in cases where an objector might be able to point out some questionable effects as likely to flow from a given scheme of benevolence. An institution, for example, may exist in our neighbourhood, the plan of which we do not think in all respects the best and most wisely constructed; and yet upon a large view of the subject it may be our duty, if we cannot amend it, to assist its efforts. Such, however, are not the kind of cases *which an enlightened* Christian advocate *would choose* for his panegyric; *nor* would he wish to argue with an objector, who, from an enlarged view of the subject, perceived their errors and possible results. It is always one of the best methods of defending what is really unexceptionable, frankly to give up every thing that appears at all dubious: and it is on this vantage ground that it is intended to take up the present question.

1. In the first place, then, the charity which is employed in the cause of Christian Missions has the advantage of springing from right motives, and therefore blesses its *bestower*.—It is true, indeed, that a person may patronize even a good cause without a good motive, and therefore may not always benefit himself while he benefits others. But this, it may be very confidently presumed, is not the ordinary case with the liberality which is employed in the cause of Religious Missions. Generally speaking, it may be asserted, without fear of contradiction, that the funds employed in missionary exertions are as little contaminated by the sources from which they are derived, as those of any species of human charity whatever. If disinterestedness and purity of intention, if unaffected zeal for the glory of God and the good of mankind, conspicuously characterize any plan of benevolence, doubtless it is this. If prayer, and faith, and hope, and humility, are any where exerted, it must surely be here. If any work of mercy can preclude the operation of unhallowed and sinister motives, must it not be that of promoting Christianity throughout the world? Greatly, therefore, as even the best of men have to deplore the prevalence of worldly motives in their holiest actions, we may still challenge the objector to point out any species of charity which more generally "blesses him that gives." Many persons contribute bountifully to objects which produce the most injurious effects upon themselves. Their subscription, for instance, is not wanting to support a place of doubtful amusement, or to assist some profligate character for the sake of fascinating talents, which he only knows how to abuse to far other purposes than those for which

they were bestowed. But the sums that swell the contributions of missionary benevolence, it may be confidently assumed, usually spring from far higher motives, and produce far nobler effects upon the donors. In pitying the case of the heathen, we attach new value to the Gospel ourselves; and in assisting their wants, our hearts are expanded: we learn to practise frugality and self-denial, and various other Christian virtues. Our love also to that Saviour, who, while he died for *us*, died not for us *alone*, is exalted to higher degrees of ardour. It even "constraineth us, because we thus judge, that if Christ died for all, then were all dead; and that he died that we who live should not live to ourselves, but unto him who loved us, and gave himself for us." Therefore, in pitying our heathen brethren, we learn to devote ourselves afresh to God; and acquire a sort of sacred habit of viewing every thing in us, and around us, in that best of all aspects, as it respects His glory, and the diffusion of a knowledge of His government and salvation throughout the world.

2. And if missionary charity thus tend to bless the giver, still more evidently does it tend to bless the *receiver*. This is far from being the case with all that assumes the name of benevolence. A person may himself receive the reward of well-intended charity, while the recipient is injured by the injudicious boon. It may bless him that gives, and not him that takes, in something the same way as an injudicious parent may ruin his child by the indulgence of ill-judged kindness. But not so missionary charity; for it cannot surely be a question, even on moral and political grounds, whether Christianity be a blessing to its disciple; and still less is it a question when we consider man in his true aspect, as a fallen and guilty being who needs pardon and salvation from his Creator, and that "there is none other name given under heaven, whereby we may be saved, but the name of Jesus Christ." It would, indeed, be no slight proof *of the excellence of this* mode of *charity, to show even its* temporal effects upon the receiver. For Christianity civilizes man: it tames his rugged spirit; it disciplines his untoward passions; it renders him mild and amiable; it is the friend and harbinger of peace, while it moderates even the ruthless terrors of war. For evidence of the external effects of the Gospel, if such evidence be demanded, we might compare our own country, now so enlightened and so happy, so liberal in its policy, and so conspicuous for its blessings, with what it was in the days of ancient paganism; and might point out the numerous benefits, domestic, social, and political, which have resulted from the operation of Christianity, even crippled as that operation has been, by ignorance, and vice, and irreligion. And from such a picture, local and imperfect as it would be, who could turn, without devoutly wishing the same scene realized in every portion of the globe?

But it is on far higher ground than this that we must stand, in showing the beneficial effects of Christianity upon its true disciples. It is not a merely temporal blessing; for, in addition to the auspicious results already mentioned, it raises, and was intended to raise, its recipient from "the death of sin to the life of righteousness;" to make him a new and holy being; to restore the long lost image of his Creator in his soul: in a word, as an Apostle teaches, it is "the power of God unto salvation, unto every one that believeth." The blessings which it confers, remain, and will be infinitely expanded in a future world. Of all charity, therefore, the *most* enlightened, as far as the real benefit conferred on the receiver is a criterion, is that which promotes the knowledge of our most holy religion, because this is *never-ending* charity: it blesses its faithful recipient in *both* worlds. In proportion, therefore, as the soul excels the body, and eternity surpasses time, this charity is, upon the fairest and most sober calculation, more valuable than any other.

3. But the last test of truly enlightened charity was, that it should not be such as is likely to injure

society at large. There are many plausible, and even useful, schemes which will not bear this severe criterion. Pecuniary bounty to the indigent, we are told, often creates in the end more distress than it relieves. Many old and well-intended charitable endowments have had the effect rather of producing indolence and improvidence, than of lessening the real quantity of misery in the world. Food, gratuitously distributed on a large scale in a time of scarcity, conduces prematurely to diminish the general stock, and thus to raise the price to the community at large. Employment given at low wages to large bodies of workmen in distress, throws others out of occupation, and thus creates new miseries in relieving old ones. In short, there is scarcely a mode of exercising benevolence which will fully bear, in all points of view, the test of cold, abstract calculation. But *religious* charity, whatever tends to reform, and soften, and christianize the world, challenges the most acute investigation of the political economist. There is no recoil in its operations. It carries no mischievous, or even questionable, effects in its train. It makes man every where wiser, and happier, and better. It begins a sort of moral education upon earth, in order to fit us for heaven. And as in the case of a child, the very discipline which is to qualify him for future life is a blessing in *itself*, as well as in its future *effects*, —subduing indolence, animating to activity, repressing the waywardness of passion, and producing a variety of similar benefits;—so the education which our Creator has made the qualification for eternity, has also the most favourable effects upon the present condition of the world. To the sceptic, it would appear Utopian to detail even a small portion of the favourable effects which must inevitably result from a universal reception of the Gospel in its unsophisticated spirit and power. Wars would cease; our prisons would be metamorphosed into the abodes of hopeful industry; the *recesses of vice* and infamy would *become the temples* of religion and *virtue; peace* and *kindness* would beam from heaven, and welcome their kindred associates upon earth; the rites which have degraded, and the horrors which have afflicted humanity, would for ever disappear; and in place of the superstition, the barbarity, the discord, the misery, which for nearly six thousand years have hovered around our sublunary world, there would be every where visible the hallowed effects of that blessing invoked by angels on the morning of the Nativity,—"Glory to God in the highest; and on earth peace, good will to men."

Thus it appears, in the largest sense, that Christian Missions constitute a truly enlightened species of liberality. If this fact be adequately admitted, it will not be necessary to add much to prove the propriety of these meetings. If Christianity is really what it professes to be; if it is the beam that is destined to cheer the barren tracts of idolatry and superstition; if it is the harbinger and promoter of peace and love, and beatitude and joy; if, to nations as well as to individuals, it is the best and only true source of order, and prosperity, and repose; if it elevates and refines life, soothes and cheers the pillow of death, opens the portals of eternity, brings heaven to earth, and points from earth to heaven; if without it we can have no hope either here or hereafter, and with it are rendered "members of Christ, children of God, and inheritors of the kingdom of heaven;" it surely cannot be doubtful whether to promote its extension throughout the world be an object as expedient as it is merciful, as rational as it is sublime.

SERMON BY DR. RYLAND,

At Carter-lane, June 22, Evening.

John xvi. 8.—*And when he is come, he will reprove the world of sin.*

What could more abundantly discover the love of our Lord to his disciples than his affectionate discourse to them when he was just about to [illegible]

The Holy Spirit, in convincing of sin, convinces also of that misery which is necessarily connected with it. In pointing out the righteousness of Christ, he shows the plan of salvation; and by delivering the sinner from the condemnation and dominion of sin, he judges or casts out the prince of this world, and excites his gratitude to his great Deliverer.

Let us consider,

1. The need of the Holy Spirit to convince of sin. Sin has a blinding tendency. The pride of men's hearts deceives them. Obad. iii. The covetous man flatters himself that he is paying a proper regard to his own interest. The sensualist deceives himself in thinking that he is in the way to happiness. If this is the case with respect to particular vices, much more with respect to sin in general. The wicked flattereth himself in his own eyes, until his iniquity be found to be hateful. Ps. xxxvi. 2. This is the universal condition of mankind. All the world is become guilty before God. Rom. iii. 19. The Holy Spirit alone can work that conviction, which makes a man justify God and condemn himself. A man must know himself to be sick, before he will apply to a physician: so a man must know himself to be a great sinner, before he will properly apply for pardon, and approve the way of salvation. No one rightly sees the evil of sin, who has the love of sin in his heart. The first effect of spiritual conviction, is a sense of unworthiness; and of the justice of God's requirements; and of the Divine anger against sin.—Then follow gratitude for the Divine mercy; and an approbation of the harmony of the Divine attributes. How hard is it to convince men of the sins of the heart; of sins committed against God!—The Holy Spirit only can do this. Again; The agency of the Holy Spirit is needed to make men sensible of the necessity of the atonement, and of their need of sovereign grace. If there had been any remaining goodness in the heart of man, sinners would, without the work of the Holy Spirit, have been glad upon any terms to return to God. How is the need of the Holy Spirit evinced by the conduct of the Jews!—They knew him not. They knew not their Maker, but murdered the Lord of Life! It is also evinced by the conduct of [redacted] profess to believe; the [redacted] nominal Christ[redacted] reject [redacted] God [redacted]

2. The means employed. Sometimes, Providence;—thus, Joseph's brethren were brought by Providence to reflect on their sin. Sometimes, Providence and the Word united;—thus, Saul was first awakened by the appearance of Christ, and afterwards more fully convinced of sin, by reflecting on the spiritual nature of the divine requirements. Lastly, the Word;—thus three thousand were pricked to the heart by Peter's sermon. Note. Mere natural conviction produces anger and despair. Let us consider,

3. The test which distinguishes natural conviction from spiritual;—the former does not convince of the evil of sin, but only of its dreadful consequences; the latter convinces of the odious nature of sin—of the divine justice in punishing it—and it convinces of all sin. The former is only temporary; after a while the sinner obtains a false peace—the latter is permanent; the sinner is abidingly humbled and self-abased; and this after consolation. "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezek. xvi. 63. In the former, the sinner would be glad to get rid of his conviction in any way whatsoever; in the latter, he wishes to have his conviction increased. In the former, great reluctance is felt; in the latter, great willingness. In the former, the sinner is proud of his humility; in the latter, he is grieved on account of his pride. In the former, the sinner employs some false remedy; in the latter, he cordially embraces salvation by the blood of the Lamb; he is neither offended by the humbling import of the plan of salvation, nor by the requirements of the divine law; with respect to the latter, he cannot be satisfied till he awakes in the divine likeness.

Remarks. 1. Conviction of sin precedes conviction of righteousness. 2. Despair is cured by a conviction of righteousness. 3. After conviction of righteousness, the love of sin is cast out of the heart. 4. Spiritual consolation produces tenderness of conscience. 5. "Believe that you are pardoned and you *are* pardoned," is very pleasing to the carnal heart. 6. Christians desire more deeply to know their depravity, in order that they may more fully know their need of a Saviour, and feel more powerfully gratitude for his salvation. 7. Let us pray that the Spirit of God may be poured out on the heathen world, to convince them of their need of a Saviour.

BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

At the City of London Tavern, June 23, six A. M. Benjamin Shaw, Esq. in the chair.

This Society was first established in 1797, and designated "*The Baptist Society in London for the Encouragement and Support of Itinerant and Village Preaching;*" and, although it has been thought advisable to alter its title, yet the Society and its objects remain the same; having been originally formed, and being still carried on, to encourage the preaching of the gospel—the distribution of the Holy Scriptures and religious Tracts—and the establishment of prayer-meetings and Sunday-schools, in all places destitute thereof, whether in England, Scotland, or the adjacent islands of Guernsey, Jersey, Scilly, and Man.

The Rev. Mr. Smith of Ilford began with prayer.

The Chairman made an excellent speech. Amongst other things he said, that the great design of this Institution is not to bring persons to our denomination, but to Jesus Christ; at the same time that we cannot but feel pleasure when we behold the maintenance and the practice of what we consider to be a divine institution. He also remarked with pleasure, that the Baptist denomination have been as forward as others in diffusing the Gospel of Christ.

The Rev. John Edwards, Secretary, read the report; from which it appears, that 250 places are statedly visited; that about 60 schools for children, and 7 for adults, are under the patronage of the Society, and conducted by its agents; that the increase of decided followers of the Redeemer by the instrumentality of the itinerants added to the churches where they labour, is between two and three hundred; that about 10,000 religious tracts have been distributed in destitute counties, during occasional journeys of the itinerants; that some exertions have been made in the immediate neighbourhood of London; that this Society has united with that held in the vestry of Eagle-street meeting-house; that by their united labours churches have been raised at Chelsea, Kensington Gravel-pits, and Greenford; that six other places have been opened for Sunday-schools and the stated ministry of *the word; that Auxiliary Societies have been formed at Hammersmith, and for the South London district*; that they are anxious to set apart Mr. Jones of Wolston, and Mr. Shakespeare of Southam, to the ministry of the word; that they hope to support an itinerant in Buckinghamshire; that very encouraging information has been received from Devonshire, Herefordshire, Staffordshire, Cornwall, and other counties; that the distribution of religious tracts, and the establishment of Sunday-schools, have, in several instances, been the means of introducing the preaching of the gospel; that of the seals to their ministry churches have been formed, from which the word of God has again sounded out to the regions beyond them; that the islands adjacent to Britain are the most uncultivated parts of the nation; that a meeting-house has been built at St. Helier's in the island of Jersey, for the Rev. Mr. Jarvis; that those messengers of mercy, Mr. Jeffery, and Mr. Smith, from whom the islands of Scilly received religious instruction, have, under God, been the means of their temporal salvation, and have entered the habitations of misery, for the combined purposes of "*feeding the hungry, clothing the naked, and declaring the words of eternal life;*" that the worship of God is kept up three times every Lord's-day in six of the villages on the Scilly islands, and once or twice every week besides; that a number of pious young people attend prayer-meetings, and in the absence of their minister read printed sermons; that several of them are now qualified to give a word of exhortation; that in four of the islands, viz. Tresco, Brehar, St. Martin's, and Sampson, they have day-schools; that there are upwards of 200 scholars, besides 350 in Sunday-schools; and that nothing but books and a little money is wanting to increase the number in the latter to 1000;—besides other interesting particulars. Thomas Thompson, Esq. has contributed 100 guineas. The Report concludes with an Appeal to the Friends of the Redeemer.

Dr. Steadman of Bradford, addressed the numerous meeting in a very long and impressive speech. After alluding to former attempts of the same kind, and showing the great importance of the object of this Institution, he exhorted the assembly, amidst their attention to foreign missions, to recollect their countrymen at home. "Our Lord," said he, "although he came to be *a light to lighten the Gentiles*, and to be *for salvation unto the ends of the earth*, commenced, or nearly commenced, his labours at Nazareth, where he had been brought up; and the land of Israel was the scene of his public ministry, and the country in

which he itinerated. The place where he had been brought up he considered as having the first claim to his attention. He said unto them, "Ye will surely say unto me, *Physician, heal thyself*: whatsoever we have heard done in Capernaum, *do also here in thy country.*" As his native country was the scene of his labours, he enjoined the same upon his disciples. Go not, (that is in the first place,) into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to *the lost sheep of the house of Israel.* And after his resurrection, he commanded that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.* It was as if he had said, "Preach the gospel to the heathen; but *begin at home.* Your own countrymen are bone of your bone, and flesh of your flesh." The apostles obeyed this injunction; in Judæa they took their stand, and persecution only could drive them from it. Even then they left it with reluctance. When Jesus appeared to Paul, and said, Get thee quickly out of Jerusalem, Paul remonstrated, saying, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death, and kept the raiment of them that slew him." This was as if he had said, "Lord, let me stay here. This is the place most proper for me. Let me stay, and *save my fellow-sinners at home.*" When Paul and Barnabas also separated, Barnabas went to Cyprus, *that he might preach the gospel in his own country.* What great anxiety does Paul express in his epistles for his own countrymen! He had great heaviness and continual sorrow in his heart for his brethren, his kinsmen according to the flesh. Whilst he was labouring abroad, *home lay uppermost.* Even then his heart's desire and prayer to God for Israel was, that they might be saved.—Mistake me not. I have an ardent regard for foreign missions. When young, I felt a longing desire to be a missionary. But our very regard for the heathen requires us to pay attention to our own country. Consistency of conduct demands it. Will not the heathen say, "You tell us that there are two sorts of Christians, real and nominal; and you admit that the greater part of your own countrymen are merely the latter. Why then do you leave them, your own countrymen, who are bone of your bone, and flesh of your flesh, to come to us, of *whom you comparatively know* nothing. *Physician, heal thyself. Let the words* which you address to us, be preached in your own country. *Begin at home.*" My dear friends, what would Abraham Booth have said, if he had been told, what is now found to be a truth, that there are a million of people in your great metropolis who do not attend upon a public ministry. Let us prosecute the work *at home*, and convince the heathen that we are in earnest, by preaching the gospel to our own countrymen. Perhaps you are deterred in some measure from this great duty by the fear of being charged by your Pædobaptist brethren with a desire of gaining proselytes to your own denomination. Be not deterred, my dear brethren, from an endeavour to evangelize your own country, and to win over your own countrymen to the standard of the cross, by so mean a consideration. We want to make men Christians: whether they become Baptists or not, is with us quite an inferior consideration: that they should become Christians is the main thing. It is a matter of no importance any farther than truth is concerned, whether our denomination be large or small; and even in that respect, conversion to God far outweighs the controversy about baptism. At all events, the harvest is great enough. Should a thousand new Baptist labourers enter upon the work, our Pædobaptist brethren will have sufficient room for their strength. I rejoice in their success, and would not throw a straw in their way: there is room enough for us all. What a pity it is that Christians should entertain a mean jealousy of each other, and that they cannot work in amity in their Lord's vineyard! We shall all meet in heaven. A pious clergyman once said, "There will be but one church in heaven." My dear friends, your great metropolis has been called the Jerusalem of the world. Out of London let the law go forth, and the word of the Lord from this metropolis, not only to the heathen, but to every unenlightened village in the kingdom. Cease not, till London is made a rejoicing, and her people a joy. Cease not, till London is made a praise in the earth. We ought not to relax our exertions, as long as there is an unenlightened town or village, or even an unconverted individual, upon the face of the earth. He then moved that the Report be received.

Rev. James Upton seconded the motion.

Rev. James Hinton, Oxford. "My friends, so much has been said, and justly said, by Dr. Steadman, in behalf of our own countrymen, that I have been almost

afraid we should forget our friends in India, until I recollected that we should soon leave this place, and go to Queen-street chapel, where we shall have the pleasure of seeing and hearing our dear brother Mr. Ward, who will revive our feelings in behalf of the Hindoos. Great as the ignorance of many of our countrymen is, their ignorance is not like that of the heathen world. Let both be attended to: let both be combined. There cannot be a better union. Whilst we do the one, let not the other be left undone.—The assembly are but little aware what persecution our home missionaries have to contend with. It requires very great zeal to support home missions. A very considerable spirit of persecution exists in the neighbourhood of my own city. There are villagers where, if I were to attempt to preach, it would be said to me, "What, you are come to swell the criminal list, and to fill our prisons with robbers and murderers!" These aspersions, however, and these persecutions, though the latter are sometimes very violent, I comparatively disregard.—There are other things which affect me more. A bishop lately said to me, "Mr. Hinton, you are a man of candour. Keep within your own boundaries, and do not come into ours. Do not try to make proselytes." Such gentle expostulations as these move me. But even here it becomes me to please God, rather than men. It is not true that I wish to make proselytes to my own mode of religion, but to religion itself. I do not wish to go amongst pious churchmen, in order to make them either Dissenters or Baptists; but amongst ignorant and unconverted men, most of whom probably go to no place of worship at all. If we can but make them Christians, it matters little whether they become Churchmen, or Independents, or Baptists.

Rev. Joseph Ivimey. His speech was received with great applause. He related various anecdotes. One was of a woman, who said to an itinerating preacher, "Sir, I hope you are not going to leave our village. If you do, our ducks and fowls will be stolen, as they used to be before you came amongst us." Another was, of a countryman and his wife, who gave some ground on which to build a meeting-house; eleven Pounds (all they could raise) towards building it; and their own dwelling-house after their death for the residence of the minister. Thus they gave their all. He adverted *to a Bill now going* through the House *of Commons, in* which there is a clause compelling persons who receive relief from the parish, to send their children between the ages of five and twelve to the workhouse, that, under the superintendence of the overseer and a select vestry, they may be forced to learn the Church Catechism, and to be confirmed. Thus a religion is to be forced upon them which their parents disapprove. If this Bill passes, they will not attend our Sunday-schools. Even a justice will not be able to order relief, unless the parents comply with this unjust and intolerant condition. "I love my country," said Mr. Ivimey, "I love the house of Brunswick. It was the accession of that family which, in 1714, put a stop to the Schism Bill. But if this second edition of the Schism Bill should pass, I shall be ashamed to live in England. I do not so much mind about the children of our own people; for the poor-lists are not much swelled by them; but I feel for the loss of instruction which will be sustained by those children, whose parents go no where, and who used to be instructed in our schools."

Rev. Geo. Jones gave a very affecting account of persecutions in Wales; of a house broke open; of furniture broken and torn to pieces; and of an infant wrested from its mother and thrown with its head on the pavement. He also read extracts from an address of a clergyman to his parishioners against itinerant preachers; censuring them, and extolling himself. It was one of the greatest curiosities we ever heard, being an almost unparalleled specimen of egotism. I, and I, and I, came over so often, that the assembly appeared to be astonished at the writer's self-sufficiency. This ignorant composition was calculated to produce mirth rather than contempt; it was beneath contempt. Mr. Jones appears to be doing great good. His very enemies acknowledge him to be a good man. They say to him, "We know you are a good man, but you are a heretic, and have no authority to preach."

Rev. Moses Fisher, Liverpool: "The benefits of home missions are incalculable. Between them and foreign missions there are an action and a re-action. There is also an intimate connexion between them and tract societies, and Sunday-schools. My friends, let me entreat you to pray for us. When we speak to men, we do not always succeed; but when we speak to God, our suit will not be rejected."

Dr. Newman showed the importance of the object. He recommended to country friends, that they would bring

Reports to assist the Secretary. He mentioned a very pleasing anecdote of a little girl, who made a straw castle, on which was inscribed, "For the support of Itinerant Preaching in our beloved country;" and by means of which she gained seventeen shillings for the Society.

Mr. Pritt read the state of the account, and nominated a new Treasurer, as he is about to leave London. He gave a pleasing account of a school forfeit-box, near Unicorn-yard, by which twenty-two shillings were collected for the Society. Thus the ingenuity of children is exerted in doing good.

Thomas Thompson, Esq. seconded the nomination. He related many pleasing anecdotes of the zeal of children and others. In recommending home missions, he said, "Our Lord went to the villages round about Jerusalem. We are not half evangelized. Why do we not exert ourselves more? Why do we not sacrifice more for the evangelization of our countrymen? Foreign missionaries must be supplied from our own countrymen, and from our Sunday-schools. What employment can be more honourable? God had but one Son, and he made him an itinerant. Our own country has the strongest claim upon us. Let it not be said, "Thine own vineyard thou hast not kept."

Rev. David Jones, Herefordshire, gave some instances of the ignorance which subsists in that dark county. A man said to his neighbour, as he was dying, "Do people know one another in heaven?" "I cannot tell," replied he. "If they do," said the former, "ask such a person (mentioning his name) "where his account with me is to be found." "I should be very glad," answered the other, "to oblige you, but heaven is a large place, and I am lame, and shall not be able to walk much about in it, and it is ten to one if he ever calls to see me; so that very likely it will not be in my power to do what you desire!" Another person, when dying, had a board laid upon his breast, that he might knock upon it for admittance into heaven. How great is human ignorance where the gospel is not preached! In proof of the moral tendency of the doctrines of grace, he related the answer of a farmer to a dignitary of the church of England, who entreated him to dismiss those persons from his service who went to hear itinerant preachers. "I must not do that," answered the farmer, "for they do their work better; they do it in less than half the time; and they do not drink half the ale they did."

Rev. Mr. Edwards frequently spoke; but chiefly in his official capacity.

(To be continued.)

SERMON

BY THE REV. MR. WARD,

OF SERAMPORE,

Zion Chapel, June 23, Evening,

Acts xxvi.—*From the power of Satan unto God.*

Good angels are ministering spirits. It is probable that wicked angels are tempters; and it is also probable that every individual sinner is attended by a separate tempter. It is farther probable, that the term Satan denotes not an individual, but an unnumbered multitude. He is characterised as an artful enemy —*we are not ignorant of his devices;* as an angel of light; as a roaring lion, walking about, and seeking whom he may devour; as going to and fro in the earth, and walking up and down in it; as a powerful enemy, uniting to his own power that of indwelling sin, and that of the unconverted world; as a destructive enemy, and therefore termed Apollyon, destroying first the body, and afterwards the immortal spirit.

In a Christian land, his operations are carried on, not in the way of terror, but of allurement. He diverts the mind from religion, by occupying it with other objects. He adapts his temptations to the various dispositions of men. He has one kind of temptation for the ambitious; another for the licentious; another for the covetous; and another for the thoughtless; in order that he may more successfully maintain his dominion over the human mind. But if he find it impossible to effect his purpose by these methods, he then becomes an angel of light; he permits his subjects to put on the form of religion; he makes them found their hopes upon the excellence of the sect to which they belong; or upon the excellence of their moral conduct. He is not contented with destroying single individuals; nothing will satisfy his rapacity short of the destruction of millions of souls. One of the modes in which he effects this design is, by the corrupting of Christianity; and especially by the setting up of its principal engine, the inquisition, whereby he hushes all inquiry and opposition. It is to be hoped, that amongst Catholics there are some true Christians; but it is evident

that the great body of them are walking the downward road. Under this head of maintainers of a corrupt Christianity, are three or four sects in our own country. 1. The deniers of the divinity of Christ. If this doctrine be denied, the design of Satan is effected. 2. Antinomians. These persons deny one half of the work of Christ. They deny that it is the work of the Holy Spirit to sanctify the soul, and to render it meet for heaven. 3. Those who deny endless punishment. If the terrors of the Lord are insufficient to deter from the commission of sin, the denial of endless punishment cannot be supposed to proceed from any other being than from him. But the most fatal of all the delusions into which Satan draws the professors of Christianity is, 4. A denial of the existence of Satan himself. By means of this delusion he betrays the sinner into a state of false security; for he can neither watch nor pray against him in whose existence he does not believe. In one or other of these ways nominal Christians are lulled to sleep in his infernal arms.

But the most fearful power of Satan is exhibited in heathen countries. It is apparent in their religion.—In India, it is universally maintained,

1. That *the one God is an insulated being*: that he is separate from all created intelligences; that he has nothing to do with creatures, in which class the Creator, the Preserver, and the Destroyer, are placed. Thus the connexion is destroyed between God and his creatures. To the one God not a single prayer is offered; no tribute of praise ascends.

2. That *man is not an accountable creature*. Believing man to be entirely material, and attributing all action to spirit, they assert that he is the chariot, and God the charioteer; thus exonerating themselves from all accountability.

3. That *the present state is not a state of perfection*. When we believe, that upon the present hour a whole eternity of happiness or misery depends, fervency at the throne of grace is excited; a desire of attending the house of God; and a zeal to work out our own salvation. If man be not a responsible being, the wicked cannot be exhorted to forsake his way, and the unrighteous man his thoughts. Accordingly the Gentoo, in accordance with this sentiment, gives himself up to the commission of iniquity. These three articles form what may be *called their philosophical* creed.

That which may be denominated their *popular creed, maintains,—*

1. That *bathing in a river washes away sin*. Thus one part of their creed contradicts another; for the second article of their philosophical creed implies, that sin is a nonentity. In conformity, however, with this article, millions of people repair to the Ganges every morning and evening, to wash away their sins.

2. That *all sin is consumed and taken away by the repetition of the name of God*. This delusion embraces the whole population.

3. That *their created gods are to be worshipped*. One of these is an infamous character. He is renowned for licentiousness, and his festivals are abominable.

4. Another part of the popular religion is *the worship of the image of a monkey*. To him offerings are made, and prayers are presented, by Brahmans appointed for that purpose.—It has been objected that primitive Hindooism was more pure, and that it deified only the five elements of Air, Earth, Water, Fire, and Space. But is there not as great stupidity in this, as in the other? Can a stone be a God?

5. Another branch of their religion consists in obsceuity, and in abominations so detestable as not to be stated to a Christian audience, and at which a European can scarcely look. It is a religious rite to bring these things with shouts of applause into their temples. There are the most abominable paintings upon the image of one of their goddesses, which is publicly exhibited for a whole month. I have been obliged to close my window-shutters; and to seek for my children that I might remove them to a distant apartment. As lust and cruelty constituted the religion of the ancient Greeks and Romans, so is it in India. The cruelty of the Gentoo religion appears in suspension upon two hooks; in the piercing of the tongue by a sharp instrument, and drawing a snake through it; in the devotees throwing themselves from elevated places upon knives; in pilgrims perishing in the hot mouths by the road side; and in their throwing themselves, in order to insure future happiness, under the wheels of the chariot of Juggernaut.

6. To this add, that human sacrifices formed a part of the ancient religion of the Hindoos; and that even now mothers drown their children as an act of religion. They lead the child into the water, and encourage it to go forward till it perishes.

7. The *burning of widows*. Our God is the husband of the widow, and the father of the fatherless. By way of trial, she first burns her finger to a cinder; she

then bathes in the Ganges, walks round the pile, and throws herself by the side of her husband. She is then tied to him; the son kindles the pile; and loud vociferations drown her cries.

8. The *burying of widows alive.* The widow sits in a large grave; the husband is laid on her knee; and those who are present trample in the earth.

If we go to China, the god of that country is an ancient Indian deity. This religion embraces also the Burman empire, and Ceylon. If to these we add Mahomet, no less than 400 millions are included. And of these one generation after another, unless they are rescued through the instrumentality of Divine Revelation from the power of Satan, inevitably perish. My dear friends, it is only to excite your gratitude for your present privileges, that I say, Your own idolatrous ancestors equalled the Hindoos in cruelty. Numbers of infants were by them burnt to death.

How ought these proofs of the power of Satan to excite your gratitude? Your religion is a religion of benevolence. Your Saviour became poor, that you might be made rich. What ye would that men should do to you, do ye to them. Would you not, if you were in their circumstances, wish messengers to come to you? Then go to them. Christ came to seek and to save them that were lost. He did not wait for any remarkable occasion, before he came to us.

Farther; remember that your Saviour is the Saviour of the ends of the earth. Do ye wish him to be crowned Lord of all; and can you rest whilst your fellow-passengers are sinking into destruction?

I offered you this morning, at Queen-street chapel, some encouragements; namely, the numerous translations, converts, schools, and societies, in India. But our principal hope is in God himself. If you exalt man, God may permit you to see how little man can effect. Use every means which he has appointed; but rely upon Him, and he will cause the walls of Jericho to fall down. What an act of folly would it have been for the Jewish priests to have disputed, which of the rams' horns contributed most to the taking of that city!

Improvement. 1. Pity 60 millions of your fellow-subjects, who are under the power of Satan.

2. Pray for them, that God would pour out his spirit. Salvation is "not by might, nor by power, but by *my Spirit*, saith the Lord." Their prejudices are indeed great; but the same power which introduced Christianity into this country, and which has regenerated every believer in it, is able to rescue these idolaters from the power of Satan.

3. You cannot go yourselves, but you can encourage those who do go; and you, as well as they, can be workers together with God.

Permit me now to ask you,

1. Have you reflected how much the glory of God, and the honour of the Redeemer, are concerned in this undertaking? Certainly he cannot have formed a proper estimate upon this subject, who contributes only five shillings when he should have given five pounds.

2. Have you considered what each soul is worth? At the close of the late war, you made a generous subscription for the suffering Germans; but in the present instance, 60 millions of your fellow-subjects are perishing everlastingly.

3. Have you considered what each soul cost our Lord Jesus Christ?

Conclusion. Ought you not then to feel the greatest gratitude to God for the unspeakable blessings which he has conferred upon you, whilst he has left so many millions to perish, having no hope, and without God in the world?

The Anniversaries to be concluded in our next

REV. ANDREW FULLER.

We have received a letter from "The Editor of the New Evangelical Magazine to the Editor of the Baptist Magazine," which has been forwarded to Mr. J. G. Fuller. The contemptible charge revived in the New Evangelical Magazine against our late excellent friend is so ridiculous, that, if it had not been for our willingness to comply with the wishes of his son, we should have treated it with that neglect with which it was treated by Dr. Ryland in his Memoir, who appears to have thought, very properly, that no person who *knew* Mr. Fuller could give it the least credit. What? Mr. Fuller either *attempt* or *wish* to persecute men for their religious sentiments? As well might Milton or Locke be charged with having been heard to argue in defence of Tyranny, or Collier or Law in defence of the Stage. This great man needs no additional honour: otherwise what greater honour could his memory receive, than that the only charge which the tongue or pen of calumny has ever aimed at him, should be one which, as the body of the viper is said to contain an antidote against its poison, carries within itself—nay, as we are prepared to show, in the very confessions of the calumniators—its own refutation?

Review.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's Terms of Communion." By W. Newman, D.D.

To us it has been frequent matter of surprise, to hear persons of some knowledge and discernment represent the subject of controversy on which this pamphlet is written, as not of great importance.

In the possession of a sound understanding, we do not perceive how any one can be of this mind, without having neglected to think on the subject, or without being disposed to neglect the Divine Legislation, and to be enslaved by the traditions of men. Among Protestants, all profess to regard Jesus Christ as their Lord: we wish they were properly concerned to know, and punctually to obey, the things he has said. Is not Christian baptism a positive rite? Is it not a duty imposed by Divine authority; and does not the only obligation to obedience flow from the command of God, plainly expressed in the New Testament? Certainly, then, it is of importance that this rite should be obeyed, unless it is meant to be said, that the Deity has enjoined a useless ceremony. If obedience to the Divine command should never be neglected; and if this precept depends entirely, as far as we know, on the will of Jesus Christ; ought not the obedience to be exact in every particular? It is manifest that there is a great variety of ways in which moral precepts may be properly observed. Who can say how any one may be, at some future time, plainly required by events to show his love to God, or his affection toward man? But, as *the scripture declares*, there can be but one baptism. The reason is;—it is a duty depending entirely on his will who has enjoined it upon Christians. To be without concern to know the Divine Will in relation to this Christian ordinance is, therefore, a wrong state of mind; and controversy conducted with a right spirit, and employed to elicit truth, on this subject, when, as in the present instance, the public attention is excited, merits commendation.

Neither do we regard the subject of terms of communion at the Lord's table as unimportant. If baptism and the supper have no such connexion as that the latter ought not to be administered where the former has been neglected, we should be acquainted with it, lest we should offend God in refusing his children admittance to his table. Mr. Hall contends, that no such connexion exists; and that the two rites of Christianity are ordinances which all true believers in Christ should observe, but between which there is no relation of priority and posteriority. Dr. Newman is of another mind, and, with Mr. Booth and Mr. Kinghorn, firmly contends, that the immersion of believers on a profession of their faith in the Redeemer, is a term of communion at the Lord's supper. He considers the unbaptized as not duly qualified to come to the other ordinance.

Both parties love their Pædobaptist brethren, and are disposed to be liberal and candid. The difference between them is to be attributed to their respective views of the law of God. To charge either of them with a wicked state of heart, or to represent them as adopting a criminal course of conduct, is very unjust. It is a question, not of LIBERALITY, but of CONSCIENCE.

(To be concluded in our next.)

Irish Chronicle.

BAPTIST IRISH SOCIETY,

For Promoting the Gospel,

By establishing Schools for teaching the native Irish, by Itinerant Preaching, &c. June 25, City of London Tavern, Joseph Butterworth, Esq. in the Chair.

The Chairman opened the Meeting with an affecting account of the state of Ireland, and then proceeded to the efforts of this Society, and of other Societies, which, as charity begets charity, have followed the example of this, in favour of that interesting country.

Rev. Joseph Ivimey, Secretary, read the Report, from which it appears, that a Society has been recently formed in Dublin, by members of the established church, "for promoting the education of the native Irish *through the medium of their own language;* that seventy schools are under the patronage of the Baptist Society, containing upwards of 6000 children, under excellent regulations, exclusive of Sunday-schools, and evening-schools for the instruction of aged men and women. This is a most interesting and gratifying Report. We are so near the close of the month, that the press can scarcely wait for the pen; we must, therefore, give a hasty view of this meeting; our limits also render it necessary that we should be short.

Into whose house did Jesus enter? Into "Peter's," answered a school child. What did he do there? "He touched his wife's mother, and the fever left her." The children, on getting home, told their parents, that our Lord only touched the woman, and the fever was cured; and that Saint Peter was a married man, and a good husband; for he kept his wife's mother in the house, though sick of a fever. This astonished them; for they are taught that Saint Peter never had a wife, and that it would have been wicked. Some of the parents have told their priests, that they will not withdraw their children, unless they themselves establish schools. "Why do you send your children to such a school?" said a priest. "They are ignorant, and need instruction," replied the parent. "But they are not taught the Christian doctrine," said the priest. "I beg your pardon," replied the man; "they are taught the New Testament, and there it is found in its *purity*." The Irish readers are men wondered at, not for their erudition, not for the splendour of their talents, not for their rank, but because they are mighty in the scriptures. They always find a cordial welcome. To them are assigned the warmest corner, the pipe, the potato, and (if they have it) the milk and the lodgings. A very poor family, which resides in the mountains of Erris, in the county of Mayo, was visited by one of the itinerant readers, and received much benefit from his instructions. A young woman belonging to it refused to confess to the priest, or to receive the profered absolution. Some time after, the priest from the altar excommunicated the whole family, solemnly devoting them to destruction, and commanding his flock not to have any intercourse of any kind with them, and if they met Mary R. upon the road, to cross themselves. A very singular conversation took place in consequence, between Mary R. and the priest, in which she desired him to bring the New Testament to decide between them, saying, "If your religion is the religion of the New Testament, I will go to mass all the days of my life." In reply to the priest, who asked her how she came by the Spirit, she said, "I answer you as the Lord answered Nicodemus; *The wind bloweth where it listeth; and thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.*" She added, "As it is with one, so it is with every one;" and concluded by recommending that they should all pray to the Father of lights, that whoever among them were in an error, the Lord would convince them. In reply to a person who asked her how she stood the trial before the priest, she said, "The Lord in whom I trust stood by me, and gave me utterance beyond

my expectation." "But how came you by your knowledge?" said the man. "A man named W—— M——," said she "was the instrument, by READING THE IRISH TESTAMENT." To hear the scriptures explained in their own language is the delight of the peasantry. Their appropriate expressions demonstrate their attention. Many instances are related of conversion through reading the Irish Testament, and of the usefulness of Irish readers. The Treasurer has received during the past year from the London Female Auxiliary Society, 142*l.* 6*s.* 9*d.* Scotland contributed, a few weeks since, 190*l.* for the education of the poor children. A great number of other donations are recorded.

FRAGMENTS OF SPEECHES.

Rev. Mr. Saffery, Salisbury.—"We cannot hear such an account, both as it regards the past and the future, without a variety of mingled feelings;—one is that of gratitude; another is that of hope; a third is a determination to persevere. It is our duty to pray and to preach; and it is the duty of our people to be helpers together with us. Had nothing been done in Ireland, it would be our duty to begin the work; but a beginning has been made. Schools are established; readers and preachers are appointed; and success has followed. The different divisions of our army are in motion, and victory is certain. We feel no dismay, but are hastening forward to victory, We hope ere long to see the world prostrate at the feet of the Redeemer. The chambers of imagery in India, which have been opened to us by our brother Ward, increase our desires to rescue the inhabitants of India from the power of Satan. Ireland is not without her chambers of imagery; Ireland is not without her superstitions. When I was travelling in Ireland, I asked a man on the road, what religion he was of? "I am a Catholic," replied he; "I go to chapel." "You may go to chapel," said I; "and yet go to hell." "I know that," replied he; "and we may go to hell if we do not go to chapel." "I should have thought," said I, "that to go to no place of worship is an evidence of being in the road to everlasting ruin." "No," replied he, "I do not think so. I knew a man, who was a holy man, and never went to chapel, and yet *he could hang his hat upon a sun-beam.*" "*What do you mean by that?*" said I. "*Why,*" *replied he,* "don't you see the sun yonder? He could hang his hat on a sun-beam. But this man afterwards went to chapel, where wicked desires entered into his breast, and he lost all his holiness, so that he could never hang his hat on a sun-beam any more, but whenever he tried to hang his hat on a sun-beam, it fell to the ground." "Did you know the man?" said I. "No," replied he, "he was dead before your grandfather was born." "Did you read it in any book?" said I. "No," replied he, "I was told it." "I do not believe it to be true," said I. "You may depend upon it, that it is true," said he; "for I will take my oath that it is true."

"The Irish (continued Mr. S.) are a generous people; they possess fine feelings, and a superior understanding. All they want is education. I augur much good from Irish preachers and teachers. Their eyes are beginning to be opened. "My mother is dead," said a man lately to his priest, "and I want you to pray her out of purgatory." "Then you must pay for it," answered the priest. "You must wait for the money till she is out," said the man. "Very well," replied the priest, "so I will." "Is my mother out of purgatory?" said the man a fortnight afterwards. "Not yet," answered the priest. Shortly afterwards the man repeated the question. The priest answered, that now she was out; and he demanded the money. "I will not pay you," said the man, "for you know nothing at all about it; she is not *dead*, and therefore could not be in purgatory; she is alive and well; I will go to your chapel no more."

Rev. Mr. Ward, Serampore, after describing the dreadful state of the Hindoos, 60 millions of whom are on the road to perdition, said, "Next to India, I wish success to the Baptist mission to Ireland. I am grieved to see the spread of popery, and the establishment of the jesuits in Lancashire. The best way to meet the Roman Catholics in England, is, to attack popery in Ireland. Lay the axe at the root of the tree. In one respect, though the souls of all are of equal value, yet the Irish have a peculiar claim to your regard; they are your brethren. I rejoice to be present at these numerous meetings. One thing however I fear; I fear lest we should place too much dependence upon the arm of man. Every thing will be insufficient without the out-pourings of the Holy Spirit. Pray for them: the Holy Spirit is promised in answer to prayer. I rejoice to hear of whole chapters being committed to memory; the Holy Spirit

can make them instrumental to salvation."

Rev. Mr. West, Dublin, after mentioning the good which has resulted from the establishment of the Baptist Irish Society, amongst others, mentioned a Society in Dublin, in which upwards of 200 children of beggars are taught to read, said, "The understanding of the Irish children is wonderful. Their unstudied answers to the questions put to them, contain a summary of the Christian religion. Their parents say, "May Heaven bless England for sending men to teach our children! Why have you never done it before?" Many of the Irish never knew that there was such a book as the Bible. They are now determined never to part with it, but to think for themselves. "Let me look at my Testament once more," said a man to his priest, who had forced him to give it up. The man seized it with with eagerness, ran off with it, clasping it to his breast, and saying, "Nothing but death shall part you and me." The universal cry in Ireland is for Bibles! for Bibles! I never any where saw so much attention as when the Catholics are at our places of worship."

Rev. Mr. Cox. "This meeting makes us almost forget India; but if India had not been first remembered, Ireland itself would have remained forgotten. When the sun rises, the distant hills are first illuminated, and after that the light is gradually diffused until the whole land is enlightened. Such has been the progress of the Gospel. From India it has travelled to Africa, and from Africa to the ignorant cabins of Ireland, where superstition trembles before it. In nothing does the human mind discover its degradation more than in that which ought to elevate it—religion. The truth of this I beheld last year in the Netherlands. This is owing, 1. To the mixture of truth with falsehood. Christianity corrupted, is worse than Christianity opposed. 2. To the gaudy attractions of Popery. Popery is form without power; it is Christianity buried in a splendid monument; it is wickedness in the garb of purity. 3. To its being anti-social. In its churches we do not behold fellow-pilgrims to the skies, but solitary beings feeling for no one but themselves; separately kneeling before the images and paintings of the Virgin, and of the saints. 4. To its worldly nature. The Christian religion is a spiritual religion. It is a religion not of the crucifix, but of the cross. Go on, therefore, my friends, and the fable of the Golden *Age will be realized* in Ire*land.*"

Rev. Dr. Steadman. "Many people find fault with the Irish language; but what evil has it done? Have they ever pointed out its faults? They cannot do this till they have learnt it; let them then learn it in the first place. If they take it away from the Irish, they take away their *only* language. Do they wish to keep the Bible from them, till they shall have learnt another? Can they stop the wheels of time, or prevent the approach of death?"

Rev. Mr. Fisher. "My brother Draper and I have lately been in Scotland. The name of the late Mr. Fuller there is in every mouth. We met with the kindest reception from all. We preached in the places of worship of the established church, of the Relief, of the Seceders, of the Independents, and of the Baptists. "We will do more," say they, "than we have done." That country is as hospitable as Ireland, which is hospitable to a proverb. We cannot scale the walls of Popery; but we are undermining it by means of the Bible. This Society will set fire to the mine. Or let me compare it to a fine vessel, British-built, and well-manned. Our worthy Chairman is the captain, and he keeps good order. The Treasurer is the captain's mate. Our excellent Secretary is the pilot, and he has steered the vessel well. It was feared that she was near land; they sounded, and found she was in shallow water; she even touched the bottom; but no damage ensued. A spring-tide set her afloat, and she is now in harbour, safe, and in good trim. But being about to make another voyage, remember, my dear friends, that a good outfit is required. It is for you to furnish the outfit;—and then we hope that she will sail in fine style; that her sails will be filled with the breath of prayer; and that she will have a prosperous voyage."

Rev. John Dyer. "We must wait till the last day before the great importance of diffusing the Gospel shall be fully unfolded."

Alfred Buckland, Esq. "Popery is a spurious Christianity; and it can be corrected by nothing but by the Bible; and by the native simplicity and grandeur of pure and undefiled Christianity. This religion is suited to the poor man's cottage. It is gentle unto all; it is a debtor unto all. It suffers long, and is kind. We who are young have cause to rejoice in the prospect before us. The progress of truth in Ireland will be accelerated as it proceeds. What may not be expected in a few years? The present supporters of this Institution, who are now in younger life, should they live to the

age of threescore years and ten, will probably relate the degraded state of Ireland as something recorded in their memory, and will tell their grandchildren with exultation, that they themselves took a part in the glorious work."

Rev. Mr. Hawkins, Portsea. "It is difficult to say which is most degrading to man,—Pagan superstition, or Popish. In the one, Satan displays his hideous power; in the other he is transformed into an Angel of Light, and pours poison into the cup of Salvation."

Rev. Mr. Griffin, Prescot-street, in an animated speech moved that the thanks of the Meeting should be given to the Treasurer, Secretary, and Committee.

Rev. Mr. Hoby, Maze-pond. "There is no opposition between the Societies for different religious purposes, but on the contrary, a harmony resembling that of the spheres: the centre round which they all revolve, is the Cross.—Ireland was once deprived of salt by the Earl of Strafford. We have so long neglected to impart to her *moral salt*, that the whole mass has become corrupt. Her sons pave our streets, and convey water to our houses. Let us teach that people the road to Heaven, and impart to them the water of life."

William Burls, Esq. the Treasurer. "Ireland is our sister. What shall we do for our sister? Let us send her more Bibles, and more preachers."

Rev. Joseph Ivimey. "Engaged as we are in the cause of God, and imploring the aid of his Spirit, we must succeed. Ours is not a doubtful warfare."

Mr. J. Dawson, Hunter-street, one of the Committee. "This meeting has voted us its thanks. I hope it will endeavour to make us happy. The way to be happy, is to do good. I hope, ladies and gentlemen, you will by your contributions enable us to do more good. In addition to this let us all inquire every morning, what we can do for Ireland. Let us pray for it; let us daily pray for the diffusion of the Holy Spirit; and let exertion be added to prayer."

Dr. Newman. "I rejoice to find the Irish beginning to think for themselves, and to read the Bible for themselves. How great will be their surprise when they find in the Bible no Celibacy, no Pope, no Crucifix, no Pilgrimages, no Holy Wells, except that which contains the Water of Life! Surely they will exclaim, Where have we been? We have been connected with England 600 years: why has she not given us the Bible before?"

The thanks of the Meeting were voted, with great applause, to the Chairman, who concluded with a speech manifesting (as did the whole of his conduct in the chair) great piety, urbanity, and regard for the success of the cause which it is the object of the Society to promote.

Our Annual Meetings have been more numerously attended than in any former year. A remarkable spirit of devotion was manifested. The presence of our dear brother Mr. Ward afforded no small pleasure; and his often-repeated exhortations to pray importunately for the outpouring of the Holy Spirit, without whose almighty energy (so great are the obstacles arising from internal depravity, the allurements and persecutions of the world, and the temptations of Satan) all human efforts will be in vain, greatly impressed the assemblies. The spirit of benevolence and liberality has been increased. Upwards of five hundred pounds were collected for the different Institutions.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

It appears, from an account drawn up by one of our native brethren, that there are now living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet: we would call them *Christians:* some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess, and we do it with weeping, that we have been disappointed; by their evil conduct they are the enemies of the cross of Christ; but even about them there is something to cheer the mind; they have not returned—they have no wish to return to idolatry. Not a single case has occurred of a man, after his baptism, ever returning heartily to idolatry. These nominal Christians also may still become real Christians, and their children we hope will be a seed to serve our Redeemer when their fathers shall sleep in the dust.

JESSORE.

In the month of March, brother Thomas appears to have been active in itinerating, and to have met with some encouragement. On the first Lord's-day in the month, twenty-one brethren and sisters sat down in communion. At the prayer-meeting the next day, the itinerants were appointed to their month's work, and three of them were directed to visit a place two days journey from Saheb-gunj. On the 4th, brother T. held a prayer-meeting at the house of a member at *Bhatpara, twenty-one miles* from his home. He visited Bajapara on the 7th, where one person gives him hopes of soon joining the church. Two or three persons of European extraction attend prayer-meetings at brother Thomas's. Our brother often collects congregations before his own door, where he converses and gives away books. On the 11th several persons, on his visiting Doulut-poora, sent for him, and heard of the love of Christ with much feeling. On the 18th he conversed with one hundred people at Bajapara. On the 20th he gave tracts to a French gentleman, to give to the servants at his indigo factory: and on the same day, in expounding the Ten Commandments in the street, he says he saw in the countenances of some, evident signs of serious uneasiness, which he hoped would come to some good account. The next day, meeting a man in the street who was going to complain against his landlord for flogging him, brother Thomas discoursed with him about the sufferings of Christ for men, which so affected him, that he gave up his intention, acknowledging that the word of God had opened his eyes. The 23d, being the swinging festival, the congregations in several places were large. In the course of the month, two men, two women, and three children were added to the inquiring guests of brother Thomas.

DINAGEPORE.

From our friend at Dinagepore, under date of 23d April, we have been favoured with the following most pleasing information: "Your note of the 5th February, with some New Testaments and school books, came safe to hand by the return boat, on the 4th ult. for all

which I beg you will accept my best thanks. The Gospels and Tracts which brother Pearce sent by Nidhi-rama, arrived here very seasonably for distribution. About seven hundred copies of the former, and one thousand of the latter, have been given away at Saheb-gunj, Ranee-gunj, and Nek-murd fair, with three or four New Testaments. From what I have seen of brother Nidhi-Rama, I have reason to think well of him, and that he will be a great help to me. I feel therefore much obliged to the brethren for sending him up. I am also thankful to the brethren for sending brother Krishna from Malda, on a visit. He intends returning on Monday next. Ten persons were added to the church here by baptism, viz. five at Sadamuhul, on the 21st September, and five here on the 29th October.—I hope, by the blessing of God, three or four persons will be baptized on the next Lord's-day, of whom two are from Rung-poore district. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their cast and came over to us in the course of last year, of whom five went back. There are now living at Sadamuhul and Dinagepore, upwards of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty-three persons have been baptised, (exclusive of Nunda-Kishora and Hurdoo, who were baptised at Serampore in February of that year,) and twenty couples married.

You would wish to know, perhaps, how these people get their livelihood. The men, excepting two, who cultivate lands, are employed by me in various capacities. The widows, with their children, support themselves by spinning and dealing in betle-nuts, tobacco, vegetables, and other little articles at the neighbouring markets. To enable them, however, to keep on their little trade, they are supplied now and then with a few rupees, and such as cannot work, from old age or other circumstances, are supported by a small monthly pension.

Every Tuesday and Friday evening, the native Christians have prayer-meetings in their houses, by rotation. The other evenings of the week they attend at my house for instruction and worship.

On account of the paucity of scholars, as well as from the want of a good tutor, the school at Sadamuhul has been discontinued for some time. In the two *here, there are between* seventy and *eighty scholars; but they are very irregular in their attendance.*

ALLAHABAD.

Extract of a Letter from Mr. Mackintosh, dated

April 15, 1818.

Dear Brother Ward,

In the month of March we have in the usual way gone about speaking of Christ and his merits to our neighbours around. Only a few have called for conversation, and but a few have received books in the above month. A devotee, called an Ughor-punt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship: he was desirous of becoming an enquirer, and promised to come over to us when an opportunity offered, but he was then with his gooroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man on the 22d March. I found him near the fort with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened, a human scull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles environed with a heavy iron chain and bangles; he was stark naked, and his body appeared much emaciated. I asked him what was the object of his worship; he said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. Then, I said, it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances. He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions.

CAWNPORE.

THE following letter was addressed by Nriputa-Singha, a native preacher, to Mr. Ward.

REVEREND SIR,

I HAVE the pleasure to inform you, that I arrived here on the 2d instant, in good health, after one month's passage from Allahabad; and that every day I had an opportunity of dispensing the word of life to the boatmen, lascars, and sipahees, that were with the magazine boats; and I am happy to say, that many of them listened to the word attentively. During my passage, I kept up morning and evening worship, which was pretty well attended; and in particular on the 11th instant, at a place called Daragunj, had a numerous attendance; the people listened eagerly to the word. On the 12th a muhunta came to me by Mr. Mackintosh's direction, who had been attending worship at Allahabad, but who, through fear of the people of his own cast, had left Allahabad. When he came to me he was naked, but now he wears clothes; he has acknowledged his error, and eats victuals with me. I have set him to learn the Naguree character. On the 13th, at Taliar-gunj, a gentleman's moonshee, with many people, listened attentively for the space of an hour or better, and afterwards took three books from me. On the 14th, the people on the boats began to grow shy; on seeing the man that I have with me become so meek, they began to say with astonishment, What power the word must have to turn such a person from his cast! adding, that it was dangerous for any one to come near me; but still I kept warning them and persuading them whenever I had opportunity. I kept dispensing the word from day to day till we arrived at Cawnpore. On my arrival, I was entertained at brother Tresham's bungalow, where we have worship every evening, and sometimes in the morning, when other duties do not interrupt.

DELHI.

MR. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

DEC. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, imploring the divine aid and presence. While tracking along, a brahmun asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahmun from Gunga-Das's temple, and an Arminian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahmun, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-gunj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling gosaees, viragees, and brahmuns frequenting the Hajee-poora fair, and traversing the banks of the Ganges, have carried the scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Arra district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labours in two villages. At Goorani, near the temple, I had a small party of the villagers to hear me. In the course of the evening seven serious persons of the artillery, (whose boats were near) came on board according to invitation, and we spent two hours in religious exercises and profitable conversation. 4th. Seeing a huge figure of Bheema across one of the stone ghats at Benares, I made some observations respecting its indecency; a Musulman said, it is an object of Hindoo worship; adding, it is my opinion, that all who do not worship Mahomet are of the false religion. I rejoined, all who worship Mahomet worship a created being, and that is sin. I had further talk with this man, and found, that he had two portions of the Hindoost'hanee New Testament,

which he received long since from Mr. Corrie. 5th. Called on brother Smith, and found him labouring diligently, ardent in spirit, rejoicing in God. The native brother baptized at Serampore is no mean auxiliary. 6th. Accompanied brother Smith and Shiva-Chundra to a great and much venerated Hindoo's, named Jet'hagee, and talked long of Christ and his salvation. 7th. At day-break quitted Kashee, and reached Chunar before four P. M. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arabic, and Persian translations of the scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the linga—he said many filthy things. 9th. This day, at Mirza-poora, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak; the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poora, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few gosaees, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoost'hanee were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poora is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south and south-western provinces and states. 11th. *Lord*'s day. Being in the populous *village of Digi* in the afternoon, a large *party of* the villagers surrounded me, some of them for the third time, to hear the words of salvation. The indefatigable labours of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devtas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in favour of them? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambuklis, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tila I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagir, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their *souls were without knowledge*. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must *labour*—labour in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also, and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a gosaee, in taking books, said, you have now brought me into the way of life—if I give my heart to understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and said, I

little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a viragee's wandering, licentious life, to quit it on a sudden. 14th. Conversed with a few Hindoos in a village near Allahabad. One of the men knew brother Mackintosh, and often heard him discourse on the things of Christ. He listened with fixed attention. 15th. Came safe and well to Allahabad, and had the pleasure of seeing brother Mackintosh. Continued at Allahabad variously engaged till the 19th, accompanying brother M. to the fort, and the invalid lines. 20th. Quitted the ghat early in prosecution of our journey to Delhi. 21st. In a village on the left, six kros from Pruyaga, the words of salvation were well heard, and one man, who desired to know further, took a tract. 22d. In the populous village of Mou I had a number of hearers. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's-day. Went into the villages of Chilli and Gurha: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to shew their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffaloe and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at *the village gooroo's, at Jouhur*-poora, I had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooroo first took the Scriptures, and declared them to contain unquestionable truths. Spoke to-day at Udra, and in another village. Udra is a mean village of poor unlettered Musulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajeepoora, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books.

February 1st. Lord's-day. Enjoyed part of the day exceedingly, in labouring amongst the people of Hameerpoora, and in worship on board. O how hardly is the sabbath-day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil-minded and well-disposed, Musulmans and Hindoos, came to hear their own and the Christian religion discussed.

CHITTAGONG.

Further Extracts from Mr. Ward's Journal, (see Page 274.)

Burrisal, March 11.—The former part of our journey supplied some incidents, which I have already sent. I have since given tracts in a number of places, and yesterday I obtained a congregation at Rajbundur, a large market: the merchants here form clay storehouses in the inside of their warehouses, to prevent their property from being destroyed in case of fire; if the house be burnt, the clay-house in the inside remains entire, and their most valuable property is saved. Yesterday the boatmen killed a young alligator. Many of the rivers through which we have passed are very large, and the scenery on the banks is beautiful; the country is also woody, and the soil appears to be rich; we found the milk in some places very good indeed, which shows that the pasturage is better than in your parts. I have, in fact, been highly delighted with many of these scenes, and I think this journey is far more pleasant than yours; for you had nothing to look at for many days

together but high banks; here the country is open on both sides, and is shaded with trees in a most diversified and pleasing manner. The number of beetle-nut trees is astonishing; one would think the produce could never be consumed. A husbandman planting sugar-canes informed me, that the rent of his piece of ground was one rupee eight anas, and that he should obtain forty rupees for the canes when ripe, at the end of the year. Another, who was weeding cotton, told me, that the ground which cost him in rent four rupees, would produce twenty, if the crop were good. We yesterday passed, so far inland as this, a Pegue boat of a curious construction. We arrived here this morning, and I am sending books into the town.

After leaving Burrisal on Monday morning, we entered a much wider river, and, as the wind was contrary, we spent much time in tacking. At Burrisal I inquired of a gentleman respecting a community of Portuguese, at or near Bakur-gunj. Here is a chapel, and the revenues arising from lands, granted, I believe, by government many years back, not only support the priest, (salary thirty or forty rupees monthly,) but a large sum is remitted annually to support the establishment at Bandel. This gentleman is a large land-holder, and derives, I fancy, not less than 15 per cent. from his lands.—We were from Monday till Saturday in coming from Burrisal to Chittagong. For the two or three last days, in passing Haiya and Sundeep, we found the river very wide; and the waves ran very high. In passing Sundeep, we observed a range of hills, on one of which is a spring called Seeta-koondu, the water of which, when it rises to the surface, is covered with flame. I was advised to visit this place, which is about twenty-four miles from Chittagong.

The entrance to Chittagong from the river is certainly striking, and the town itself is the most romantic inhabited spot I have seen in this country. It is built on a number of sand (not stone) hills of different heights. The ascent to the house in which I reside, is about two hundred yards. It is common here to have six bearers, two of whom, on ascending the hills, push the palanqueen from behind. From this house I can count, on different hills, about twenty-four houses or bungalows, but mostly houses. Almost all the Europeans reside on the hills; the native inhabitants dwell in the valleys, which are full of huts and *gardens, (or rather* jungles.) If these *could be cleared*, and made into flower or kitchen gardens, interspersed with a few trees, the scenery would be greatly heightened. As it is, the wildness of nature is preserved; and, with all its imperfections, it is certainly the most romantic place in these parts: it strongly reminds me of the scenery in Yorkshire, from Halifax to the seat of my youthful studies and first labours as a village preacher. Yet the scenery at Matlock Bath is more awfully grand and majestic, especially when we add to it the terrors of winter; and more sweet and captivating when the valleys are clothed with the verdure of the latter end of spring. When I had driven through the circuitous roads for nearly a mile from the river side to this house, and had ascended the hill, and gazed on the prospect all around, I was in raptures. On one side is the sea, on another a fine plain containing a meandering river, (the Kurnuphooliya,) and beyond it, as far as the eye can stretch, ranges of hills, in two heights, leading the mind to Himaluyu. On another side, hill on hill fills the sight, while those immediately around are capped with houses, some resembling castles or palaces, the delightful abodes of my countrymen.

The native houses are much more decent than in your parts; and the people in general seem in better circumstances, that is, they appear to have more comforts. They build the walls of their houses with platted split bamboos, which are very cheap, and exceedingly strong. Bamboos were formerly one hundred for the rupee, but are now dearer. The roof is made of split bamboos, and covered with long grass. The houses are generally surrounded with a mat wall, made of these bamboos, split. The inhabitants drink spring water, clear as crystal. The roads in the town are very sandy, very narrow, and very circuitous, so that to visit your next door neighbour, you may have to go a quarter of a mile, though you may stand at the top of one hill and almost make yourself heard at the top of the next, if you speak somewhat loud. The cattle are very small, and tame buffaloes are quite common. A great quantity of salt is made on the sides of the river near Chittagong. I see very few Hindoo temples, but the mosques are numerous, and the proportion of Musulman inhabitants is large. The Hindoos bathe, and perform their daily ceremonies in tanks. I see many Mugs in the streets. Here are two Portuguese chapels, and two divisions of the town are occupied by the Portuguese. This morning (the 11th) we had a fine ride through what is called "the Pass;"

the hills on each side rising almost perpendicularly, and producing a grand and very pleasing effect. There are many hills to the north of the town uninhabited, and tigers have now and then been seen at a small distance.

March 11. I have sent for the elders or readers, from Harbung, &c. and, if possible, shall go with them on Monday to their town, two days' journey. I intend after this to assemble at Chittagong as many Mug Christians as possible, and give them up to brother P. advise with them, and settle them as well as I can, and after visiting Seeta-koonda, I hope to proceed to Dacca, and then to return home.

March 18. Last week I preached to Dr. M.'s sail-makers, (Portuguese,) and on Friday evening to Captain W.'s people, that is, to about two hundred of them. On Saturday afternoon I preached at the house of a Portuguese: but at the close, after prayer, I found my whole congregation in a state of painful levity. When I asked the cause, the reply was, that the Portuguese had never seen such a thing for generations as a person thus engaging in prayer, and that the singularity made them all laugh. Such are these Roman Catholic Christians: they do not even know what prayer means. Ten of the Mugs are arrived from Harbung. I have been to see them at De Bruyn's, they seem very pleasant, well-dressed intelligent men.

Yesterday morning I preached in English. We had about a dozen of our countrymen present. In the afternoon I preached in Bengalee, where we had a number of Portuguese brought by Reveiro, with the Mugs, &c. I persuaded Kshepoo to pray in Burman, or rather Arakanese; and after worship I sat with the Mugs for some time. I can understand their broken Bengalee tolerably well. They sung a Bengalee hymn, and by adding the Burman accent, it became quite interesting. I am going to-day to Harbung with them, where I expect to baptize six or seven candidates: a Mug woman at Chittagong also wishes to be baptized. At Kaptai, over the hills to the east of Chittagong, are a number of baptized Mugs, who have not been heard of for a year. Kshepoo went once to see them, but the land-owners met him, and threatened to shoot him if he advanced, declaring that he should not come to take away the cast of their ryots. He held out his book, requesting that they would examine it, and if it contained good words, to let him proceed: but *if not, to shoot him*. They *would listen to nothing*, and he was *obliged to return*.

BATAVIA.

Extract of a Letter from Mr. Robinson to Dr. Carey.

A NEW door has lately been opened here for the gospel, in the little village in which Mrs. Diering's relations live. Her relations were highly offended at her baptism, and for a time almost forsook her; but their prejudices have so far subsided as to permit me to expound the scriptures in the house of her grandmother, once a week. The number of hearers is but twelve or fourteen, but these are more than I can get at Mr. Diering's house. Every thing here seems very dull; I am grieved at the state of things, but not particularly discouraged; for I still hope that the Lord will appear for us, and cause us to see prosperity.

SAMARANG.

BY a recent letter from Mrs. Phillips to her friends, we learn that she and her valuable partner have lately been visited with a painful affliction in the death of their only child, about fifteen months old. It should seem that Mr. Phillips was somewhat better in health than when he wrote last.

TO CORRESPONDENTS.

WE are desired to state, that Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, £7 10s. being the amount of half-a-year's subscription for a school, conducted by Mrs. Rowe, at Digah. Also £2 10s. from a friend, for the same purpose. These, with the sums acknowledged in our Number for March, as accounted for to the Treasurer of the Hants and Wilts Assistant Society, will appear in the next list of subscriptions from that Society.

A liberal donation of £100, "to the general purposes of the Mission," has been made by an anonymous friend, through Mr. Burls.

THIRD ANNUAL MEETING

OF THE

Society for the Relief of Aged or Infirm Baptist Ministers,

HELD AT BATH, JUNE 16, 1819.

THE proceedings of this Meeting were peculiarly gratifying to the friends of the Institution. Hitherto they have been collecting resources, and making arrangements for their impartial and beneficial distribution; they are now enabled to contemplate the efficiency of the principles which have been laid down, and to witness at once their utility and the fair prospects of permanence which they confer upon the Institution. The plain operation of these principles will, it is hoped, silence all cavils, and be more efficient than the most powerful eloquence, in bringing over those of our ministering brethren who have hesitated respecting its advantages.

That portion of the Society's Income to be distributed according to the rules, is this year divided among five claimants*. Four aged servants of our Lord, who have been from twenty to nearly fifty years in the ministry, are now no longer able to proceed in their accustomed, acceptable, and useful sanctuary services; —they will receive £19 10s. each, from the disposable funds of this Society.—A highly respected and beloved brother, in the midst of his labours, at the age of *thirty-five*, is compelled by affliction to relinquish the ministry he loved; he also will receive a like portion of the funds— a striking instance of the utility of the Society on behalf of our junior brethren, whose exertions in the best of causes may be cut short by affliction, in the midst of their days.

In witnessing these distributions, the Patrons of the Society have enjoyed a luxury which amply compensates all their labours in its behalf. It should also be remembered, that this is only the *third* year of the Society's existence, and the *first* distribution of its funds; and while the above sums have been devoted to the comfort of aged and afflicted members, a sum equal to their whole amount is added to the funds of the Society; thus preparing increasing resources to meet future claims. This is the operation of a principle on which the Society is expected not only to be permanent, but to increase in usefulness as it advances in years. It will do good every year, and always prepare to do more good the year following. The capital will never be dissipated; and its gradual increase is provided for, till its funds become fully adequate to the wants of its beneficiaries.

Several other applications came before this Annual Meeting, not altogether in the form of claims, which render it expedient to state to the subscribers and the public, that this Society is not to be considered in the light of a charity, the funds of which are distributable at the will of its patrons. The beneficiaries of this Institution have, in all cases, an indubitable claim to a proportion of its funds, according to explicit and determinate rules. The Society, at their Annual Meeting, consider themselves as acting solely in the character of Guardians or Trustees, to carry these rules into effect, on behalf of such claimants as come within the provisions of the Institution; rejecting, of course, every other consideration.

"Confident that this Institution must prove a valuable accession to the comforts of many, and be limited in conferring advantages only by the extent to which its provisions are accepted;" and that approbation must very generally follow an impartial examination of its principles, the acting Committee have felt it their duty to circulate extensively the Prospectus and Reports of its proceedings; yet they have reason to believe, there are many whose benefit was intended in its formation, who have either not heard of its existence, or neglected to examine its principles and advantages —they, therefore, request their brethren in the ministry, and others, who are already become its members, individually to call the attention of their immediate acquaintance, (and especially of those just entered on the pastoral office,) to the means of securing to themselves provision for eventual infirmity or old age.

* Two others had presented their claims, but they died before the Annual Meeting.

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THE

Baptist Magazine.

AUGUST, 1819.

MEMOIR OF THE LATE REV. JOHN KNOTT, *OF CHATHAM.*

THE ancestors of our deceased friend have been distinguished for their piety. They dwelt at Eyethorn in Kent, and were ministers and pastors of the Baptist church there for more than 180 years. In the year 1624 the number of members of that church was between twenty and thirty. They used to meet in different private houses, and particularly at Street-end.*

Most of the general Baptist ministers under Charles II. followed some secular employment; —several of the pastors at Eyethorn were blacksmiths. One of them was busy in his shop, when intelligence was brought that a police officer and his attendants were approaching to apprehend him. He withdrew by a back-door, and concealed himself in an old saw-pit overgrown with nettles and weeds. No sooner had he escaped than his persecutors entered and found his wife with a child in her arms. The little prattler immediately began, "Daddy is gone;" and would doubtless have discovered his retreat, had not its mother stopped it by a rude shake. While the informers were searching for her husband, Mrs. Knott prepared for dinner. They insisted on partaking of it, and she instantly offered them the best she had, waiting on them with the utmost complaisance and alacrity. This hospitality softened their hearts; and they left the house without any farther search, declaring they would not do any thing to distress so good a woman. Though Mr. Knott was preserved at this time, on another occasion his goods were seized, and offered for public sale; but so much was he respected, that neither his neighbours nor strangers would bid for them.*

"The church at Eyethorn, venerable for its antiquity, had been for nearly two centuries under the care of pastors of one family, and all of the name of John Knott. In 1770, John Knott, who had then the oversight of it, assisted at the formation of the New Connexion; and his church at that period was composed of one pastor, two deacons, and thirty-three members. There was an appearance of increasing zeal amongst

* *Ivimey's Hist. of the Baptists*, Vol. II. p. 217.

* Ivimey's Hist. of the Baptists, Vol. II. p. 220. Taylor's Hist. of the Eng. Baptists, Part i. p. 282.

them, and of a growing taste for experimental religion; and they were peaceable and affectionate."*

This Mr. Knott was the father of our late excellent friend, who received his first religious impressions under his ministry. Their conversation on religious subjects led both of them to a change of sentiment: and the father began more fully to preach those doctrines, which are mighty through God to the pulling down of strong holds. His ministry from this period was remarkably owned to the awakening of sinners, and produced a change of sentiment in the whole church, which has since ranked amongst those of the Particular Baptist denomination. He was afterwards pastor of the Particular Baptist church at Bow, near London, where his labours were successful; and he finished his life with that honour which is due to a good minister of Jesus Christ.

The subject of this Memoir soon after his first attack by the disease which terminated in his death, at the desire of the Rev. J. Slatterie, with whom he had lived for many years on terms of brotherly love and Christian friendship, wrote him a letter, describing as well as the impaired state of his intellects would allow, his experience, from which letter the following extracts are taken.

"Dear Sir, you asked me to leave behind me some memoir of my Christian experience. I know not any thing of mine that is worthy of notice; but by the grace of God I am what I am, if I am any thing that is acceptable to God by Jesus Christ. Born of parents who feared God, I was in early life kept from open wickedness, and was accustomed to read and hear the word of God, and attend divine worship. My behaviour consequently was decently moral. I had, too, in the early part of my life received some serious impressions from reading Doddridge's Sermons to Young People; his Rise and Progress of Religion in the Soul; and some similar pieces;—so that when I went from my parents to be apprenticed in a neighbouring town, I was at first much shocked at the impiety of the children about me, and had a reverence for the Bible, and a desire so to conduct myself as would be agreeable to it. But being now from under the eyes of my parents, I soon became attached to the company of those that were living without God in the world, and sinfully complied with many of their vain customs. Though I was not yet permitted to cast off restraint, or to expose my character to public reproach, yet I was verging fast towards it. About this time it pleased God to lay hold of me by his word. The ministry of my father, whom I had the happiness to hear once a month, was made useful to my conviction of those sins, both of heart and life, with which the world was unacquainted. I repeatedly formed resolutions to be more vigilant and circumspect; but my goodness was as the morning cloud, or as the early dew which passeth away. But God was pleased to carry on his own work upon my soul. I remember particularly under a sermon of my father's, to have had such a view of the divine perfections as harmonizing in the work of salvation by Christ, that I was

* *Taylor's Hist. of the English Baptists, Part ii. p. 96.*

enabled to discern in Jesus Christ a firm foundation on which I might build with safety; and to see how God could glorify himself, even in *my* salvation through him.

"From this time I was enabled to come out from amongst my carnal acquaintance, and being thus separated by divine grace, to unite in prayer and praise with the children of God. I believe I was but little more than fifteen years of age when I put on Christ by baptism, and was united in church-fellowship with his people.

"I had an early inclination for the work of the ministry. My mind, however, was much affected with doubts respecting my fitness for, and designation to it. I was publicly called to the ministry by the church at Eyethorn, then under the pastoral care of my father, when I was under eighteen years of age. I found much encouragement from that portion of God's word in 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* My probationary discourse was from Acts xviii. 5. *And testified to the Jews that Jesus was Christ.* I first considered the subject matter of the Apostolic Ministry; 2. The propriety of the testimony; and 3. Its importance. On a review of it, I can perceive scarcely any variation from what I have continued to preach, and what, if I were now called to preach, I should still insist on. And in the view of approaching death, Jesus is the only foundation of my hope. I trust to be found in him living, dying, and at the judgment day."—At the close of his letter he says, "It is my wish and prayer, that my successor may be a minister who shall come in the fulness of the blessing of the gospel, and be abundantly owned of the Lord; that all the assemblies of Zion in our neighbourhood may prosper; and that a goodly number may be brought to meet around the throne of grace, and to unite in the praises of a triune Covenant-God. Accept my thanks for the many testimonies of your personal friendship. May the Lord bless you *abundantly*, in body, and soul; in your family, and in your church. I trust we shall meet again in glory, to see Jesus face to face. Then shall we be like him; for we shall see him as he is. I am, very affectionately and respectfully, yours,

JOHN KNOTT.

"*P.S.* If you survive me, and think proper to preach on the subject of my death, let it be from Psa. lxviii. 18. *Thou hast ascended on high, &c.*"

Mr. Knott came to Chatham when about twenty-one years of age, with a view to follow his business as a baker, and to preach where Providence might open a door. His talents soon became conspicuous, as well as his unaffected piety. Mr. Brindley, the pastor of the Baptist church, being removed by death, he was cordially invited to accept the pastoral office, to which he assented, though the church was then in a very low condition, consisting of only twenty members. He was solemnly set apart on the 7th of August, 1776. Mr. Abraham Booth gave the charge, from 1 Tim. iv. 16; and Mr. Blyth, then of Seven Oaks, preached to the people, from Col. iv. 3.

He laboured for many years with but little apparent success; and, like the patient husbandman, waited long for the precious

fruits of the harvest. But he lived to reap a large reward; for the latter years of his ministry abundantly repaid the toil of the former.

The meeting-house was twice enlarged; two churches were formed, one at Maidstone, and another at Sheerness, both branches from Chatham; a congregation was raised in a village called Upnor; and the church over which he presided increased from twenty to one hundred and thirty members.*

The low estate of the church till towards the close of his life, rendered it necessary for him to continue in business as a baker; and many of his excellent sermons were studied while he was thus engaged. But his great concern for the edification of his charge so absorbed his mind, that, like many other ministers who are driven to this painful alternative, his success as a tradesman was very small.

In the course of his ministry, he had his share of what are called church troubles. The unscriptural sentiments, and the restless and contentious spirit, of some theological speculatists, crept into the church, affected several of the members, greatly annoyed its peace and comfort, and led at last to a painful separation.† This, however, afforded an opportunity to try the attachment of his real friends, who now, by their sympathy and kindness, manifested the great interest he had in their affections. Many of those who had been carried away by a doctrinal frenzy, after they had learned a useful lesson, which frequently nothing but the rod can teach, returned to their right mind, and highly appreciated his ministry to the end of his life.

He was married, when about twenty-two, to a Miss Brown, by whom he had six children, most of whom were taken off by death while young. A darling son, who proved a source of great sorrow, met with an untimely death in the Medway, while attempting to swim across it: though a good swimmer, he sunk about the middle of the river and expired. This event Mr. Knott bore with the resignation and patience that become the Christian, and learned by it to impress his hearers, from painful experience, with the short-lived nature of every earthly comfort. No event diverted him from a steady, constant, and diligent discharge of his important office, which he faithfully fulfilled for forty-two years.

He retained his strength of body and mind till the sixty-third year of his age, when he was seized with a fit of apoplexy, which affected both his intellects and his speech, and was the occasion of his resignation of the pastoral office. Though visited with repeated strokes, his life was spared to witness the settlement of his successor, in which he took an active part, and to whom he

* It is not improbable, that had he in the prime of life, had a meeting-house suitable to the population of the place, the church and congregation would have doubled their present number. The chapels of the Methodists and Independents were small: they have built large ones, and both congregations are more than doubled, and yet they are in want of room. *Query.* Is it not owing to the smallness of their places of worship, that the Baptists, in large and *populous towns, are so* far behind other *denominations?*

† *Let all our* churches from this learn to mark those that cause divisions. The early exercise of church discipline would frequently prevent disgraceful separations, and purge our churches from what has been termed by an excellent divine, "the fretting leprosy."

manifested every kind attention and respect. His strength of body and mind gradually sunk under each successive fit; and though he preached occasionally at Chatham, and in the neighbourhood, these exercises, while they manifested the fervent piety of his heart, served to show the remaining wreck of a once large and comprehensive mind.

At a prayer-meeting, about a fortnight before his death, his mind was sweetly and solemnly drawn out on the subject of death, as it should be viewed, with solemn hope, by the Christian. And as though he had some strong presage of his speedy removal, he visited his friends from house to house, and even extended his visits to some of his friends in London; one of whom particularly noticed the remarkably pious and spiritual frame of mind he appeared to possess, while praying at the family altar. He returned to Crayford, with an intention to preach; for he was not fully conscious of his own weakness. There he was seized with another fit, from which he partially recovered. His friends sent him home in a post-chaise. He was spared to return in safety, but in a few hours was seized with a final stroke, which removed his spirit to the bosom and joy of his Lord. He exchanged worlds October 19, 1818, in the sixty-fifth year of his age. His earthly remains were followed to the grave by hundreds of spectators. Funeral sermons were preached by his successor, and the Rev. J. Slatterie, to numerous and attentive congregations.

Mr. Knott, as a husband and a father, was distinguished for tenderness and affection. He has left one son of the same name; and it will be no small gratification to his surviving friends, should the providence and grace of God place him in the church of Christ, as the seventh John Knott, to be a holy vessel of the sanctuary, and so to perpetuate the excellencies that dwelt in his ancestors.

Mr. Knott, as a Christian, was of no common rank. Blest naturally with evenness, cheerfulness, and sweetness of disposition, the graces of *humility*, *meekness*, and *simplicity*, shone very conspicuously in him, and commanded general esteem. As a divine, he was well read in most useful books in theology, and by no means deficient in his knowledge of science. He had likewise obtained, without the assistance of a tutor, a sufficient acquaintance with Hebrew and Greek to enable him to read the scriptures in their original languages, with the aid of Lexicons. His theological sentiments, relating to the controversy about faith as a duty, the distinction between innocent and criminal inability, and the free address of the gospel to sinners as sinners, were similar to those of the Calvinistic divines before the time of Mr. Hussey. He always placed the distinguishing doctrines of grace in a strong and clear light. His sermons were generally well studied; their divisions were arranged with great simplicity and perspicuity; and each position was supported by scripture authority. They were calculated to inform the judgment, and to impress the memory. His manner was unaffected, and remarkably diffident. In the estimation of some, it was diffident even to a fault. His sermons, though very systematic, manifested great comprehension of mind, and originality of thought;

and an attentive hearer could never be at a loss to discover his primary object. Hence he was highly esteemed as a preacher by a number of judicious hearers. But a want of animation in his delivery, and an impediment in his speech, deprived him of that popularity which many preachers, with smaller talents, and less intrinsic worth, frequently enjoy. Had he possessed their animation, and their readiness of utterance, Mr. Knott would probably, by the judicious, have been ranked amongst the first preachers of his day.

He was the author of three pamphlets;—one on the Personality and Influences of the Holy Spirit, which was much blessed to his father's congregation at Eythorn; and two pieces in defence of Believers' Baptism. Each of these pamphlets breathe a spirit of piety and candour, and display accuracy of thought, and conclusive reasoning.

Let the memory of this good minister of Jesus Christ excite survivors to be imitators of his excellencies; and to follow him, as he followed Christ. We may see in this good man, not only that piety and humility prepare the mind to meet, and bear up under, severe trials; but that they disarm calumny, convert enemies into friends, and command the attention and esteem of those who are too indifferent or careless to read our religion in our creeds or our books, but never fail to read it in our lives. If the universal suffrage of the inhabitants of Chatham, and its vicinity, could be obtained, and if the question were to be put to all that knew his life and conversation, there would be but this one opinion—*Mr. Knott was a good man.*

W. G.

Chatham.

REFUSAL OF DAVID LEVI TO ACKNOWLEDGE DR. PRIESTLEY AS A CHRISTIAN.

THE miraculous conception, the pre-existence, the deity, and the sonship of Christ, redemption by him, and the three-fold personality of the Godhead, are among the primary articles of the Christian faith, and are interwoven with every part of the New Testament.

Our Unitarian opponents tell us, when we refer to the sacred oracles, (as we must do, these being articles of pure revelation,) that they cannot see them there. *Query.* What hinders their seeing them?

It is a curious and interesting fact, that Mr. DAVID LEVI, a learned Jew, did see them there. How can it be accounted for, that this celebrated unbeliever should be able to see what they do not see?

His pamphlet, which has been kindly lent to me by an Independent minister of this neighbourhood, is entitled, "Letters to Dr. Priestley, in answer to those he addressed to the Jews; inviting them to an amicable discussion of the evidences of Christianity." Third edition, 1793. A few short extracts will not, perhaps, be unacceptable to your readers.

I. The *miraculous conception* of Christ.

"Permit me, Sir, [says Mr. Levi,] to ask you, whether you sincerely intend, in this discussion, to defend Christianity? For your doctrine is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess, I am greatly puzzled to reconcile your principles with the at-

tempt. What? a writer that asserts, that 'the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original gospel of St. Matthew did not contain it,' set up for a defender of Christianity against the Jews?

"You are pleased to declare, in plain terms, that you *do not believe in the miraculous conception of Jesus; and that you are of opinion that he was the legitimate son of Joseph.* After such assertions as these, how you can be entitled to the appellation of a Christian, in the strict sense of the word, is to me really incomprehensible." Part I. p. 8, 9.

Dr. Priestley having complained of this, Mr. Levi replied,—"Your doctrine is so opposite to what I always understood to be pure Christianity, as taught in the gospels, (to the history of which you refer us,) that I think it is almost impossible for the person that embraces it, to be denominated *a Christian.* For in the first place, the gospels of St. Matthew and St. Luke, as at present received by Christians of all denominations, assert the miraculous conception of Jesus, and, consequently, his pre-existent state. This, according to your doctrine is *false*; as you firmly deny both the miraculous conception of Christ, and his pre-existent state; and, therefore, with one stroke of your pen, pronounce the two first chapters of the present editions of Matthew to be spurious." Part II. p. 11.

II. The *pre-existence* of Christ.

That Mr. Levi saw this in the New Testament, appears plainly from what has been already cited. See Part II. p. 11, 17, 21.

III. The *Deity* of Christ.

"*As to John, he seems* clear in the opinion of his divinity, (chap. i. 1, 2, 3, &c.) though he afterwards describes him as a teacher only. (chap. vii. 14.)—Nay, more, he even preached himself as *the light of the world.* (chap. viii. 12.) This, I think, is an instance not to be paralleled in scripture," &c. Part I. p. 23.

Again, in Part II. he says, "According to your doctrine, Jesus was the legitimate son of Joseph and Mary: but this, I apprehend, is contrary to the gospel, so that either you or the gospel must speak false. For I think I can clearly prove that the gospels teach the divinity of Christ: hear, Sir, what they say. 'For the Father judgeth no man,' &c. John v. 22."

Here Mr. Levi introduces a considerable number of passages, such as are usually brought in proof of the true and proper Deity of our Lord Jesus Christ. Then he adds, "These expressions, give me leave to tell you, Sir, evidently inculcate the doctrine of the Divinity of Jesus, and his pre-existent state, in the most clear and explicit manner. Hence it is manifest, that your doctrine cannot be that of Christianity, nor the professors thereof entitled to the appellation of Christians, in the strict sense of the word: this I submit to the judgment of all candid and impartial persons." p. 16, 17.

IV. The *sonship* of Christ.

On this point Mr. Levi has written at some length. I shall transcribe only a few lines.

"Now, on the other hand, the gospel teaches the divinity of Christ, his pre-existent state, and divine mission, as already shewn; and also his power to abrogate the ceremonial law. See Eph. ii. 15. 2 Cor. ii. 7, 11. Acts xiii. 39, and xv. 10, 11. Rom. vii. 6.

Gal. iii. 24, 25, and iv. 3—8. Heb. viii. 7, &c. &c. Nay, so far do the gospels teach the divinity of Christ, that they inform us, that it was on account of Christ's arrogating to himself that divinity, (and which our ancestors, according to their opinion of the strict unity of God, called blasphemy,) that he suffered; for no other crime do I find alleged against him: though you have asserted the contrary in your letters to Dr. Horsley." Part II, p. 21, 22. See also much more to the same purpose in p. 23—25.

V. *Redemption* by Christ.

On this point Mr. Levi thus addresses Dr. Priestley. "And as to Luke, you observe, (Letters to the Jews, Part II. p. 10.) 'I have shewn that it abounds with the most manifest improbabilities.' Now, Sir, what can a Jew or an Infidel do more, to overturn the authenticity of the gospel? for if one part of it is spurious, and another improbable, and that in the most essential part of Christianity—I say the most essential part, for if Christ's divinity is false, and he did not come to suffer for the redemption of mankind, as Christians hold, (whether that redemption was necessary, is not now before us,) he came for nothing." Part II. p. 11, 12.

VI. The *Trinity* of persons in the Godhead.

On this great point, Mr. Levi, speaking of his own nation, says, "This doctrine they never can receive, consistent with their idea of the *true unity* of God, but which must nevertheless be embraced by Christians if the gospels be true: for till you can clearly and satisfactorily prove *the spuriousness of all* those parts *of the gospels* which teach that doctrine, they must remain in their full force, notwithstanding any thing that you can say to the contrary. But, when you have once proved that, why then, there is an end of Christianity, and consequently of all disputes between Jews and Christians about it." Part II. p. 20. Note.

In another page, he thus expostulates with his opponent. "But above all, Sir, can any church be called Christian, or the members thereof be called Christians, unless they receive baptism, by being baptized unto Christ? the essential part of which is, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost."

Now, these things, *viz.* the divinity of Christ, his pre-existence, and power to abrogate the ceremonial part of the law, as also the miraculous conception, are all taught in the gospels: and the ceremony just mentioned, points out the essential qualification of a Christian; consequently, he that does not believe the doctrine of the Trinity, cannot be a Christian, if the gospels be true. Neither can we become Christians, unless we receive baptism; and which, according to the form of the church, must be in the name of the *three persons:* but which is incompatible with our idea of the true unity of God: and, as you observe, is drawing us to the worship of *another God* besides that of our fathers." Part II. p. 23, 24.

Our departed and much lamented friend Mr. FULLER, has referred to DAVID LEVI in his "Comparison of Systems."* It has powerfully struck me that the testimony of this Jew is so clear, and so full, as to deserve more

* Works, Vol. II. p. 392—395.

attention than it has yet received. In direct opposition to the professors of the Unitarian faith, who tell us, that the doctrine of the deity of Christ is not in the New Testament, he maintains,

1. That it is there. "*In the gospel it is;* and till you can clearly and satisfactorily prove that it is not genuine, it must stare you and every other Socinian and Unitarian in the face, and plainly show that you and they do not understand the language of your and their Lord and Master, Jesus." Part II. p. 22.

2. That it is not only there, but *abounds*. Mr. Levi having referred to several Scriptures, adds, "I was well acquainted with those, and *numberless other passages of the like import;* but all which make entirely against your doctrine, as I am clear that they inculcate the doctrine of Christ's divinity, the same as Christians in general hold." Part II. p. 28.

3. That it is *essential to the Christian system.* In Part II. p. 12, he calls it, as we have seen, "the most essential part."

4. That a man *cannot be strictly accounted a Christian* who does not embrace this doctrine. This he repeats again and again. And,

5. That a professed *advocate of Christianity* who denies it, as Dr. Priestley did, *must bring his sincerity under suspicion.*

After all, it must be remembered, that DAVID LEVI was an enemy. So much so, that he assured the late Mr. RYLAND, from whom I heard it, that if Jesus Christ were then in the world he should most heartily concur in his crucifixion! But "the attestation of one notorious enemy in favour of a cause (Mrs. HANNAH MORE *remarks*) is considered equivalent to that of many friends."

If this paper should fall into the hands of a Unitarian unbeliever, I pray God that it may lead him to self-examination, and to a train of reflections that may issue in his adopting the rapturous exclamation of *Thomas*, who, when overpowered by the condescending love of his Saviour, cried out, "My Lord, and my God!"

Stepney. W. N.

VINDICATION OF GALLIO.

NOTHING can be more consistent with the spirit of Christianity than to give "honour to whom honour is due;" nor any thing more abhorrent to its principles than traducing the character of magistrates; especially of those who have encountered popular odium in protecting the oppressed and persecuted followers of Christ. That this was the character and conduct of Gallio, the deputy of Achaia, mentioned Acts xviii. 12—17, every unprejudiced reader will allow; and it is almost unaccountable that a magistrate who acted upon such admirable principles should have become proverbial for stoicism and supineness. It is very common for persons when speaking of those who are unconcerned about religion, to exclaim, "Gallio-like!" In opposition to such a sentiment, I contend, that if all magistrates since the days of Gallio, had adopted him as their model, oceans of blood would have been prevented from flowing, and millions of lives have been spared; Christianity, pure and undefiled,

filed, would have walked uninterrupted, blessing a dark world with its light, and healing its maladies by its sovereign remedies.

In confirmation of these sentiments, I subjoin the excellent remarks of Dr. Doddridge upon this part of the evangelical history.—"The tumultuous *rage of the Jews* is nothing surprising, for we have been accustomed often to read of it; but the *prudence* and *moderation* of Gallio are truly admirable: that wise Roman well knew *the extent of his office as a magistrate*, and was aware that it gave him no title, no pretence, to dictate in *matters of conscience*, or to restrain men's *religious liberties*, so long as they abstained from *injustice*, or *mischievous licentiousness*, by which the public peace might be disturbed, and the rights of society invaded. May God give to *all the magistrates of the earth* such a spirit! and *the gospel*, under the influence of Divine grace, will soon become an *universal religion*, and show the world how little need it has of being *supported by civil penalties;* to which *those* are generally most ready to have recourse, who, like *these Jews*, are confounded by fair argument."

It is uncertain whether Sosthenes was an enemy of the apostle, or a friend. Some have thought him to be the same with the Sosthenes mentioned 1 Cor. i. 1, and that the rabble, when Gallio would not proceed against Paul, wreaked their vengeance on his friend. Dr. Doddridge thinks him to have been an enemy, and thus paraphrases that part of the history.

"And all the crowd of Greeks who were present, perceiving how *little favour* the Jews found from the court in this tumultuous and vexatious suit—laid hold on Sosthenes, the ruler of the synagogue, whom they looked upon as the chief occasion of the prosecution, and beat him violently; and this was so near the place where the proconsul was sitting, that it might be said to be before the very tribunal, and under the judge's eye: but though this was certainly an irregular proceeding, Gallio did not concern himself to interpose at all in the affair; for perceiving no great mischief was likely to follow, he was willing, by his connivance, to leave so troublesome a plaintiff as Sosthenes, to feel some of the consequences of that confusion, which his own bigotry and ill-nature had occasioned."

IOTA.

REPLY TO J. G. FULLER.

To the Editor of the Baptist Magazine.

SIR! I have now before me the last number of your journal, in which I find no less than *eight pages* devoted to "A Vindication of Mr. Andrew Fuller from the Charge of Religious Persecution." As this Vindication is occasioned by a short paragraph, of about half-a-dozen lines, inserted in the New Evangelical Magazine of May last, I find myself called upon to trouble you with a few explanatory remarks on the subject; for I perceive Mr. J. G. Fuller *confidently expects* from me, an "unhesitating and decided verdict of NOT GUILTY," in favour of his honoured relative. *See Baptist Magazine;* page 241, col. 2.

Before I presume, however, to give my opinion upon the merits of this question, or to say how far I think the "Vindication" to

be satisfactory and conclusive, I must be permitted to premise, that I fully and cheerfully concur with yourself and your readers in conceding to Mr. J. G. F. all the merit to which he is entitled, for *the attempt* to rescue "from the odium of bigotry and intolerance," under which, by his own acknowledgment it has "long laboured," the reputation of one who is so deservedly dear to him. There is no trait in the human character more amiable than that of filial affection. But then, we must be well aware that this amiable principle cannot always be trusted; and that there is great danger, frequently, of its leading us astray in cases which require the exercise of a sound and discriminating judgment. I even suspect this to be the case in the present instance; and for the honour of the individual in question, whose memory, on many accounts, I greatly respect, I could earnestly have wished that, before the subject was brought *so prominently* forward again, the projected "Vindication" had been submitted to the rigorous investigation of an impartial and competent tribunal, which *I fear* has not been the case.

There are some very obvious considerations connected with this subject, which ought, *primâ facie*, to have induced caution. Mr. Aspland published his criminatory charges against Mr. Fuller in 1810; and the latter died in 1815. Here was an interval, therefore, of five years, during which Mr. Fuller allowed his character to lie under "the odium of bigotry and intolerance." It is natural to ask, why, had the case been one that admitted of justification, did Mr. Fuller thus suffer judgment to go by default? Besides, how are we to account for Dr. Ryland's total silence on this subject, in his Memoir, after the decided opinion pronounced by Morris, of Mr. F. having deviated from the right path in the Soham business, except by an admission of the disreputable character which it was felt belonged to it? Surely Dr. Ryland was not deficient in zeal for the reputation of his departed friend!

But I am aware that J. G. F. has "a manuscript in his possession, in the form of a letter, written by Mr. Fuller" in his own defence—and in which, "though dead, he may yet speak." It is only fair, therefore, that we should listen to his refutation of Mr. Aspland's charges. Instructions were given by some person or persons, to a solicitor, to prepare an indictment against Mr. Gisburne, founded on the penal laws against reputed heretics. That which was incumbent upon Mr. Fuller, was to prove to the world that he neither suggested the *form* nor the *matter* of this detestable indictment; and that he was totally ignorant of its contents. Mr. Aspland very properly asks, "How came such an indictment to be drawn up against Mr. Gisburne?" and intimates a suspicion that Mr. Fuller was at least *particeps criminis* in the affair. But what says the latter in answer to this heavy imputation? "Mr. Aspland knows not how to believe that *the idea of the penal laws originated at Soham:* I can only say, let it originate where it might, *it was not with me.*" Certainly not—the penal laws were in existence many hundred years before Mr. Fuller was born—the idea of them, therefore, could not originate with him! Had J. G. F. prevailed upon the Soham people to sign a certificate, exo-

nerating Mr. Fuller from all concern in that indictment, "art and part," and taking the whole odium of it upon themselves, he had certainly affected *something* towards the object he has so much at heart; but that document is wanting. I am unwilling to believe that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised. I sincerely hope, that all that was *intended* by it was to hold the rod *in terrorem* over the heads of the heretics: but even this ought not to have been done.

Again, Mr. Aspland positively charges Mr. Fuller with "taking credit to himself and his party, for not proceeding against Gisburne on the penal statutes." Is Mr. Fuller's justification from this atrocious charge such as his friends could wish? THE FACT IS NOT DENIED!! but, "he never thought of any *merit* attaching to the non-enforcement of the penal laws!!!" The Cambridge gentlemen would not have held this language. What, take credit to yourself for not criminally prosecuting a man for his religious opinions! A glorious credit truly! Such a boast is but too strongly indicative of an intolerant state of mind.

But I must desist: as "*facts* are the only missiles" which your correspondent, J. G. F. "hurls against the champions of liberality," the following are much at his service, if he thinks he can avail himself of them in the defence of truth.

1. Is it not a *fact*, that the character of the late excellent Secretary to the Baptist Mission has, unhappily, "laboured long under the odium of bigotry and intolerance?"

2. *Is it not a fact*, that he himself lived long enough to bewail the occasion which he had given the world to fix such an imputation upon him, by his indiscreet conduct in the Soham business, and to express his wish that he "had never meddled with that affair?"

3. Is it not a *fact*, that when Mr. Fuller had drawn up the MS. which is now in the possession of J. G. F. and from which the latter professes to extract his complete justification, he sent it to a very intelligent Pædobaptist in this city, with a request that the latter would judge how far it was, or was not, a satisfactory vindication of himself from Mr. Aspland's charges; and in case it was thought the former, with an additional request, that he would get it printed,—and is it not also a *fact*, that his Pædobaptist friend returned the MS. *dissuading* him from the publication, on the ground that it was *not* considered to be satisfactory?

I am, Sir,
Yours respectfully,
THE EDITOR OF THE NEW EVANGELICAL MAGAZINE.

Chapman-street, Islington,
Dies Natalis, 17 June, 1819.

ANSWER TO THE REPLY.

WE expected to have it in our power to insert this month the answer of Mr. J. G. Fuller; but it is not. Feeling it to be a duty which we owe to the memory of our deceased friend, we shall, therefore, write an answer ourselves, and remark upon each particular in the order in which it stands.

1. The first complaint is, that there is a *long* answer to a *short* paragraph of about half-a-dozen lines.—Answer. This paragraph,

though short, was not deficient in point of malignity. We confess, however, that we should not have paid so much attention to it as was paid by our young friend, but should have treated so unfounded a charge with the same contemptuous silence with which (as we said in our last,) it was very properly treated by Dr. Ryland.

II. The second thing we notice is, a long compliment to Mr. J. G. Fuller, whilst the writer is reviling his father.—This abjectness will, we doubt not, be received by him with the feeling which it merits.

III. The silence of the late Mr. Fuller.—Answer. Mr. Fuller's Letter, extracts from which are printed in our Magazine for June, accounts for his not answering *immediately*. (See p. 239.) We have since seen an extract of a letter to a friend, wherein he says, "I drew up a Reply, and sent it to a newspaper; but it was not inserted: the reason I know not. After this, I drew up another; but lending it to a friend, he absolutely lost it; and by this time the subject appeared unseasonable, and was passed by."

IV. Dr. Ryland's silence.—Answered above.

V. The decided opinion pronounced by Mr. Morris that Mr. Fuller had deviated from the right path in the Soham business.—Answer. Mr. Morris's opinion is *only an opinion*: it did not, therefore, call for any notice. Besides, excellent in many respects as Mr. Morris's Life of our late friend is, and though it exhibits him as a very great as well as a very good man, yet we all know that Mr. Morris was of opinion that Mr. Fuller had treated him with too *great severity, and that he* wished it to be thought, that Mr. Fuller had a leaning towards severity of disposition. It is not fair, therefore, to bring forward a person who, on this account, cannot be considered as an impartial witness.

VI. The next article is as follows. "Mr. Aspland very properly asks, 'How came such an indictment to be drawn up against Mr. Gisburne?' and intimates a suspicion that Mr. Fuller was at least *particeps criminis* in the affair. But what says the latter in answer to this heavy imputation? 'Mr. Aspland knows not how to believe that the *idea of the penal laws originated at Soham*: I can only say, let it originate where it might, *it was not with me*.' Certainly not—the penal laws were in existence many hundred years before Mr. Fuller was born—the idea of them, therefore, could not originate with him!"——What a ridiculous misconstruction! Did not the Editor of the New Evangelical Magazine KNOW, that Mr. Fuller meant the idea, *not of their enactment*, but of their ENFORCEMENT? Yes, HE DID KNOW IT. This appears from what follows in the same paragraph;—for what necessity could there be for the Soham people to exonerate Mr. Fuller from *making the penal laws before he was born?* Where there is a supply of argument, such gross sophistry is never resorted to.

VII. "I am unwilling to believe," says our letter-writer, "that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised."—Mr. Aspland had said the same thing in a less guarded manner. His words are, "I do not impute a sanguinary disposition to Mr. Fuller." And yet from these

very persons proceeds the charge of persecution. It is worthy of notice, that false accusers are almost always inconsistent with themselves.

VIII. The next charge is, "Mr. Fuller's taking credit to himself and his party, for not proceeding against Gisburne on the penal statutes." Our letter-writer asks, "Is Mr. Fuller's justification from this atrocious charge such as his friends could wish? THE FACT IS NOT DENIED!!"——Answer. IT IS DENIED!!! Mr. Fuller's reply is, "I never *thought* of any *merit* attaching to the non-enforcement of the penal laws, AND THEREFORE COULD NEVER MEAN 'TO TAKE CREDIT' ON THAT ACCOUNT. Who would have thought that from such premises a conclusion like the following could have been drawn:—"Such a boast is but too strongly indicative of an intolerant state of mind?" What state of mind must that person possess, who can thus pursue the memory of Mr. Fuller with FALSE AND MALIGNANT CHARGES? It reminds us of the conduct of the Papists, who wreaked their impotent vengeance on the ashes of the immortal Wickliffe, by scattering them in Lutterworth river many years after his death.

IX. We now proceed to three things, called *facts*.

1. "The character of the late excellent Secretary to the Baptist Mission has unhappily 'laboured long under the odium of bigotry and intolerance.'"——But with whom? With a few prejudiced persons:—not with the religious public at large, by whom "the character of the late excellent Secretary of the Baptist Mission" is *duly appreciated*.

2. The second is, "that he himself lived long enough to bewail the occasion which he had given the world to fix such an imputation upon him, by his indiscreet conduct in the Soham business, and to express his wish that he 'had never meddled with that affair.'"—Answer. It is possible that Mr. Fuller might bewail his having meddled with it. His former intimate connexion, however, with that church, justified his interference in behalf of a defenceless and injured people. We do not believe that he ever thought that he had given either *cause* or *just occasion* for the imputation of a persecuting spirit to be fixed upon him. He might, however, lament that his enemies had an opportunity of misrepresenting his motives, and defaming his character.

3. The last is, the Anecdote. ——Who this "very intelligent Pædobaptist" is, we do not know. If there is such a person, of which, however, we must have better evidence before we can believe it, he has betrayed the confidence reposed in him by his friend, and is endeavouring to injure his memory. But what, after all, does it amount to? *Mere opinion*, which stands for nothing. The case is before the public: the public must decide.

X. "*Dies Natalis*, 17 June, 1819."—We entreat our young readers, who are in their *first year of Latin*, not to smile at this *seeming* solicism. In all languages the ellipsis is used. By supplying three words, which are here *elegantly omitted*, the whole will read thus:—*Die qui est Dies Natalis*.——But to be serious;—if our unlearned readers will ask any of the children of our congregations who have been at a grammar school, whether it was possible for a learned man to com-

mit so egregious a blunder, the answer will be, "UTTERLY IMPOSSIBLE;—such a person has no right to make the least pretence to learning." Can it then be borne, that this Letter-writer should, in the letter referred to on our cover, treat, as he has done, some of our ministers *by name*, one of whom is the venerable and learned person who presides over one of our principal academies?

We conclude with congratulating the numerous admirers of our departed friend, that the only charge which has ever been brought against him admits of so easy a refutation. And we congratulate ourselves, that we have an opportunity of paying this sincere and affectionate tribute of respect to his memory. Controversy is not pleasant: but as the memory of the just is blessed, so it is an honourable employment to defend it; especially in the instance of a person whose memory is deservedly dear, not only to ourselves, but to the whole Christian world.

ON THE

INTIMATE CONNEXION OF THE THREE CLASSES OF *MORAL DUTIES.*

THE several duties of man, as a reasonable creature, are conveniently stated under *three* heads. The first consists in revering the Creator, and obeying his will; the second, in loving his fellow-creatures, and advancing their welfare; the third, in using rightly the faculties of his nature, *his understanding*, his affections, and his senses. The disciple of Christ is instructed "to live soberly, righteously, and godly, in this present world." Sobriety, benevolence, and piety, are the ornaments of his human nature, and the graces of his Christian character. For what is plainer than that reverence and obedience are due to the supreme Being? that we owe justice and benevolence to our fellow-creatures? and that sobriety, or self-government, contributes to health of mind and body, and to the true exercise and enjoyment of all our faculties? Nevertheless it is equally evident, that every duty, whatever be its immediate end or object, is a duty to God: it is a debt of homage to the Creator: it is an act of obedience to his sovereign, all-perfect will. He who is unjust, or cruel, or uncharitable, not only fails in his duty towards his neighbour, but also offends the common Author of their being, in the violation of his benevolent and righteous laws. He who by vicious habits injures his constitution, degrades his understanding, and depraves his moral sentiments, while he forgets his duty towards himself, sins also against God; abusing the gifts of his providence, and overleaping the salutary bounds which his wisdom and goodness have prescribed. So that the want either of sobriety, or of benevolence, always argues a defect of piety.

There is a connexion also between our duty to ourselves and our duty to our neighbour. The neglect of sobriety is generally attended with an infringement of benevolence, and a violation of social duty. It is not easy, it is indeed scarcely possible, for a man to injure himself, without injuring his neighbour. The

great society of mankind is a continual chain, in which all the links have a dependence one on the other. Every breach of self-government hurts the community by a portion of bad example: very few instances of it exist without partners and abettors; and those that are of a more private and solitary nature, render a person unpleasing and hurtful to society. Pride makes him imperious, and sometimes oppressive. Inordinate self-love abates his love of others; it is apt, at the least, to blast the fruits of his benevolence; and envy withers it at the root. Perpetual dissipation chills the heart, and weakens the inclination, as it does too often the power, to be generous. In short, a properly regulated self-love is the source of kind and charitable behaviour. Every corruption which any one allows within, will, in some degree, tinge his social character; and will affect the comfort of those who are connected with him, whether in civil or domestic life. But every greater failure in personal duty, has a direct and immediate operation upon the rights and happiness of mankind. Some errors in private conduct render a man inattentive to the interests of his family, to the suitable support of his wife, or to the education and welfare of his children. Others put it out of his power to be just; and while he says to himself indiscreetly, "May I not do what I will with my own?" he slides imperceptibly into a situation which his heart condemns, and finds himself bearing hard upon the property of others. Some personal vices are an open and decided attack upon the happiness of *individuals*, and the order and *welfare of* society. To corrupt the innocence of our fellow-creature, to encourage the profligacy of another, to assist in leading both to infamy and ruin, is assuredly no dictate of benevolence or humanity. And as for him who sacrifices the honour and happiness of families to his own ungovernable pursuits, or makes the dearest interests of his friend or neighbour the sport of his vanity, or the amusement of a vacant hour, or who vents his evil temper in calumny, he has, in all civilized communities, been truly considered not only as a depraved individual, but as a noxious citizen, amenable to public justice. So generally dependent is social duty upon private virtue; and so ill founded is the apology sometimes offered for a person ruined by his dissipated and vicious conduct, (of which, though you may allow and commend the candour, you will, I am persuaded, condemn the fallacy, and lament the evil tendency,) that "he is no man's enemy but his own." Has he no aged parent to lament his errors? No family to taste the bitter fruits of them? Has he no connexion with his neighbour, or his country? No obligation to promote the general welfare of mankind? Let not any such false calculation deceive the inexperienced and unwary youth; let it not throw a specious veil over the unsocial qualities, and widely-extending evils of vice; let it not abate his abhorrence of any conduct which is unfriendly to virtue, hurtful to others, dishonourable to the Christian name, unsuitable to a reasonable nature, and condemned by the word of God.

And as a man cannot violate the duties which he owes to himself, without violating those which he owes to God and his neigh-

bour; so he cannot violate the two latter without injuring himself. As to the first of these, can a man more injure himself than by incurring the Divine displeasure? or can he benefit himself more than by entering into the service of his Creator, and being in a state of friendship with him? What life is so happy as a religious life? It is true, the righteous have their afflictions; but the Lord delivereth them out of them all. Neither are the wicked exempt; but they have nothing to support them, and no one to deliver them. What are afflictions to them who are marching through Immanuel's ground to fairer worlds on high? And as to the second, how can he be happy whose hand is against every man? Will not every man's hand be against him? The way to be happy, is to seek our happiness in God, and in promoting the temporal, and especially the eternal welfare of our fellow-creatures.

"Doth religion" (says Archbishop Leighton) "require any thing of us more, than that we live soberly, righteously, and godly, in this present world? Now, what, pray, can be more pleasant or peaceable than these? Temperance is always at leisure; luxury always in a hurry: the latter weakens the body, and pollutes the soul; the former is the sanctity, purity, and sound state of both. It is one of Epicurus's fixed maxims, that 'life can never be pleasant without virtue.' Vices seize upon men with the violence and rage of furies; but the Christian virtues replenish the breast which they inhabit with a heavenly peace and abundant joy, and thereby render it like that of an angel. The slaves of pleasure and carnal affections have within them, even now, an earnest of future torments; so that, in this present life, we may truly apply to them that expression in the Revelation, 'They that worship the beast have no rest day nor night.' 'There is perpetual peace with the humble,' says the most devout A-Kempis; 'but the proud and the covetous are never at rest.'

"If we speak of charity, which is the root and spring of justice, what a lasting pleasure does it diffuse through the soul! 'Envy has no days of festivity:' it enjoys not even its own advantages, while it is tormented with those it sees in the possession of others. Whereas charity is happy, not only in its own enjoyments, but also in those of others, even as if they were its own. Nay, it is then most happy in the enjoyment of its own good things, when, by liberality, it makes them the property of others. In short, it is a god-like virtue. There is nothing more divine in man, than to wish well to men, and to do good to as many as one possibly can. But piety, which worships God with constant prayer, and celebrates him with the highest praises, raises man above himself, and gives him rank among the angels. And contemplation, which is the purest pleasure of the human soul, and the very summit of felicity, is no where so sublime as it will be found in true religion, where it may expatiate in a system of divine truths, extensive, clear, and infallibly certain; mysteries that are most profound, and hopes that are the most exalted: and he that can render these subjects familiar to his mind, enjoys, even on earth, a life replete with heavenly pleasure."

J. N.

Public Annual Meetings.

PROTESTANT SOCIETY
FOR THE
Protection of Religious Liberty.

(Continued from page 296.)

Mr. Wilks resumed.—It was not, however, necessary to travel so far as Kent to be pained with abuses of the laws of the poor. In the parish of Camberwell circumstances had taken place in the workhouse, which he must condemn. A benevolent and respectable man, named Dakin, had been in the habit of visiting some poor women, bed-ridden with cancers, and in a dying or dangerous condition. This good man was studiously excluded from the workhouse, although he had repeatedly applied to distribute tracts, which the poor were anxious to receive, and to offer, with these unhappy people, prayers which they were desirous he should present. These boons to the poor were disallowed. It was stated, that one poor man within the house, had actually been mulcted in meat for a month, because he attempted to speak to him at the door. (*Hisses.*)—An application was made to the Clergyman of Camberwell, also a magistrate, but he declined to interfere, "as his Curate attended once a week to read prayers in some part of the house, and he thought that was as much of religion as these people could require."

Were not these cases which demanded immediate and permanent relief? Would any present have been willing to endure that sort of martyrdom? Who could be content that the poor should groan beneath such persecution? A persecution which only requires to be mentioned to be condemned.—(*Applause.*)

The attention of the Committee to Parliamentary Proceedings, affecting Dissenters, also should not be overlooked. The New Church Bill would require practical attention: as long as the present provisions were retained, the evil would be limited. Now, no church could be erected at the parochial charge, without parochial consent:—now, no emolument, but from pew rents, could be obtained; but alterations would be attempted. Mr. Moore, a Clergyman, at Birmingham, had published a letter to Lord Liverpool, entreating that rates might be imposed on the parishes when new churches are built, to ensure to the Minister of every church and chapel a salary of from £300 to £600 per annum. "Obsta principiis" was therefore the maxim he would recommend; and only by the most unslumbering vigilance could they be secure.—(*Applause.*)

A Bill had been introduced into Parliament, entitled "The Parish Clerks' Bill." This Bill was privately brought forward, and had actually been read a first and second time, and referred to a Committee, and yet, being masked by a specious title, the contents were unknown, although it would have taken upwards of £10,000 annually out of the pockets of the inhabitants of the metropolis, and imposed upon Dissenting Ministers duties as unprecedented and intolerable, as they were novel and absurd. By the efforts of the Officers of the Society, the evil was discovered—the design exposed —— Dissenting Ministers cautioned and aroused.—They met at their Library, appointed a Committee, and its rejection had been obtained.—(*Cheers.*)

Another Bill, now before Parliament, required to be regarded with a still more scrutinizing eye. It is entitled, "*A Bill to prevent the Misapplication of Poor Rates.*" What title could be more specious or captivating? Can that Bill benefit Dissenters? Is it not a Bill similar in effect to that execrated measure,

which, in the reign of Queen Ann, sought to deprive the Protestant Dissenters of their parental and dearest rights, in giving instruction to their own children? This Bill will enable the officers of parishes to take all children, whose parents are unable to support them, from the parental care, to seclude them in workhouses, or to remove them to a distance, among strange nurses, and of course, either to neglect their religious instruction, or to educate them in the tenets of the Established Church.

On the principles of political economy the measure was indefensible. It would rather encourage than repress a redundant and wretched population. The parents who loved their children ought not to be deprived of the objects of their love; and those who loved them not, would hail the measure as a bounty and reward. He therefore hoped, that when it should be read a second time, or be committed, some friend to humanity, some real patriot, some advocate for the rights of Dissenters and of conscience, would unmask the visage, expose the deformity, develope the baneful effects, and prevent the poor laws from becoming an additional source of civil and religious oppression to those whom they were intended to relieve.—(*Applause.*)

Since their last meeting also an attempt had been made in the name of the Universities, and of the King's Printer, to prevent the circulation of all Commentaries on the Scriptures unsanctioned by them. Little wrongs men too patiently endure: but at length even the timid become desperate. Self-defence induced the booksellers to associate, and to resist. From their Committee a Report might be speedily expected; and every friend to scriptural knowledge, and to free inquiry, must wish them success.—(*Cheers.*)

Under the circumstances which he had developed, he wished to enquire what measures the Dissenters should adopt. He did not hesitate to state they were too congregational and independent. They did not sufficiently sympathize. County associations should be formed. Religious liberty should be one object of their union. By local connexions they would become better prepared for simultaneous effort, and something greater and better might be done, than merely to sit and sigh, or pass onward unconcerned. A measure to secure exemption from turnpike tolls was one object to be desired. Another object ardently to be sought, was some act relieving our places of worship from the rates for the poor, and our ministers and congregations from the contumely and degradation which he had exposed. Another grand measure was, that emancipation from test and corporation laws, which, whilst they continued, remained as a brand of vassalage, an acknowledgment of inferiority, a prostitution of the sacraments of religion, to which no man who understood liberty, who respected the memory of the nonconformists, who cherished self-esteem, who loved his children, or who honoured his God, could tranquilly submit.—(*Loud cheers.*)

He knew that some good persons who thought of liberty too much might be said. But such was not the opinion which the wisest or best men cherished, or which history confirmed. "Above all things, liberty," was the exclamation of Selden; and who was Selden? an ardent youth, a warm enthusiast? Grotius said, "Selden is the honour of England." Lord Clarendon, the Tory historian, pronounced him to be a man whom it was not possible excessively to praise. And if civil liberty gives to life its value, to man his nobleness, to nations their pre-eminence, how much more dear must be religious freedom? That was the liberty which every man who deserves the name of man or Christian, should bind around his brow, and place closest to his heart.—(*Cheers.*) Nor should trifles be disregarded. But nothing connected with principles was trifling. So reasoned the most immortal men: the benefactors of the globe. Twenty shillings was the whole amount of the ship-money that Hampden refused to pay; he refused, and the Stuarts were expelled.—(Cheers.)

How trifling the demand for indulgences, which Luther by principle was induced to resist, and so produced the Reformation, and so relieved the world!—(*Cheers.*)

On the subject to which he had adverted, let Dissenters then apply to Parliament; and, although they may be at first rejected, yet let them renew, renew, renew, their applications; and reason, and truth, and religious liberty must at length prevail.—(*Loud cheers.*)

Every circumstance seems to demand speedy exertion. The nation is at peace. The persecution of the Dissenters does not decrease. Every possible means is adopted by the members of the Established Church, to increase and consolidate their power. In a recent publication, intitled, "Gravamina Ecclesiæ," the Rev. Mr. Dennis, Prebendary of Exeter, protests against every concession Dissenters have obtained. If they advance, and Dissenters still retrograde, the distance will be greater, and relief more difficult.—(*Cheers.*) He trusted, that was a determination not hastily or imprudently adopted, and that Dissenters would meet with those, competent and willing to undertake in Parliament their cause. All must remember with affection, the ardour and the favourable zeal with which Mr. Fox devoted his great talents to the furtherance of those views. But he was lost. All too would recollect that great and good man so recently departed; and the mode of whose departure so much increased our anguish at the loss. Those who remembered how he advocated the cause of the French Protestants, would not have feared the refusal of his support. His was no party attachment to freedom—no lip profession—he loved freedom in his heart. With his earliest recollections, the evils of persecution were connected. The first sounds he heard were the sighs of his parents—expatriated for their religion from their native land. With his growth the remembrance had grown; and the sentiments would have expired *only with his life.* Had he been *present this* day, what indignation *would he have felt!* Yet his indignation was unselfish, was passionless. It resembled the emotions of Holy Spirits—blending abhorrence of the wrong with pity for the wrong doer. But he too was lost.—(*Loud cheers.*) Yet they were not without advocates. He was happy to see his friend Mr. Alderman Wood present on the occasion. He knew his benevolent heart—his sagacious head—his active hand. Nor did the country contain one man more ardently desirous to do good.—(*Cheers.*)

But they had also present another advocate for all that was benevolent and wise. He could remember when but a boy, he read his masterly reply to Burke, with eloquence equal to that of Burke. He could but overcome, as he had the quarrel just. With delight, too, he had listened to his defence of the freedom of the press. When before Buonaparte Europe trembled, and our Government yielded to prosecute a defenceless emigrant for the affirmance of the truth, he stepped forward on his behalf, and delivered an oration which Cicero, when most elated with his own immortal efforts, would have been proud to claim.—(*Applause.*) India, too, blessed the hour of his arrival on her shores. He went thither to administer justice, and by his administration, lenient, though upright, and by the mild exercise of his authority, he was there reverenced, till they regarded him as a tutelary messenger from heaven.—(*Applause.*)

He has stepped into the situation of Sir Samuel Romilly; he has directed his great and comprehensive mind to the amelioration of those laws, which have been justly said to be "written in blood." He has wrapped around him the mantle of the departed Romilly, more honourable than the judicial ermine, the senatorial robe, or the imperial purple.—(*Loud cheers.*) He is not lost! Such a living advocate Dissenters still possess! While such evils exist, and such duties remain, he could not consent to indulge his wish, to sing the requiem of the Society, or to chant its dirge. But he did anticipate, that the day would come, when they might chant this

requiem, interrupted, perhaps, by shouts of exultation!—No: not with shouts of exultation, but with a calm, and rational, and sublime, and silent joy, which will be felt by men of noble minds, who have attained their rights—by men, who can think on their forefathers without shame—who can view their children without sorrow—who have achieved their freedom—who have deserved their freedom—who feel that they are free.

Long and continued cheers marked the interest excited in the meeting by a speech, which we have already characterized, and which occupied two hours, and of which even this long report is unavoidably but an abbreviated sketch.

SERMON

BY THE REV. THOMAS EDMONDS, A.M.

Queen-Street, Lincoln's-Inn-Fields, June 23.

Rom. x. 14, 15. — *How shall they believe, &c.*

EVERY thing connected with religion is sublime and glorious, particularly the renewal of the soul, and the hope of the Christian—a hope full of immortality. The sacred and happy influences of religion cannot but interest the imagination and the heart. If this be the case with personal and individual religion, much more is it the case with the kingdom of God considered collectively. Inspired with these glorious views, Missionaries have carried the gospel to foreign lands.

The designs of Heaven are effected by secondary and subordinate agents; men feel more interested when they are workers together with God. An immediate Divine Agency would confound us; but this is not the case, when his character and proceedings are developed through the medium of our fellow-men. This subordinate agency respects not only the kingdom of God in the heart, but also the kingdom of God in the world.

I shall,

I. ENDEAVOUR TO VINDICATE

CHRISTIAN MISSIONS. It is strange that this should be necessary: but from the beginning of time, the most benevolent designs have been opposed, and the most benevolent men persecuted.

1. The objections of professed unbelievers are unfounded, and their opposition improper. Why should they censure Missionaries for doing what they suppose will benefit their fellow-creatures? With what propriety can they blame a conduct which proceeds from fidelity, conscientiousness, benevolence, and zeal? They should also remember that Missionaries endeavour to convert the heathen from a religion which unbelievers themselves acknowledge to be false; a religion which cannot be denied to be malignant, cruel, debasing, and vicious: and that a conversion to the Christian faith must be for the better. Let Christianity be compared with heathenism; or, if they will, let it be viewed alone. Is not its tendency good? Does it not promote virtue, order, and the happiness of the world? Do not infidels themselves bear testimony to its morality? Why then do they oppose Christian Missions? The Christian Missionary considers the diffusion of religion as essential to the happiness of the world. The unbeliever admires the magnanimity of the heathen. Does not the Missionary relinquish his dearest connexions? Is this nothing? Is it nothing to pass the ocean, and to encounter a variety of evils, in order to diffuse the unsearchable riche sof Christ? Their bitterness against Christianity would only be to be justified if the Missionary demoralized, instead of moralizing the world. How inconsistent, how unreasonable, is this boasted wisdom, which indeed better deserves the name of folly.

2. This conduct of professed infidels is less wonderful than that of Christian professors, who do not adduce formal objections, but who view the Christian Missionary with an unfriendly apathy. Some regard him as a *fanatic*. But can he be justly deemed a fanatic by men who admit the truth of the Christian religion? Does the labour of the Missionary

How trifling the demand for indulgences, which Luther by principle was induced to resist, and so produced the Reformation, and so relieved the world!—(*Cheers.*)

On the subject to which he had adverted, let Dissenters then apply to Parliament; and, although they may be at first rejected, yet let them renew, renew, renew, their applications; and reason, and truth, and religious liberty must at length prevail.—(*Loud cheers.*)

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Shall it be said, that the means are inadequate to the attainment of the end? It is granted that in themselves they are inadequate. This inadequacy is that by which God humbles the pride of man. They are inadequate in themselves; but when God works by and with them, all obstacles give way. The gospel *is mighty through God.*

There are others who say, that Missions are a *species of impiety.* —That it is presumptuous to anticipate the designs of God; and that when the time is come, He will ride forth in his majesty. Answer,—It is true that the work is God's; but are not the zeal, the benevolence, and the labours of Missionaries the work of God? Do they not proceed from him? and are they not in perfect accordance with his word and commands? Does the word of God contain any warnings and cautions against Christian Missions? It *contains cautions against* sin, but none *against the illumination* of the world. *Besides, this objection* equally opnation was unselfish. g for his less. It resembled en be for- Holy Spirits—bl against sin? of the wrong w ary to every doer. But h , well as incon- *cheers.*) Y Divine character. advocate structive to the har- his frie truth. Divine reve- repres vangelize the world; his ors say, Leave the work h

other objection is, that in the postolic times, there was a special commission; and that it is our duty to wait for a similar one. I answer, —It is a duty of perpetual obligation to imitate Christ in the exercise of benevolence. Besides, are not the universal missionary zeal which prevails, the desire to evangelize the world, and the favourable opportunities which are given us, abundant proofs that the time is come when the world shall be evangelized?

Others object, that the evidences of Divine revelation are above the comprehension of heathens. To this I answer,—The gospel is applicable to man as man. Who are they that are incapable of being moved by an exhibition of the nature and consequences of sin, and by the doctrine of salvation by a crucified Saviour? Who are they that are incapable of being sanctified by the Holy Spirit; or of being influenced by the hope of heaven, and by the fear of hell? Do not all possess one common nature? Are not all necessitous creatures? Is not the gospel designed for all? Do we not then, in promulgating it, act in perfect consistence with the will and purposes of God? Besides, it is a certain fact, that it *does* destroy the kingdom of Satan; to which add the strongest answer of all, namely, the Divine commission, " Go ye into all the world, and preach the gospel to every creature." Arrest the attention of mankind, excite their hope— "he that believeth shall be saved." Excite their terror—" he that believeth not shall perish." This injunction was obeyed, and the word of God grew and multiplied.

Another objection is, that this was a singular case, and confined to the age of miracles. I answer,—Those miracles only exhibited and con-

firmed the truth of Divine revelation: they did not convert mankind. Conversion followed the *application* of the truth by the power and agency of the Holy Spirit. Have miracles ceased? Testimony comes in their place. The agency of the Holy Spirit is permanent; and a more copious diffusion may be expected if we pray for it. But does not conversion go on without miracles?

View the present state of Christianity in Britain. View this assembly. Besides, did the Missionaries to Britain wait for a special commission? Again, view the Pagan world, degraded by an infernal religion, by human sacrifices, and by every species of wickedness and cruelty. There is no remedy but that which is entrusted with you, for the benefit of your fellow-creatures. God has blessed you; be a blessing. The gospel remedy is adapted to the end. It reveals one God, holy and good; and requires purity of heart and life. Thus it counteracts the impiety and immorality of Paganism. The gospel declares the Divine purposes, displays the Divine purity, and announces the Divine requirements. In the person of Christ, virtue is embodied. The gospel shows the way of salvation, displays the Divine compassion, reconciles the clemency of God with his justice, removes servile fear, by the annunciation of mercy, and inspires both filial fear and hope, by the exhibition of the Divine goodness and severity. Whether mankind be considered as guilty and miserable, or as sinful and defiled, the gospel is adapted to their case. In the latter age of the world, this will more abundantly appear. Tranquillity, peace, and righteousness will universally prevail.

Violence will no more be heard; the light of the moon will be as the light of the sun; all things will be new; and the tabernacle of God will be with men. Let us,

II. Consider THE ENCOURAGEMENTS for the commencement of, and perseverance in, Christian Missions. These arise from,

1. The *history of the past*. Our intentions, our hopes, our means, and our obstacles are the same with those of the primitive Christians. But God *then* gave testimony to the word of his grace; why may we not hope for similar success?

2. The success of Christian Missions accords with the *Divine glory*. That which influences men to love God, must meet with his blessing. Must not God approve of the heathen being taught to speak of the glory of his kingdom, and to talk of his power? Is not unto the principalities and powers in heavenly places made known by them the manifold wisdom of God? What divine attribute does not the gospel exhibit? Must it not, therefore, lead those who believe it to glorify God? As far as spirit surpasses matter, so far does the exhibition of the Divine glory in the oracles of truth, surpass the exhibition of his glory in the material universe. In what way can God be more glorified than in exercising a dominion over the heart, a holy dominion? and in bringing human nature to a state of perfection? Consider this, likewise, not merely individually; but collectively. An individual believer, compared with the church, resembles a single world compared with the countless globes of the universe.

3. It is the subject of *express prediction*. The Divine veracity is pledged; the knowledge of the Lord shall cover the earth; all flesh shall see the salvation of God; all the ends of the earth shall see his salvation; he shall be the governor among the nations; his people shall resemble the dew of the morning; he shall see of the travail of his soul, and shall be satisfied; and the recovery shall be equal to the alienation; for as many were astonished at him, *so* shall he sprinkle many nations. These things his power is able to effect; that power by which he bends every thing to his will; that power which brings good out of evil; and which is so great, that the heavens and the earth are but "the hiding of it."

Remarks.—1. Let us engage in this great work with a single eye to the Divine glory, and the salvation of men; and let us fear, lest whilst we are concerned in communicating

the gospel to others, we ourselves should be rejected. Let us entirely depend upon Divine grace. 2. The honour of missionary exertions is not confined to Missionaries themselves; they who held up the hand of Moses, contributed to the defeat of Amalek. You, my friends, in like manner, may contribute to missionary exertions, by your intellect, your fortune, and your influence; and upon each of these, honour will be conferred by such a cause. 3 This subject ought to excite a spirit of love to Christians of other denominations. Those things in which we agree, are more important than any thing in which we differ. The overwhelming importance of the common cause, should destroy every mean jealousy, and should teach us to say, Grace be with all them that love our Lord Jesus Christ in sincerity. 4. Let these considerations excite you all to support Christian Missions by your liberal contributions. 5. All the oppositions of the enemies of Missions shall be ultimately defeated. Let its friends rejoice in the increase of the kingdom of Christ. But what will it be to form a part of that kingdom in a future world; to be a member of that company which no man can number; to join the innumerable hosts above; and to exclaim with them, Salvation to our God, who sitteth upon the throne, and to the Lamb? The Saviour says, surely I come quickly! Amen. Even so come, Lord Jesus.

MR. WARD'S ADDRESS,

After Mr. Edmonds's Sermon.

You have heard this impressive sermon. I am scarcely able to express my feelings.

Permit me to say two things by way of CAUTION.

1. *Place no confidence in man.* If you put your trust in the talents of any mortal, you will meet with an awful disappointment. God will not give his glory to another.

2. *Do not so rely upon God as to neglect your duty.* He employs men as his instruments.

I am very much distressed on account of the lowness of your funds. Persons are waiting to go to India, who cannot go on that account. I have, however, favourable things to report, by way of ENCOURAGEMENT.

1. *Translations of the Scriptures* are now distributing in the Sanscrit, which all the learned understand, and from which translations may be made into every dialect; in the Bengalee, spoken by 13 millions; in the Mahratta, spoken by several millions; in the Orissa, spoken by two millions; in the Hindostanee, spoken by several millions; in the Afghan, the language of a nation which many suppose to be descended from the ten tribes; in the Telinga, the Cashmirian, and many others. Also a considerable portion in Chinese: the whole of the Old and New Testament is now printing in that language at Serampore.

[Mr. Ward here spoke very highly and affectionately of the late Rev. Henry Martyn, and recommended the "Life" of that revered man, saying, that he carried personal religion to a greater degree of elevation and sublimity than he had ever witnessed in any other person.]

2. *Converts.* These consist of six or seven hundred of pure Hindoos and Mussulmen. It has been in contemplation to build three villages for them in Orissa, Jessore, and Dinagepore. Proof is here given, that the same Divine power can change the heart in India as in England.

3. *Progress of religious feeling* during the last two or three years. The native teachers in their own language are highly respectable and interesting.

4. *Schools.*—Eight thousand school children are immediately connected with Serampore, besides many others.

5. *Conversion of soldiers*, &c.

6. *Efforts of other Societies in India.*—Auxiliary Bible Society; School-book Society; Missionary Societies, Baptist and Independent; College for giving a superior education to the Indian and Mahometan youth, &c.

There is no occasion, therefore, to fear. God has raised up many

instruments, and has overcome many obstacles.

I beseech you, my dear friends, to hearken to the cries of India: to the widows on their funeral piles; to the children murdered by their mothers; to 50 or 60 millions of your fellow-subjects, besides many millions more not connected with Britain: and to remember that they are perishing for want of knowledge, since "idolaters shall have their part in the lake which burneth with fire and brimstone."

GENERAL MEETING.

The General Meeting of the Ministers and Messengers of Churches in town and country, was held at Carter-lane, on Thursday morning, June 24, at eight o'clock. The business of the Baptist Mission required that the Committee of that Society should meet at the same hour in another place.—Notwithstanding their lamented absence, the attendance of ministers and others was considerable. Gratifying statements were made of the progress of the cause of Christ in different parts of the country, both as it regards the preaching and profession of the gospel, and the delightful effects of Sabbath-school instruction.

SERMON

OF THE REV. DR. STEADMAN,

AT SALTERS' HALL,

Before the Stepney Academical Institution, June 24.

Our readers will perceive, that of these Anniversary Sermons we only give a brief sketch; our limits forbid us to do more.

Appropriate introduction.—Text, Dan. xii. 3.—*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

The attention of the prophet is in this chapter directed to the consummation of all things. The servants of God are by unbelievers esteemed fools; but by their Judge they are called and esteemed wise. The future glory of believers will be of two kinds.—1. There will be a glory common to them all; *they that be wise shall shine as the brightness of the firmament.* The figure is borrowed, not from the firmament in its meridian splendour, but from the placidity and tranquillity of a serene and cloudless night. 2. There will be a glory peculiar to faithful and successful ministers; *and they that turn many to righteousness as the stars for ever and ever.* This does not comprehend all who sustain the ministerial character: but is restricted to those who *run to and fro that knowledge may be increased*, and who *turn many to righteousness.* These are the only ministers whom the blessed God will condescend to own.

The latter clause of the text is that to which, my dear young friends, I shall upon the present occasion request your attention.

I. IN THIS CLAUSE THE FOLLOWING THINGS ARE IMPLIED.—

1. That *men are by nature far from righteousness.* This agrees with the current of Scripture, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one." Ps. xiv. 2, 3. This must be true; for the great God would not libel his creatures. But there is no need of referring to numerous texts of scripture in proof of this melancholy fact; daily observation evinces that the world lieth in wickedness.

2. That *God has devised a plan, and appointed the means, for turning many to righteousness.* It is owing to "the good pleasure of his will," that *any* are delivered from this state of sin and misery. It is by the righteousness of Christ that they are justified; and it is by the agency of his Spirit that the divine image, which they had lost at the fall, is again inscribed upon the soul. Nor is this the case merely with a few, but with *many*. Yes, so many, that the seats of Paradise shall be filled

The apostle John beheld "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. vii. 9.

3. That *God is graciously pleased to employ human agency in carrying this grand design into effect.* Although "the excellency of the power is of God," 2 Cor. iv. 7, and although he alone can effectually "call sinners out of darkness into his marvellous light," 1 Pet. ii. 9, yet it is by means of instruments whom he selects for that purpose, from among "the wise," that they are "turned from the power of Satan unto God." Acts xxvi. 18. Nor is the duty of exertion, with the necessity of the Divine blessing, confined to spiritual things: it is the duty of the husbandman to cultivate his fields; yet all will be in vain without the early and the latter rains. The preacher exhibits divine truth; the Holy Spirit applies it to the heart. How great an honour is conferred upon the dying sons of men, to be thus employed in beseeching sinners, in Christ's stead, to be reconciled to God! What minister of Christ would not deprecate the loss of so dignified a station, a dismissal from so distinguished an office? Would he not prefer death to the hearing of our Lord say to him, "I will employ you no more; I will employ angels; or I will convert sinners immediately without any intermediate agent?"

4. That *the glory attendant upon the accomplishment of the object, is more than a recompense for all the labours of it.* It is a glorious thing even to obtain the pardon of a criminal, or to rescue a captive from his chains. But what is this to the glory of having been instrumental in rescuing sinners from everlasting destruction? Reflect upon the descriptions of future punishment. "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 15. And again, "The fearful, and unbelieving, *and the abominable*, and murderers, *and whoremongers*, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. Again, The salvation of sinners is the reward of the Saviour. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Isa. liii. 12. What can be more honourable than to be labourers together with God in "turning from darkness to light, and from the power of Satan unto God," a portion of the Redeemer's reward? But besides this glory, we now proceed to,

II. THE RECOMPENSE. It shall be the common reward of all Christians to shine with a splendour compared to that of *the firmament* in a star-light night: but they that turn many to righteousness shall shine *as the stars for ever and ever.*

1. This recompense, my dear young friends, is the *glorious prize set before you.* But remember, that it is a reward, not of debt, but of grace; that this reward, denoting an approbation of labour, cannot be obtained without labour, 2 Tim. ii. 6; and that there are various talents, various opportunities, and various degrees of success. All have not the talents of a Whitefield, a Pearce, or our brethren in India; some live in villages, and others in cities and populous towns; and sometimes persons of the greatest piety and talents have reason to exclaim with the prophet, "Who hath believed our report?" Isa. liii. 1. But all other things being equal, (and all will be impartially weighed by the great Judge,) their recompense will be proportioned to their success.

2. This glory is *ultimately referred to Christ.* He is the sun: ministers are planets; and borrow their light from him. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 7.

3. Consider its *perpetuity*;—"for ever and ever." It will continue when all worldly lustre shall have been thrown into the shade; when the material heavens shall have been dissolved; and in the very sight of their persecutors, who shall have

"awaked to shame and everlasting contempt."

APPLICATION. Let me charge you, my dear brethren, to secure this important blessing. You are come from our churches, who have selected you as persons possessing piety and talents. You are patronized by a respectable Society, who have sought you out, and who have fixed upon you, saying, "This same shall comfort us." And will you disappoint their just expectations? Yet you will disappoint them, unless you are actuated by right motives, and unless you improve the advantages of your situation, and guard against its temptations.

What are your *motives?* Do you seek worldly emolument? If so, you have committed a fatal error. The Son of Man had not where to lay his head. Or human applause? This will soon die away. Or literary honour? This lustre compared with that which it becomes you to seek after, resembles the lustre of a momentary meteor.—Besides, the competition for wealth and fame is so great, that their attainment is extremely difficult;—they elude the grasp of those who strive to obtain them, and the candidates for them are mortified by frequent disappointment. Whereas this object of pursuit is within your reach, if your heart is right with God. If you do but sincerely, and in dependence upon Divine grace, preach the doctrine of Christ crucified, "a crown of righteousness is laid up for you, which the Lord, the righteous Judge, shall give you at that day." 2 Tim. iv. 8. But consider farther, if you seek after inferior objects, how worthless will they be, even if they should be obtained! Are these thy gods, O Israel? Soon, and all these vanities will perish; but the glory of the Christian minister will endure "for ever and ever." Be it then your constant and determined object, looking up to God for his continual aid, to secure this glory.

In order that you may succeed, it is farther necessary that you should *improve your advantages.* You enjoy the instructions of a wise and pious tutor, together with those of *his worthy colleagues;* you are surrounded by valuable books on every subject; you are secluded from every thing that might interrupt and impede you; and you are free from care. These advantages have not been purchased at a small expense. Let not the generosity of the friends of the Institution be thrown away. You are also in the prime of life, and in the possession of talents. Let me entreat you then so to employ these valuable years, which can never be recalled, as that at the expiration of the period, you may be successfully employed in winning souls to Christ.

There are also *temptations* to which your situation exposes you, and which it is incumbent upon you to guard against. Prejudices have been taken up against academies, which have originated in the follies of students. It has been said concerning some, that when they went into the academy, they possessed tenderness of conscience; but that when they came out, this was scarcely perceptible;—that when they went in, they had a reverence for sacred things; but that they came out triflers, and ridiculers of good men;—that they went in modest young men; but came out vain, assuming, and ostentatious;—that they went in diligent and laborious; but came out idle, and fond of ease;—and that they went in humble; but came out fond of human applause. We have heard these things again and again; and in an instance now and then have been compelled to make humiliating concessions. My dear brethren, let not these things be said of any of *you;* but on the contrary, let that be said which was said by the Shunammite concerning Elisha,—"Behold now, I perceive that this is a holy man of God."

The place where I now stand was formerly occupied by our Howe's, our Bates's, our Baxter's, and our Tong's, and many others of their age,—men eminent for their knowledge of the Scriptures, their attainments in science, their holiness, and their zeal. Emulate those great men, and let their virtues and their attainments be the object of your pursuit.

Let me now address a few words to this large and respectable assembly.

You, my friends, will concur in what I have urged upon these dear young men. You almost envy them. Well, it is in your power to emulate them. Pray for them. Set them an example of every thing that is praiseworthy. Let those of you who reside in or near this metropolis, and who invite them to your tables, be helpers of their piety, of their zeal, and of their devotedness to Christ.

There is another duty which I must urge upon all of you. These Institutions cannot be kept up without support: for this support they look to you. Twelve students were educated at Stepney last year, and four under ministers in the country, at the expense of this Institution. Its income is not half what it ought to be: hence it is greatly in arrears. The pressure of the times has disabled many of its friends. It calls therefore the more loudly upon those who remain, to support those institutions to which your churches look for their future pastors. I hope that the call will not be in vain.

ALBION CHAPEL,

Moorfields.

The concluding service in aid of the Baptist Missions, was held on Thursday evening the 24th, at six o'clock, at Albion Chapel, Moorfields, which had been kindly lent by the Rev. Mr. Fletcher and his friends for the occasion. Prayer was offered by Mr. West of Dublin, and Mr. Coles, of Bourton; after which a Report, comprising the substance of the intelligence received from the various missionary stations, during the last year, was read by Mr. Dyer, of Reading. Mr. Ward followed, in a brief but energetic address, in which he particularly aimed to impress upon the minds of his audience, the supreme importance of imploring, with greater fervour and distinctness, the outpouring of the Holy Spirit. These divine influences, he remarked, had been granted to cheer the hearts of the bereaved disciples of Christ, after his *departure from them*—had been continued *in the church from* that day to the present—and were *indispensably* necessary to the success of Christian Missions. On this topic Mr. W. dwelt with that earnestness which the subject so imperiously demands; and enumerated various most formidable obstacles, which nothing but the power of that divine Agent can remove. Among these he specified the *difficulty of acquiring a foreign tongue;* the *levity of character* so prevalent among the Hindoos; the *dreadful state of superstition to which they are reduced;* the *errors which have been propagated* among them; the *alienation of mind from all intercourse with Europeans;* and the *cast,* which imposes upon every convert the agonizing necessity of renouncing father, and mother, and wife, and children, for the sake of the gospel. We cannot but hope that the impressive appeals made by this experienced missionary, especially to his brethren in the ministry, will be productive of much good. The meeting was closed in prayer by the Rev. Mr. Campbell, of Irvine, in Scotland, now supplying the chapel in the absence of Mr. Fletcher. We believe that this, as well as the meetings which preceded it, was found by many to be a season of refreshing from the presence of the Lord.

To the Editor of the Baptist Magazine.

Sir,

In your report of the few sentences which I delivered on the 23d ult. at the Anniversary of the Baptist Itinerant Society, some inaccuracies occur, owing, as I suppose, to my labouring at that time under a hoarseness, which prevented my being distinctly heard.

What I said respecting persecution, I referred in a great degree to *past,* though not *remote* times, in which the evil is well known to have been very violent in *this neighbourhood,* and I expressed my regret that in some instances it had not yet subsided.

The conversation in which a bishop is stated to have held a share, occurs in the life of the late Rev. Mr. Berridge, and it was to him, not to myself, that I expressly referred it. He asserts, that persecution did but animate him, while mild expostulation shook his fortitude, and led him to prayer, that he might "obey God rather than man." By inserting this note in your next number, you will oblige,

Sir, Yours, &c.

James Hinton,

Oxford, July 8, 1819.

Review.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's Terms of Communion. By W. Newman, D.D.

(Concluded from Page 306.)

He who favours open communion, has no reason to claim superiority in point of candour and liberality; since his Christian brother, who is of a different opinion, is not limited by the coldness of his heart, but by the conscientious view he takes of the will of God.—Nor is it to be endured, that the latter should claim, in the pride of his soul, the honour of possessing a disposition more accurately to observe the institutions of heaven than the believer in the propriety of open communion. Let the abettors of each opinion cease for ever to impute unworthy motives to their opponents, unless they wish to receive the disapprobation of the wise and good of every denomination.

We are happy to be able to commend the writer of the Pastoral Letter now before us, for never having departed, to our knowledge, in any of his conversations or writings, from the mild and generous spirit of his religion, who was meek and lowly in heart.

Moral and Ritual Precepts are, in this publication, first regarded separately, and then compared together. After explaining the character and extent of the Moral Law, we were glad to find, in these times, such a passage as the following:

"The open denial of the universal obligation of the moral law, is a radical fundamental error, against which it becomes all the churches of Christ to protest with a loud voice. For, surely, it tends to the subversion of the gospel in all its parts; it leads immortal souls to ruin; and it amounts to nothing less than high treason against the King of kings."

Our author very properly describes *Positive Institutes*, after Doddridge, as "those which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them."—An appeal to scripture is made, by which the accuracy of the definition is established.

The two kinds of rites above mentioned are then compared. Our author represents them as differing in their nature, in their evidence, in their foundation, in the extent of their obligation, in their connexion, in their observance, and in their comparative importance. In proof and illustration of these points, there is much that is interesting. Among other things, there is an account, from Robinson's History of Baptism, of the stations of the apostolic churches; a catalogue, by our author, of apostolic baptisms, which we believe to be correct and complete; a statement of the nature, extent, and authority of the apostolic office; remarks on Mr. Hall's work on Communion; and some interesting particulars of that excellent martyr, Lawrence Saunders of Coventry.

The Duty and Reward of Christian Faithfulness: the Substance of a Discourse, occasioned by the Death of the late Rev. Joseph Jenkins, D. D. Delivered at the Rev. George. Clayton's Meeting-house, Walworth, March 7, 1819; together with the Address at the Interment. By George Pritchard. Published by Request. 41 Pages, sewed. Button and Son.

This sermon contains a very pleasing Memoir of Dr. Jenkins. We will select part of what is said concerning his last illness.

"When able to express himself, his mind was happy—confined to heavenly anticipations, patient, and resigned to the will of God. When spoken to respecting Jesus Christ, he said, 'He is all, and in all—I have no other hope—no

other desire. He has said he will cast out none, and I cast myself upon that rock.' At another time he said, 'The Lord is showing me great things—the Lord is with me upon this bed; I desire to give him all the praise. The Lord does not leave me; this will end in glory. Jesus is able to save to the very uttermost; trust in him.' And on Mrs. Jenkins saying to him, 'I hope you enjoy much of his presence,' he said, 'I do: the Lord doeth all things well. Christ is precious, very precious: he will comfort my soul, and give me his presence in death. I am justified by his righteousness: I have nothing to fear. The Lord hath determined it, and he will do all his pleasure.' Another time he said, 'I am triumphing in the God of my salvation, and I am safe in his hands. I am going home: Christ has showed me his salvation.' On being supported in bed, he repeated,

'How kind are thy compassions, Lord,
How slow thine anger moves;
But soon he sends his pard'ning word,
To cheer the souls he loves;'

and afterwards added, 'I could not have thought that the Lord would have shown me such glorious things on this bed.' Such were some of the dying expressions of this departed minister of Jesus Christ. Should they not dispose us to say, Let me die the death of the righteous, and let my last end be like his?" P. 24.

The sermon is very judicious. We recommend this interesting and instructive pamphlet to the attention of our readers, and hope that it will meet with an extensive circulation.

LITERARY INTELLIGENCE.

In the Press.

Mr. A. Maxwell, the author of "Plurality of Worlds, or Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by a series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy, by Dr. Chalmers," is printing, a second edition, corrected and enlarged, in the octavo size, to range, or bind up with the popular discourses of Dr. C.

The Rev. B. Brook having submitted the MS. of his proposed History of Religious Liberty to the critical examination *of several* persons of the first distinction *for piety and literature*, who decidedly *approve of it*, considers the work as now *ready for publication*, and it will be put to press as soon as the number of subscribers shall be sufficient to defray the expense. The author has no concern to promote his own secular advantage, or to gratify any particular party. His sole object is to promote the best interests of men, and the wide diffusion of undefiled Christianity.

The Protestant, a periodical work, continues to be published weekly, at Glasgow, and may now be had by applying to Messrs. Button and Son, Booksellers, Paternoster-row, London. This controversy between the Roman Catholics and the Protestants has excited so much interest in Scotland, that Five Editions of some part of the work have been published, and the demand continues progressive.

The Spectator in a Stage Coach.

Just Published.

Home Missions, a Sermon, preached at Warwick, before the Associated Ministers and Churches of Warwickshire and Worcestershire. By the Rev. T. East, 8vo.

Sabbath School Boy, 18mo.

An Hour's Religious Conversation, between a Minister and one of his Parishioners. By the Rev. J. Hughes, 18mo.

Synopsis of Latin Grammar, after the plan of Ruddiman; to which is appended, a new System of Prosody. Compiled and printed for the Use of the Grammar-school, Manor-house, East Barnet.

Grace Displayed; being a Narrative of the Life and Death of H. Daffler, who was executed for Murder. 18mo.

A corrected and improved edition of Flavel's Fountain of Life, or the Essential and Mediatorial Glory of Christ, in Forty-two short Discourses, printed uniformly with Beddome's Sermons, in four Parts, making a complete Volume in 12mo. or 8vo.

The Greek is published of the Polyglott Grammar, (in Ten Languages,) by the Rev. F. Nolan, in which the genius of the principal Ancient and Modern Languages is explained upon an uniform plan, and by a new and simple principle of Analysis, applied to the improvements of the latest and most approved Grammarians. Four Grammars: the *Greek* (as above) and *Latin* of the ancient part, the *French* and *Italian* of the modern part, are already published, and may be had separately. The Hebrew, Chaldee, and Syriack will appear next.

*** This Work forms a Grammatical Apparatus to the Polyglott Bible and Common Prayer, publishing by Mr. Bagster.

Foreign and Domestic Intelligence.

FAILURE OF THE BILL

To prevent the Misapplication of the Poor Rates.

We congratulate our readers on the failure, July 5, on the motion of the Marquis of Lansdowne, supported by Lord Liverpool, of a Bill alluded to in our last Number, entitled, "An Act to prevent the Misapplication of the Poor Rates." By this Bill, the parish officers would have been empowered to take the children of persons applying for relief, from their parents, and to maintain, *instruct*, and employ them. Thus those parents would have been punished, by a legislative enactment, whose affection for their children would have led them to endure any privations, rather than part with their offspring, to be "maintained, *instructed*, and employed, in the parish work-house, from the age of five to twelve years:"—INSTRUCTED in religious principles which the parents do not believe, and which the children could not repeat without uttering gross falsehoods. We desire gratefully to acknowledge the Divine Providence in thus protecting the children of the poor, who are not of the established church; who will continue to be taught, under the eye of their parents, the Holy Scriptures, by an attention to which, with the Divine blessing, they cannot fail to be good Christians, and good subjects; to FEAR GOD, AND TO HONOUR THE KING.

Committee for Encouragement of Industry, &c.

THE Committee for Encouragement of Industry, &c. earnestly recommend to overseers, magistrates, &c. the letting of land to the poor, agreeably to "An Act to amend the Laws for the relief of the Poor," passed in the late Session, which Act deserves to be generally known and read.

CHAPEL OPENED

On Osset Common, Three Miles from Wakefield.

March 17, 1819, a place of worship in the Baptist Denomination was opened at the above place. Mr. Mann, of Shipley, preached in the morning from Psal. xxvi. 8; Mr. Neal (Independent Minister at Osset) preached in the afternoon from Isaiah lxi. 11; and Dr. Steadman in the Evening from Acts xix. 20. Collections were made through the day, which amounted to £5 8s 2½d. Messrs. Mann, Liversedge, and White, engaged in prayer. The Baptist Itinerant Society for Yorkshire and Lancashire had employed their intinerants in frequent visits to this most barren spot for more than a year past. A congregation has been collected of very poor persons, who have lately hired a barn for £7 7s. per annum, eleven yards by eight inside. These have put pews, windows, a pulpit, &c. into the barn, and made it very commodious for divine worship. This has cost them about £35, most of which they have raised amongst themselves. Many seem truly serious, and we cannot but hope the Lord will smile upon them.

ADDRESS
TO THE RELIGIOUS PUBLIC.

THE Missionary Societies have been the honoured parents of many noble institutions to subserve the designs of philanthropy and religion. They have begotten a generous spirit, which, notwithstanding the pressure of the times, has only increased in vigour as it has been surrounded with difficulties. Since their existence among us, how many similar institutions have blessed the world. They have aroused the dormant energies of our own land, and the influence of their example has been felt in the dreary deserts of Africa, and on the banks of the idolized Ganges. To look at our numerous institutions of benevolence, it would seem as if every barren spot of Britain were occupied; but 'there remaineth yet much land to be possessed!' Some of our market-towns, and a considerable number of our villages, are yet destitute of that Gospel, which is received with joy by the brutal Hottentot, and the bigoted Hindoo; and Otaheitee is a well watered garden, compared with some of the districts at home; and shall we not care for our own household, and promote piety at home, as well as send the gospel to distant lands? The propagation of the gospel in our villages, is an object of greater importance than many

imagine. It would, under the Divine blessing, increase our churches; the increase of our churches would increase our means of usefulness in agents and funds; and the increase of our means would enable us still further to send the light of salvation to the remote parts of the world.

The need of such a society is too plainly evinced. No where is religion so awfully neglected as in our own villages. In many of them, the means of even moral instruction are very scanty; and in the generality of them, the most daring profanity prevails. A few plain facts, that have already transpired, will perhaps plead more powerfully on this subject than a host of lengthened arguments. In the vicinity of Banbury, on the borders of Buckinghamshire, there are sixty-five villages destitute of religious culture, and instruction cannot be afforded for want of means In North Devon, there are 40,000 souls in one district, perishing for lack of knowledge. In Worcestershire, there are 166,000 inhabitants, and only 10,000 hear the gospel. Herefordshire is a "land of darkness;" and the extreme northern counties "know not God." Sussex is not half enlightened; and even in Surry, where efforts have long been made for the inhabitants, near 100 villages are destitute of the means of grace Minor Societies are totally insufficient to send the gospel through the kingdom. County Associations can do but little against an evil of so much magnitude; and those counties that are in the most dreary state, have the least means of assistance. Something must be done on a large scale, to storm these strong holds of Satan, and to aid the minor Institutions. What Missionary Societies are doing abroad, must be done at home, and the efforts of the Hibernian, Irish, Evangelical, and Baptist Irish Societies, must be concentrated in a similar grand combination for our own land. There is indeed "a Baptist Itinerant, and British Missionary Society," as well as the local Societies to which we have alluded; but it must be evident, that all these united must occupy but a small space of the vast field of labour which the spiritual deserts of Britain present for cultivation. A Society has, therefore, been formed for the establishment of HOME MISSIONS, under the title of THE ALBION UNION *for Promoting the Spread of the Gospel at Home.* Its design is to send out labourers to preach the gospel in the dark parts of the kingdom; to encourage efforts made for the same object; to establish schools; and to employ other means likely to forward the great work; and it calls upon all the friends of religion to co-operate in its exertions, and to come to the help of the Lord against the mighty.

A General Meeting will be held for this purpose on the 11th of August, at six o'clock in the evening, at the City of London Tavern, Bishopsgate-street; when the presence of all who are disposed to give it support, is earnestly requested,

THOMAS THOMPSON, Treasurer.

Gratuitous Secretaries;—

JOHN BISHOP,
FRANCIS NEWSTED, } Corresponding
INGRAM COBBIN, } Secretaries.

AN URGENT CASE.

Roborough, Thirteen Miles from Bristol.

THE gospel was first introduced into this neighbourhood by Mr. Chandler, pastor of the Baptist Church at Wedmore, in the year 1814, who began preaching in the open air, to the poor Calamine miners Many attended and seemed gladly to receive the word. One offered to have his house licensed, which was accepted; but he being removed by death, they were deprived of a place in which they could meet. At length a poor man offered a part of his garden, on which a small chapel has been erected, in a plain, neat style, which will hold three hundred people. The whole expense was £126 13*s.* 8*d.* (besides what the miners did in digging the stones, haling the lime, &c. Mr. Chandler has collected £67 in the neighbourhood, but being engaged in preaching five time a week in the villages, and four times on the Lord's-day, he cannot go to a distance to beg, and he is responsible himself for all the money, for which the workmen begin to be very urgent. These very poor people have done their utmost. If therefore any who read this account should be moved with compassion towards them, and would forward their kind donations to Dr. Ryland or the Rev. Mr. Roberts, at Bristol; or to the Rev. Mr. Porter and Opie Smith, Esq. at Bath, the blessing of them that were ready to perish, for want of knowledge, will come upon them; as few parts of the kingdom stood more in need of the gospel.

The Bristol students have often supplied them on the Lord's-day, when the expense of horse hire, &c. has been chiefly supplied by friends in that city. Many have been hopefully wrought upon under the word; but they are all exceedingly poor.

Irish Chronicle.

The Committee of the Baptist Irish Society take this opportunity of congratulating the friends and supporters of that Institution, on the continued supplies which, through a good Providence, they have received through another year. Those ministers, and other Christians, who attended the Fifth Annual Meeting last month, will long retain, they doubt not, a pleasing recollection of the warm and united energies which were then displayed in support of the Society; and that they will use the influence they possess in their respective spheres to promote its funds. The Committee have sent to many of the subscribers and others, a copy of the "Supplement to the Philanthropic Gazette of July 7;" which contains the proceedings at large of the Annual Meeting; and they now take the liberty to urge the recommendation of the worthy Chairman, therein mentioned, that distinct congregations would endeavour to raise a sufficient annual sum to support a school in Ireland. Since the Meeting sixteen pounds have been received from a Female Society, to support a school, to be called "The Little Alie-street School;" and eight pounds from another congregation, the moiety for a school, to be called, "The Harlow School." The Committee hope that other congregations will follow these praise-worthy examples.

The friends of the Society will perceive, by the contents of the Chronicle for the present month, that though some Roman Catholic priests are encouraging and supporting the schools, yet that, by others, a violent opposition has been made against the scriptures being circulated, and the children being instructed; and that God has graciously raised up some eminent Protestant gentlemen to protect the readers and school-masters. This remarkable interposition of Divine Providence claims the grateful acknowledgments of the supporters of scriptural education in Ireland; and should lead them to "continue in prayer," that God would still water this plantation with the dews of his blessing, and, "lest any hurt it, keep it night and day."

From an Irish Reader, to the Rev. Mr. West, dated

April 20, 1819.

I feel great pleasure in my present employment, as it affords me time and opportunity to speak and read the wonders of redeeming love to my fellow-sinners. I find many who are willing to hear the word of life; and it is most delightful to hear little children repeating the scriptures, and babes declaring the wonderful works of God. We have reason to be thankful that the priests in the county of M. encourage the schools very much at present. I hope that the dark clouds are dispersing. The Sun of righteousness is rising with healing in his wings, and shining with his fructifying energy on this benighted country, where gross darkness has covered the minds of the people. The withered blade is now shooting forth with new vigour, and is clothing the fields with a beautiful verdure, which gives us great hopes of a glorious harvest, and that the Lord will give the increase. This verifies the word of God in Isaiah lv. 10. *For as the rain cometh down, and the snow from heaven,* &c.

On the 2d of April I visited Mr. B.'s school: The children repeated several chapters in the Gospel of John. From the first chapter, I asked one of the boys, "Who was the true light?" "Jesus was." "Why was he called the true light?" "Because the world was in darkness!" "Can you bring a proof for that from scripture?" He hesitated a little, and then replied, "Gross darkness covered the minds of the people." Another boy repeated, *For the law was given by Moses, but grace and truth came by Jesus Christ.* I asked him, "What difference was there between the law and grace and truth?" "The law condemned all, but there came a free pardon by Jesus Christ." In Mr. M.'s school, the children repeated some chapters I asked them to call to mind the miracles which Jesus performed. One told me, that he fed some thousands with a few loaves, and some fishes;—another, that he raised Lazarus out of the grave;—another, that he turned water into wine;—another, that he gave sight to a blind man; &c. &c.

On the 6th, I was invited to a Mr. M.'s, in the barony of T. in whose house I read, and explained the difference between the law and the gospel. The family listened with great attention. When we were about to go to bed, I called them to prayer: they requested I would wait till they could gather in some of their neighbours. Accordingly some of them

were collected. I endeavoured to show them what great sinners they were, and to speak of the great love of the Lord Jesus Christ: some of them seemed much convinced of sin. The next day was the Sabbath, and they would not let me go; so we had a little prayer-meeting twice on that day; and the next day they would not part with me till I had promised them I would call upon them again. I have invitations to several places, when I hope to be able to do some good: the Lord is opening the hearts of many to hear his word.

This day, I met Priest K. who told me a story of his bishop. I said, "*A bishop must be blameless, the husband of one wife,*" &c. This brought on a long discourse. He said the apostles differed in their writings. James said, "that Abraham was justified by works—and Paul said, that he was justified by faith." I strove to show him the agreement there was in these things, and he appeared to be well pleased. He requested I would get a Bible for him, and made me promise always to call upon him when I passed that way, that we might converse on the scriptures.

From another Irish Reader, to the Superintendant of the Schools.

May 11, 1819.

I GOT your letter of the 12th of April. I am sorry to say, that M.'s school is totally dispersed, and M—y's has but a few Protestant children. After you left, a sudden and unexpected blast issued from the bottomless pit, throughout the entire diocese of A—y, from one extremity to the other, but especially at B—w There the Popish bishop held a conference, and commanded all his officers to disperse all the schools in his diocese. They were not remiss; and accordingly all the schools in every direction were cried down. I sent to the worthy Protestant gentlemen, whose names I have often mentioned, each of whom took an active part in attempting to counteract this opposition. They told me to bring them an exact statement of the number of our schools which were threatened; the number of scholars, books, slates, &c. and to mention the gratitude of parents when permitted to send their children. I did this to their satisfaction, and I have reason to think they will make good use of the information.

The following day one of these gentlemen sent to all his peasantry, telling them, that whoever withdrew any child from a free school, should no longer live upon his estate. This had the desired effect, as not one of their children was withdrawn. I examined the scholars at C.'s school, and while the Testament class was repeating, a priest came in. I did not know him, but I observed that C. was startled, though I knew not the cause. The priest sat down, and heard them repeat three chapters, and then rose, and very civilly bid me a good evening. He made no remarks upon what he had heard: had I known who it was, I should have had some conversation with him.

I went thence to the school at T. where the priest of C. made a great oration; but not one child was absent from the school. Some other schools are injured; but I hope they will soon revive. I have reasoned with as many of the parents as possible, and every one is crying out against the wickedness of the priests. I have since crossed the mountain, and was two days about A. I hope F. will soon have a good school He told me that the bishop of that diocese had not spoken against the schools, and he had been informed that he would not. On my return to B—w, I found that priest H. had endeavoured to scatter that school, because it had been continued, notwithstanding he had denounced it for three Sabbath-days following.

I understand from the master, that the priest entered the school in a very unbecoming manner. He asked one of the primer scholars, what book did he use? who answered, a primer. He asked the spellers and readers the same question; and was answered in the same manner. He laughed disdainfully, and said he wished they would make such books for him. He then asked the master what religion he was of? He answered, the religion of Christ. The priest profanely exclaimed, "Oh! Oh! Mr. Christ!!" The master answered, "The name of Christ I adore; on that name my faith is fixed; and by faith in him will I die." The priest then turned to a little child, a grand-child of mine, only five years old, and asked him how many Gods there were? The child answered, There is one God. He said, "There is the Father and the Holy Ghost denied!!" The child's father, who was present, said, it was a mean thing for him to begin a controversy with a child, and that he was ready to answer him upon the subject; but the priest declined. He then asked the master what he would give him to show him the way of salvation. The master replied, "Whoever shows us that way should show it gratis, for the Scriptures inform me, that it is without money

and without price." At this reply the priest changed colour, and went away, threatening that he would disperse his school.

From the same.

June 19, 1819.

It will not be thought strange that so much opposition should be made here, when in this town-land, and even in the vicinity of the mass-house, twenty-four persons, including parents and children, are come out of Babylon, and are able advocates for the truth. And there are as many more, who, though they have not made open profession, think as little of priests and priestcraft as the former: this is all in consequence of their hearing the Irish Testament. The priests have told their flocks from the altars, that if any of them sent their children to the schools, they would hand them out of the chapel, which in some instances they have done. But instead of this producing the effect they intended, it incensed the people the more against them. They then took another plan.—The priests visited every cabin, and by persuasions and threatenings urged them to give up the Testaments, and withdraw their children. This in some degree produced the effect, as it divided the house against itself. If the woman was more ignorant than the man, she sided with the priest; and if the man was, it produced the same result. In this state matters stood for some time; but as every priest did not pursue the same plan, I lay down, for the information of the Society, some of their successes and disappointments.—One priest, who declared the lost condition of the parents if they suffered their children to continue at school, was answered by a man who spoke the sentiments of the rest, that they were "poor, and wished to have their children educated; and now that opportunity offered, they were glad to embrace it." The priest then, in a most lamentable tone, replied, "Ah! poor souls, would any of you, for the sake of saving a few pence, have your children damned to perdition?" Another priest went to a cabin, where the man was very poor, and had four or five children at the school; (this transaction will show more of that blessing which has hitherto attended reading the Testament, than any event which I have hitherto observed;) the priest finding Testaments in the house, immediately commanded they should be sent away. The man said nothing, but an old woman answered, "*I wonder greatly at what you have said; was it not the Son of God spoke those words himself?*" The priest interrupted her by saying, "You c — d old witch, how dare you speak?" "O," said she, "I will speak." "No," said he, "you old ——— you shall not speak." "Well," said she, "if I am not permitted to speak, I cannot be prevented from thinking, and I will also speak, for all the real comfort I ever experienced was from hearing that book; for I really think I hear Jesus talking to me when I hear the children reading it." This circumstance is the more remarkable, as this woman never conversed with a believer, nor heard of the Testament, until the children brought it from school: it is one of the Hibernian schools that they attend. Another priest visited a house in search of Testaments, and finding an old man in the agony of death, he took the advantage of asking him, if there was any Testament in the house? Being told there was, he commanded it should be sent away; adding, that as long as that book remained in the house, the old man would be kept in torment; but if the book was sent off, the man would immediately depart. He got the Testament out of the house, and the man, who was at the last gasp, died immediately. The priest sounded this abroad as a miracle, and with some it had the desired effect; but really with the greater part it produced the contrary effect, as they knew that whether or not, the man could not have survived long. At another house, this same priest proclaimed that he would hear confession the following week. He came accordingly, and on entering, found one of the children very attentively learning his task. He asked the child what book he had, and on being told, he called for his horse, and set off, leaving the man to enjoy what he had provided for him; for you must understand a day of confession is a great feast day. In this way, Sir, priests have acted for these six weeks past, and were it not that the Lord had raised up and strengthened the praise-worthy gentleman I before mentioned, they would certainly have overthrown all the schools. One of these gentlemen charged me to be instant in season and out of season, and as the cause was of God, there was no doubt of success. I therefore exhorted the masters to persevere, and that they should come by no harm. They all stood firm, glory be to God, and notwithstanding all the stratagems used, no school in this district was dispersed; but on the contrary, at this day's inspection a greater number than formerly appeared in both the schools.

Surely the Society that has undertaken this great cause, and at such a great expense, seeing the Lord has so evidently blessed their endeavours to many children, should send letters of acknowledgment to those worthy gentlemen who have espoused the cause when on the eve of being all overturned. During this trial, it has been a great consolation to me, to call to mind the Monthly Prayer Meeting in London on behalf of our most miserable country. Be assured neither Jews, Turks, or Barbarians are in a more deplorable state than the poor Irish, who have no enemies but the priests, and every Christian who has influence should raise his voice against them. Let it not be understood that I am an advocate for persecution. No; for the free liberty of conscience I plead. I am against those only who lord it over men's consciences. All I wish and pray for is, that the Testament may have free liberty; this will prevent much mischief, which I fear will take place if its circulation be prevented. There are no better natured people in the world than my poor countrymen, if they were not under the baneful influence of the priests.

From another Irish Reader.
June 19th, 1819.

One of our schoolmasters, named K. has lately been fairly weaned from the superstitions of Popery, though living from his birth in a dark and remote part of Connaught. He and many more will have cause to bless God, that through Divine influence a charitable society has been raised in England, for establishing free schools, and circulating the word of God among the laity in their own language.

The priests are at their wit's end to put a stop to these proceedings; but it has pleased the Lord to aid us by the influence of some worthy Protestant gentlemen, so that instead of the schools being scattered, they are flourishing to the heart's wish of the friends of the Society.

As I was returning from inspecting S.'s school, I met two women, who go under the name of pilgrims, who were going to perform their stations at Logh Derg. I asked them what good performing that station could do their souls? They said it would atone for their past sins. Whereupon I read a part of the Irish Testament, and showed them from *it, the one only* proper Atonement by *the Mediator*, and proved, that by the *one offering of* Himself, he perfected for *ever all* them who were sanctified, &c. After I had read and conversed with them a long time, one of them was so astonished, that she returned home, saying, she never would go to any such place again, nor ever go to mass in future. Many such cases happen here, which is great cause of thanksgiving.

The following short extracts are now introduced for the purpose of recording events in Dublin, which furnish evidence of the revival of religious feelings in that city, which no doubt will be extended to other parts of Ireland.

Extract of a Letter from Mr. West to Mr. Ivimey.

39, Usher's Quay, Dublin, April 2, 1819.

I AM pleased to see a public spirit increasing and prevailing among the religious people in Dublin. On Monday evening, the Anniversary of the Sunday School Union was well attended.

On Tuesday, the 21st, an Auxiliary to the London Society for attempting the conversion of the Jews was formed. On Wednesday, the 22d, the Sunday School Society was held. On Thursday, the 23d, the Dublin Bible Society. On Friday, the 24th, the Auxiliary to the Church Mission Society. I suppose there were 1500 persons at this meeting, and 2000 of the first respectability at the Bible Society's Meeting. Indeed all the meetings were crowded, and the public were much interested by the reports and the speeches.

The Committee of "The Society in Dublin for the Suppression of Vice" are entitled to our thanks, as they have let us have English Bibles and Testaments at very reduced prices. Some of the gentlemen are subscribers to our Society.

From Mr. Wilson to Mr. Ivimey.
Dated Dublin, April 26, 1819.

I NEED not say any thing of the public meetings held in this city last week, as Mr. West has mentioned them; but I cannot help telling you, that they were to me as "a feast of fat things—wine on the lees well refined." I often enjoyed such repasts in London, but my long absence, and my residence in Connaught, had given me a double relish for them: nor do I think meetings of this kind were excelled in my beloved country, either in piety, zeal, or eloquence. It augurs well for Ireland. May we not hope, as her energies are beginning to operate, that they will extend their influence, not only through this dark land, but even to distant countries? May the Lord hasten it in his time.

Missionary Herald.

BAPTIST MISSION.

CHITTAGONG.

Soon after the arrival of Mr. Peacock at this station, he wrote as follows.

With respect to the Mug brethren, I am greatly pleased with their apparent honesty and manliness, so far superior to Bengalees. My heart wishes to be united with them, but I am greatly perplexed and distressed, scarcely being able to understand a word from them, or to make myself understood. I am sometimes cheered with hope, at other times my mind sinks, what can I do? Well, I must strive in hope. I know who can give gifts unto men; therefore in the Lord Jesus I desire to trust.

Again, on the 22d of May,

I find I might soon have a large school here. But I am obliged to halt until you send me a supply of books, &c. necessary to begin a school with. I want also to establish a native school or two, as swarms of uninstructed children fill every place. Send me therefore a supply of Bengalee school-books. This begun, I think you had need send me a help-meet to manage the Mug church affairs. The Mugs frem Haruboung have been here, and we have baptized three men. I am greatly pleased with the open and honest behaviour of the Mug Christians: they come to my house like children, and sit round about me with a loving freedom, and this without any sort of contemptuous familiarity; for if they happen to see that I want any thing, they will run instantly and bring it without being asked. Kulu-phroo, the reader at Chittagong, lives with me: he is a lively inquisitive fellow, and I trust a warm Christian. He and another come every evening with their books to read by my candle, and thus they sit at the table until about ten o'clock. I feel highly gratified at these things, but am low in spirits because I cannot read nor enter into conversation with them for want of knowing the language. I have not that lively genius that some have, who can pick up a language in a few months.

When Mr. Ward was about to leave Chittagong, and return to Serampore, he addressed the following farewell letter to the Christian Mugs, which was translated into Burman by Mr. F. Carey.

To Brethren Khit-phong, Rama, Oung-kyou-jan, Shoodu-oung, Soophu-oung, Kulu-phre, Reveiro, and any other Brethren who may be employed to teach their countrymen the doctrine of Jesus Christ

Chittagong, April, 1818.

Beloved Brethren,—I must soon return, and therefore I leave this letter in your hands to shew you my love.

In the world, in your families, and in the church, you must be holy men, for God will not employ the wicked in his work.

Wherever you are, morning and evening, you must worship God, by reading his word and prayer.

In teaching others, you must try to convince them that they are full of sin; that on this account they are under the wrath of God, and that if they die in this state, they will sink into misery. Assure them also, that if they believe in Christ with all the heart, and give up their bodies and souls to serve him, they will certainly be saved. And you must further teach them, that if a man has real faith in Christ, he will leave all the ways of sin, and in his words and actions will be a holy man.

You must send the book of God into every Mug village. You must frequently visit these villages, read the word to the people, and pray with them. Visit your own neighbours, and read God's book to

them in their houses, and shew them how necessary it is, if they would be saved, that they should become sincere Christians, since Christ is the only Saviour.

Consider, that all these your countrymen are dying and going to misery. Would you not save a man if he were drowning? Would you not awake a man if his house were on fire, and try to pull him out of the flames? How much more should you try to prevent your countrymen from falling into that unquenchable fire, where they will have to abide for ever! O then be not idle in this great work. Labour day and night, and beg of them with tears not to cast themselves into hell, but to come to Christ and live.

Exhort those who have been baptized to live a holy life. Set them a good example. If any stay away from worship, and neglect religious duties, go to them, and persuade them not to go back into sin, lest they perish. If they will not hear, then the church must call them, and talk to them. If they will not hear the church, then they must be put out, and be brethren no longer.

And, that God's blessing may be upon you in this great work, be much in prayer, and in reading the word. Be humble. Be watchful. Be of good courage. They that turn many to righteousness shall shine as the sun in the kingdom of their Father. The Lord bless you and your families, and increase you into hundreds and thousands, and bring you safe to heaven.

This is the prayer of your affectionate brother,

W. WARD.

MOORSHUDUBAD.

Letter from Mr. Ricketts.

Dated May 1, 1818.

ON Monday the 20th, I went to the great fair at Chulutiya, a little beyond Berhampore; and distributed various tracts, at the same time reading and expounding their contents; but, whilst thus engaged, I was seized with feverish symptoms, which, ending in a high state of fever, obliged me to abandon my work, and hasten home. Poor Pran-Krishna lost a younger brother on the 28th. He came from Jessore only two months ago; and it was our intention to send him *to your* central school at Serampore, *together with Pran* Krishna's eldest boy; the *latter of whom will now* go by himself, as *soon as circumstances* will permit. It would, I think, be likely to extend the Redeemer's kingdom, to employ a native itinerant at Kalkee-poora; where he might be extremely useful both in exercising a salutary kind of control over the school, and in organizing our small church there. Independently of this, Mr. B. who has opened a silk manufactory at Kalkee-poora, would be very glad to employ such a person occasionally in preaching to the workmen daily employed in his yard. If these are encouraging considerations, as I reckon them to be, it is to be hoped, that the brethren at Serampore may decide on the establishment of a subordinate native mission at Kalkee-poora. I have lately built two school-houses in the city; and one is now under construction at Kalkee-poora. For these we shall require your assistance relative to books, boards, &c. Enclosed is the native journal for last month.

SAMARANG.

Letter from Mr. Bruckner.

Dated Dec. 17, 1817.

MY DEAR BROTHER,

I had the pleasure some days ago to receive your letter, dated June the 27th, with two Circulars. I feel very much obliged for your kind attention towards me, and for the information and instruction contained in your writing. You, perhaps, wish to know how we are going on here. Respecting Government, about which you seem anxious to know, we have informed you, and we trust our letters will be now in your hands. We are to be considered as mere sojourners in this country, and we do not consider ourselves as yet settled. The reason of it I told you in my former. Yet we trust, if the Lord has some work to do by us in this island, he will brighten our prospects, and clear our way.

As to our usefulness, there seems to be very little appearance at present. Whether we address Musulmans, or Chinese, or nominal Christians, they all appear so little concerned about religion, that they will look out for every opportunity to turn the conversation to something else; and if they know something more of our object, they most of them are unwilling to listen. I have now and then preached in the church, but comparatively very few Christians have attended hitherto, though they have no opportunity else in this place to attend the preaching of the gospel. I have also begun a monthly prayer-

meeting in my house for the spread of the gospel; but it is very thinly attended. It is merely by a special visit of divine grace, and the effusion of the Holy Spirit upon the inhabitants of this country, that this prevailing indifference and deadness can be removed. It is for that I look and pray. I have now been upwards of three years in this country, and though I have endeavoured to labour for the spread of religion, yet I cannot see that I have been the means of doing any good in this way. And it is merely my looking up to the Lord which upholds me under such circumstances. My heart has been gladdened by the arrival of Mr. and Mrs. Phillips. I hope we shall always work together, and act towards each other as brethren. He has taken his abode in my garden, where we intend to erect by and by two convenient houses for our dwellings.

I have, since I wrote you last, gone on in my usual way to study the Javanese language, and begin now to converse a little in it.

I wish you would send us by and by the Clavis Sinica, if you have a copy left; for I think one of us, if our lives and health should be spared, and when we have made some more progress in the Javanese, will find it his duty to pay some attention to the Chinese tongue, as this nation is so numerous in this island; for the Malay tongue is a very imperfect medium to converse with the Chinese. I recommend myself to your prayers, that the Lord may grant me strength of body and mind for perseverance in his work.

DELHI.

Letter from Mr. Thompson.

Dated May 11, 1818.

DEAR BROTHER WARD,

ON my arrival, I found several Hindoos at the ghat, to whom I declared the message of salvation, and exhorted them to search the Scriptures for the Great Truths revealed by God for the salvation of men; shewing that salvation is of the Christians. They acknowledged the vast importance of the subjects on which I addressed them; and some allowed, others disallowed, the impossibility of obtaining salvation by their rites and ceremonies: but all who could read, gladly took such books and tracts as I gave them. The day following others came, and I had a more numerous auditory; this was considerably increased towards the evening by crowds of Musulmans, but they were not the best hearers. The third day a small party of Hindoos and Musulmans came for books to my house. Among those who came to hear, were some people from Bikaneer, who are Jains; they looked like Bengalees, from their dress, the manner of tying the hair, and their feminine appearance. They seem a distinct people from the hardy race around them. On the fourth day, some drummers of the 1st battalion 5th N. I. having seen tracts with a Sipahee, who informed them of my arrival and work, waited on me for Hindoost'hanee and English books. To a poor musician, named Duncan Swass, I presented a Bible; to some, Hindoost'hanee testaments and catechisms, and to others English pamphlets; inviting all to attend on the morrow, (being the Lord's-day.) With this they complied, and I had worship with a small party of them. A drummer, who could read Hindee, requested the Psalms and a hymn book; and another, whose brother is with the army at some distance, requested a Hindoost'hanee testament and a hymn book for him—all which I gladly gave them. In the afternoon I was visited by the quarter-master-serjeant, and band-master, both of whom seemed seriously disposed. I lent them the invaluable "Memoirs of Pearce," and "The Power of Religion on the Mind." Two Musulmans, who had seen the Scriptures, called to make further inquiries about Christianity; and though they have frequently called since, I find they stumble at the divinity of Christ, and this prevents their profiting from what they read and hear. Two Hindoos likewise called; one of whom, a learned man, attended Mr. Chamberlain's preaching in this city some years ago. I detained them a long time, in order to give them a thorough idea of the gospel, and of the consequences of embracing it;—their worldly-mindedness, their being tremblingly alive to worldly honours or reproaches, gave additional force to that scripture, "How can ye believe that receive honour one of another?" Yesterday and to-day (the 7th) I had other visitors. The inquisitive Musulmans repeated their visit; and a native Christian, baptized by Mr. Corrie, called; he has promised to attend on the Lord's days, and in the mean time to commence learning the Naguree character, in order to read the Scriptures. 8th. The havildar of the N. I. battalion sent a Sipahee with his respects, and begged for a book.—He said he wanted it that he might know something of the Christian religion. To a Moonshee I gave several books, and a reply to the question, "What is the re-

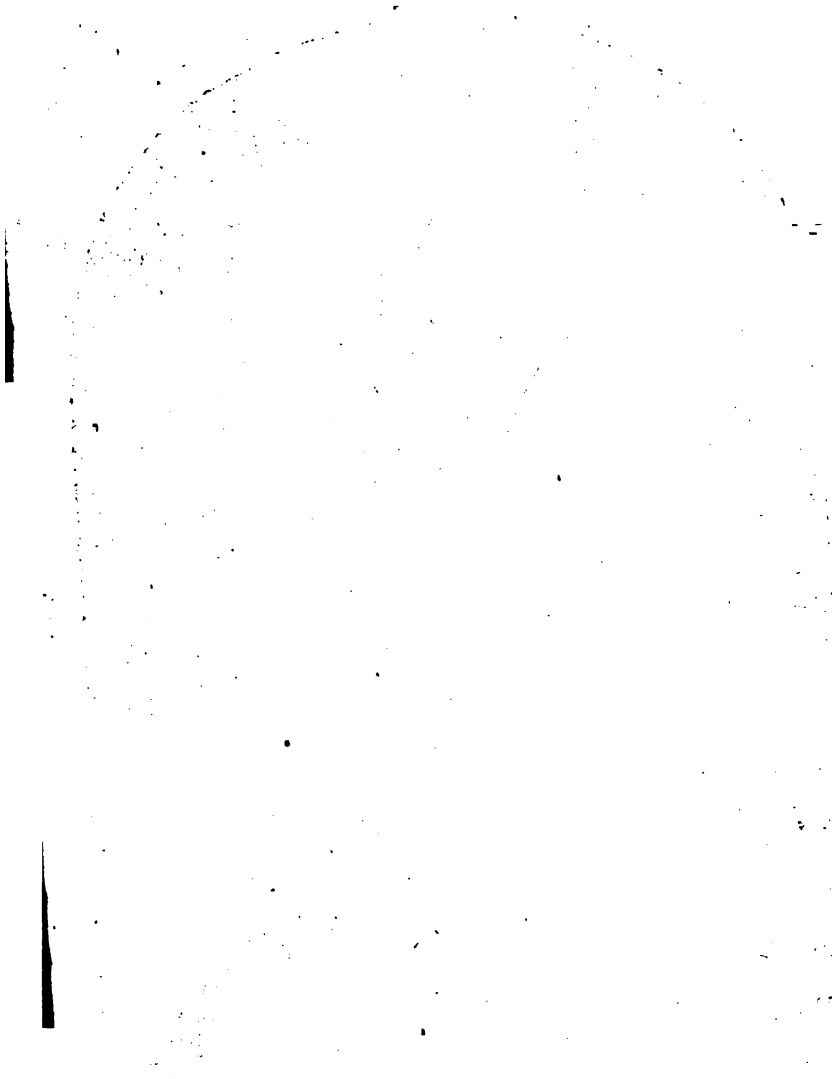
ligion of the Christians?" 9th to 14th. During these days I went out to the river side, and had several parties of natives to hear me. The Moonshee brought a Mouluvee at his second visit. This man wanted the Arabic Bible, in order to read the Pentateuch, but was thankful for the loan of the New Testament only, intending to compare the account it gave of our Lord with that contained in the Koran. On shewing him the tract, "Objections to the Koran," he said he could produce ten replies that would refute every one of those objections. But as he read on, I perceived that the soundness of the arguments checked his temerity, and though he did not in consequence retract his hasty assertion, yet he refused to take home the little *sword* as at first promised. The Moonshee urged him, but he said he would read the New Testament first. The Mouluvee visited me again after a fortnight, bringing back the New Testament, but wishing for the Arabic Bible: this, for the reasons he assigned, I let him have the loan of for a few months. One day I was much pleased with meeting some gosaees and others, who had taken copies of the Scriptures at Allahabad, two years and a half ago. They knew me immediately; and in conversing with them, I found that they not only still possessed the tracts and books I then gave them, but could repeat choice parts of the former. They are used, in their pilgrimages, to rest under a tree, and have the books, &c. read to them. 16th. To this day I have had new visitors, and gone out more frequently. But the heat now prevents my going out more than once a day. My hearers abroad are Hindoos, and my visitors principally Musulmans.

THE figure engraven opposite is a representation of *Bramah*, the creating deity of the Hindoos, styled the grandfather of gods and men. The following account of the manner in which it was obtained, is given in a letter from Mr. Lawson, of Calcutta.

DURING my illness, last cold season, being laid aside from preaching four or five months, I went a little way up the country for my health, and resided a fortnight at the house of one of our members, Mr. Johnson. One day passing through a very inconsiderable and obscure village, we saw, in a narrow lane, three enormous idols, cut in a coarse black blue kind of marble. Two of them were placed in a leaning posture under some trees; the other was stuck into the earth; and, on examination, we found it (at least in our judgment) to be nothing more than the huge end of a gutter, that had been on the top of some heathen edifice, with a kind of lion's head and mouth wide open, evidently intended merely as an ornament to the corner of some building, as you have often seen in architecture, an ugly beast disgorging water. This is now put up as an object of adoration. The mouth of the figure is grinning against the heavens; and the poor ignorant old women feed the god every day with water, rice, plantains, &c. We asked the villagers to sell us one of the idols under the tree; they would by no means be so wicked as to comply with our request. The next day, however, these villagers being in the employ of Mr. J. came to his house to make a contract for some work on his indigo factory. Some demur took place in settling the contract, till Mr. J. observed, "Well, if you will bring that large idol we saw yesterday, and lend it me for a little while, then the contract shall be as you wish it." The villagers immediately consented: two bullocks and a cart were sent to the village, and in a short time the idol made his appearance, much to my satisfaction, as I determined to take his likeness, and send it at some future period to England. I now with much pleasure enclose my drawing, and wish it may be published.

The colour of the stone is a bluish black. It is exceedingly ponderous, although only four feet and a half high, and of a proportionate breadth and thickness; yet sixteen or twenty men could hardly move it about. It is an image of Bramah, one of the trio. You will find a sufficient account of it in brother Ward's book.* Another head was cut on the back part of the stone, as only three could be cut in the front. The nose is knocked off, and also an ear. This was done formerly by the Musulmans.

* See Ward's Hindoo Mythology, Vol. I. p. 33.



CAWNPORE.

Letter from Nriputa-Singha.

Dated May 7, 1818.

We still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer-meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the river-side, city bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went; when he asked if I had ever seen the cross of Christ? I answered No; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose that we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little troubled, when he thinks that he must labour for his bread; and contrasts his former situation when (as a mendicant) he had many to attend him with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness. I remain, &c.

Nriputa-Singha.

MORAVIAN MISSION.

SOUTH AFRICA.

We are sorry to report that a late irruption of the Caffres has exposed the new settlement at Witte Revier to great danger and distress. This station being upwards of five hundred miles from Cape Town, was, on account of its remote situation, more exposed than any other. The letters first received gave a deplorable account of the devastations committed by these lawless plunderers; though it did not appear that any persons attached to the Mission had lost their lives. The last intelligence was dated on the 2d of March last, at which time the Missionaries were in the same dangerous situation; and the Caffres went on plundering and murdering those who opposed their thefts. They had threatened to seize the remainder of the cattle; yet the Missionaries were determined to hold out in reliance on their God and Saviour, hoping in his defence. May these reports excite all who read them to fervent prayer, in behalf both of those dear servants of God, and of their congregation; and all who possess the abilities, to contribute towards their relief!

AMERICA.

From an American publication, just arrived, we extract the following interesting letters, lately received in that country, from Mr. and Mrs. Wheelock, sent out by the American Baptist Missionary Society to Rangoon.

Under date of October 7, 1818, Mr. Wheelock writes to his parents as follows.

My dear Parents,

We were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived on the 19th of September, was short and pleasant. The captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough, or himself, would be ready to receive us at the wharf, or more properly, the landing-place. Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth! We were all soon landed, and in the company of our dear missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government we, a happy missionary band, proceeded to the mission house. Here we arrived about dark on Saturday even-

ing. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The mission house is delightfully situated among the trees, about two miles from the town. A large piece of ground is attached to it, containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and I have only one room each. We, however, are comfortably situated, as we live with brother Judson. We prefer *one* room at Rangoon, to *six* at Boston. We feel that we are *highly* blessed. Shortly after our arrival, brother Judson went with brother Colman and myself to introduce us to the Viceroy. We found him in his garden-house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America,) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "Let them sit comfortably." We had brought with us from Calcutta, a small chest of carpenter's tools for the use of the Mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions,) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we meant to remain here, and had brought our women? Mr. Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! Stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended while we remained, he appeared to desire our departure. We, therefore, again paid him our respects, and retired, much gratified by the favour shewn us; and which we hope, through the over-ruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions, private and public, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon, I forgot my weakness, and exerted myself *too much* in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after *engaging in family* worship, I was attacked with a slight return of raising blood. *It was very unexpected and alarming at* first; but in a few days, I ceased to raise any more, and have now gained considerable strength on my lungs. Through Divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived at Burmah, and I felt less anxious than formerly about my sickness. I remembered that God had already gratified *one* of the *most ardent* desires of *my* soul; and, *at least*, I should have the great privilege of being *buried* in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the *poor* Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engaged him the 5th instant, and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that ere long, I shall be thus highly favoured.

Your affectionate son,

E. W. WHEELOCK.

(To be continued in our next.)

TO CORRESPONDENTS.

OUR brethren connected with the Hants and Wilts Assistant Society, will perceive that although the *amount* of their subscriptions and collections for 1818 has been duly forwarded to the Treasurer of the Parent Society, (see Baptist Magazine for December last,) yet the *particulars* are not inserted in the supplement to P. A. No. XXXIII. just published. The list will appear of course in the Annual Report to be published in October next; but this delay would not have occurred, had not some of the churches deferred making their collection considerably beyond the close of September. We beg to call the particular attention of our kind friends in that district to this circumstance, and earnestly to request that they will adopt such arrangements in future as shall prevent a similar inconvenience. At the same time, we would remark to them and to the friends of the Mission in general, that from the low state of the funds, and the immediate and heavy demands upon them, their strenuous exertions are necessary.

ERRATUM.

Page 334, col. 2. l. 42, for "solicism" read "solecism."

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THE

Baptist Magazine.

SEPTEMBER, 1819.

MEMOIR OF THE LATE REV. W. BROWN, *OF KEYSOE, BEDFORDSHIRE.*

IF the biography of those men who have rendered themselves eminent in fields of carnage and plunder, tends to inspire the glow of martial ardour in the breast of the youthful warrior, and a desire to imitate their example; surely the lives of those who have been either eminent for their zeal in defending the truths of the gospel, or who have displayed a more than ordinary degree of exalted piety, should be diligently inspected by every combatant in the Christian warfare. For a combination of these qualities, let the Christian look to the great Apostle of the Gentiles, who with the intrepid boldness of the lion blended the meekness and gentleness of the lamb. Much of this boldness in defending the truth, characterizes the biography of Martin Luther and John Knox; and much of the meekness of which we have been speaking, may be seen in that of Melancthon. Or, to come nearer to our own times, who can read the life of the late excellent Mr. Pearce, of Birmingham, without being delighted with the sweetness of temper which he displayed, and without feeling a desire to be like him? It will be acknowledged by all who had the happiness of knowing *the subject of this memoir, that, though* he did not overawe by the sternness of his aspect, or the resoluteness of his manner, he attracted by the sweetness of his temper and the compassion of his heart. His piety was of that kind which could not be concealed, but which shone brighter and brighter as he approached the termination of his earthly career.

Mr. Brown was born at Isleham, in Cambridgeshire, March 9, 1758. His great-grandfather, the Rev. S. Campion, was pastor of the Independent Church at Isleham about sixteen years, in the early part of the last century. His mother, who was granddaughter to Mr. Campion, was a member of the church at Isleham, and a woman of distinguished piety. Like the mother of the late excellent Mr. Cecil, she endeavoured to impress the mind of her son with a sense of true religion in his tenderest childhood, and to instruct him in the scriptures, which, accompanied with the influences of the Holy Spirit, proved able to make him wise unto salvation. The writer of this memoir has frequently heard him speak of his pious and affectionate mother with many tears. Her memory was peculiarly dear to him; and he could scarcely mention her name without evincing the tender

feelings of his heart. Under such maternal care and affection, Mr. B. grew up in the nurture and admonition of the Lord; and, even when a boy, discovered a strong predilection for seriousness and serious persons. The hopes of his mother and other pious friends were not disappointed, as the succeeding part of his life abundantly testified.

It does not appear, from the information of his most intimate friends at Isleham, that Mr. Brown was brought to believe in the Lord Jesus Christ by any sudden and powerful impression; but rather to have been awakened to a sense of his danger by the still small voice, and to have been drawn by the cords of love. He associated with praying people before he made a public avowal of his faith in the Redeemer. His native diffidence probably kept him back from the latter, more than either an unwillingness to obey the laws of Christ, or a consciousness of his own unfitness. It was not till the 13th of September, 1798, that he became a member of a Christian church. On this day he was baptized at Isleham, by the late Rev. Andrew Fuller, of Kettering, on a profession of his repentance towards God, and faith in our Lord Jesus Christ.

Soon after this time, his mind was much exercised about the ministry; and being encouraged by the church to which he belonged, he went to Olney, and was placed under the care of the late Mr. Sutcliff. He remained there about eighteen months, frequently preaching in the surrounding villages. About this time, the church and congregation of Keysoe wanted a minister, *and, (as a friend* from K. writes,) *were providentially* led to apply to Mr. Brown, then with the Rev. Mr. Sutcliff. "He preached," says this friend, "his first sermon in this village on Lord's-day, August 2, 1801. Being requested to continue his labours amongst us, he came occasionally till October 18. On the 30th Mr. Brown left Olney, and came to reside at a friend's house, with a view to preach the gospel to us for three months. At the end of this time he was desired to continue with us; and on June 26, 1803, he was received into our communion by a letter of dismission from the church of Christ at Isleham, under the pastoral care of the Rev. Samuel Lambert.* On the same day he was unanimously called to the office of pastor over us, which with diffidence he accepted; and on the 5th of July following, was publicly ordained."

During the seventeen years of his ministry at Keysoe, the church and congregation were considerably increased. He laboured incessantly for the benefit of souls, preaching frequently in the houses of his poor and afflicted friends at K. and in many of the adjacent villages.

In giving a brief outline of the character of this worthy minister of Jesus Christ, much might be said in answer to those who cavil at the doctrines of grace, affirming that they lead to licentiousness. They who knew Mr. B. need not be informed, that he viewed and felt himself to be a perishing sinner; and that he looked for salvation

* Mr. Lambert was an affectionate, faithful, and successful preacher of the gospel at Isleham for fifty-two years, forty-eight of which he was pastor of the Independent Church. He left the church below, to join that above, Nov. 2, 1805, in the seventy-fifth year of his age, having ceased only three months from his public labours.

only through the superabounding grace of God, as it is displayed and exercised towards a guilty world, in the gift of his Son. But the belief of this, and the rejection of good works as his justifying righteousness in the sight of God, did not make him careless about his practice; on the contrary, in his general deportment he evinced the genuine effects of the implantation of such a principle.

It cannot be expected that a life spent as was that of Mr. Brown, should furnish much incident for biography. He was neither conducted through the mazes of religious controversy, nor did he ascend the difficult eminence of literature; and having left no diary of the secret workings of his heart, all that can be said of him must be collected from personal acquaintance, and from the report of his most intimate friends. Though he lived secluded in a great measure from the religious world, he did not

" ——————— Drop
Into the grave unpitied and unknown!"

His ardent affection, and his eminent piety, secured him the high esteem of his Christian friends. Whilst imparting divine truth, he would frequently mingle tears with his addresses, thereby convincing his hearers that he was in earnest. Whatever his public discourses wanted, either in originality of thought, brilliancy of expression, or correctness of diction, the deficiency was amply supplied by his zeal for the welfare of souls. Feeling, as he did, the importance of religious instruction, he was instrumental in making his hearers feel it; and many are left to bear the *most pleasing testimony* to *the impressions* produced by his affectionate addresses to the conscience.

It was not, however, in the pulpit alone, that this quality was discernible. Having imbibed so great a portion of the spirit of the gospel, he, like his Divine Master, exhibited its effects in his love to all mankind. He did not suffer the narrow bounds of party to confine his love to those who belonged to his own denomination; but, like the sun, whose enlivening beams rejoice and gladden every land, his affection extended to all who came within the circle of his acquaintance. Wherever he discovered the image of the Redeemer, notwithstanding many minor differences about the circumstantials of religion, he loved that person for the sake of Christ. His expanded love did not however incline him to relinquish any part of divine truth; but he strenuously maintained it according to his ability. Yet he always leaned to the charitable side, and did not say, with a censorious and contentious spirit, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these."

His love to mankind in general was not less conspicuous than to the household of faith in particular. Desirous that others might share in the favours of which he had been made a partaker, he faithfully preached the gospel to sinners. Walking in the footsteps of the apostles, he did not "shun to declare the whole counsel of God." A part of that counsel he considered to be, that sinners should be exhorted "to repent, and believe in the Lord Jesus Christ for life and salvation." He resembled a genial spring, which confines not itself to one part of the country, but rising from a hill, sends forth its

streamlets in every direction, and waters and fertilizes the surrounding valleys. The true principles of Christianity, wherever they are implanted, will manifest themselves in efforts to promote the welfare of others. What illustrious instances of this tendency are exhibited in the characters of David Brainerd, and some of his cotemporaries, as well as amongst the missionaries of the present day! Had the venerable Carey, and others of a kindred spirit, been fettered by the narrow views of some persons, they would not have been the honoured instruments of effecting the good which they have effected among the heathen. Our departed friend possessed the same principles, though his sphere of exertion was less extensive. For many years he devoted two, and sometimes three evenings in the week, to the benevolent purpose of instructing poor children gratuitously in reading, writing, and arithmetic. He was always diligent to know the state of his flock, devoting himself unreservedly for their good; he often visited the poor, freely weeping with them when in trouble, and relieving their wants, according as God had prospered him. He evinced his love to the cause of Christ, by contributing, during his life, to the spread of the gospel, both at home and abroad; and, at his death, he bequeathed £40 towards repairing the meeting house at Keysoe, £20 to the Academical Institution at Stepney, and £5 each to six Baptist ministers, as an expression of paternal affection towards them. Superadded to this affection for the welfare of souls, which Mr. B. *manifested* in a high degree, *was his ardent* piety. He was *not anxious to* keep the vineyard of others, whilst negligent of his own. Amidst all his efforts to do good, he did not forget to retire, and to weep and pray over his own infirmities. His discourses from the pulpit, though not adorned with the figures of rhetoric, always shone with a lustre given them by his superior piety. The fanciful hearer, or the speculative professor of religion, might perhaps listen to him without pleasure or satisfaction; but the humble and pious Christian always found something to enliven his hopes, and to quicken his zeal. His was the religion of the heart; and although we did not find in him the accomplishments of the scholar, or the deep reasoning of the metaphysician, he was certainly the pious unassuming preacher of the unsearchable riches of Christ.

The friend at Keysoe before referred to, gives the following account of the closing scene of this faithful servant of God.—"From the time this dear good man came into this village to the end of his days, he had but very little affliction. He was, however, never able to endure much exercise; for in walking only a few furlongs on a sharp winter's evening, he would be thrown into a high state of perspiration. His labours on the Lord's-day were very seldom interrupted till the last he spent on earth. The Thursday previous to his death, he went to spend the afternoon with a friend, and complained of pain under his arms. On Friday the pain had rather abated, and he was able to spend some time in his study. He eat very little, and complained much of thirst. In the evening he read and prayed in his family, retired early to rest, and slept nearly as usual. On

Saturday he rose about noon, and expressed his intention of preaching, if possible, three times the next day. He did not find himself able, but kept his bed the whole of the day, not however apprehending his affliction to be more than a cold. It was with much persuasion that he consented on Monday to have medical advice; and, indeed, by his appearance and conversation he was thought to be nearly as well as in common. About two o'clock on Tuesday morning he was taken much worse; a medical gentleman was immediately sent for; but before he came his patient seemed better. Wednesday morning, he said that he had slept comfortably; that he was much revived, and that he hoped soon to be restored to health. In the afternoon of this day he partook of his usual refreshment; but about half-past five, he said he felt himself worse, and died in a few minutes, without a struggle or a groan. This was on December 16, 1818. On the following Lord's day his mortal remains were committed to the house appointed for all living, in steadfast hope of a resurrection to eternal life. A funeral sermon was preached at the same time to a very crowded congregation, by the Rev. J. Manning of Spaldwick, from 1 Tim. i. 15, 'This is a faithful saying, &c.' This portion of scripture was frequently repeated by our dear friend in his last affliction, and was to his soul as a rock on which his hope was founded. He appeared to be entirely resigned to the Lord's will, saying more than once, 'Why inconvenient *now* to die?' In the whole of his short illness, his mind was very composed and happy. In answer to inquiries, he would say, 'I enjoy some sweet meditations.' His soul panted after the gracious presence of God, and with that presence he was mercifully blest. He was a man of peace; he preached peace through Jesus Christ; and peaceful was his end. He spoke of the solemn scene before him with as much composure as the weary traveller would of going to rest."

Some apprehension of his approaching dissolution appears to have impressed his mind for some time before his death. He frequently mentioned death to a pious and excellent person who kept his house, with a willingness to leave this sublunary state, at the same time expressing an anxious concern for the people of his charge. The following lines from Dr. Watts's Hymns are expressive of the state of his mind in the prospect of that event, and were frequently repeated by him with much feeling a short time before he was summoned to his rest:

"O! if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless thro' death's iron gate,
Nor feel the terrors as she pass'd."

He did not, indeed, appear to feel the terrors of death as he passed through that dark valley, but was gently dismissed from this world of sorrows into a world of interminable glory. Having served his generation according to the will of God, he was called in the sixty-first year of his age to receive his reward. "Mark the perfect man, and behold the upright; for the end of that man is peace."

ON PROVIDENCE;

In reply to a Query by W. P. in the Number for January last.*

"But even the hairs of your head are all numbered." Luke xii. 7.

THESE consolatory words of our blessed Redeemer should, to all who admit his omniscience and veracity, set this query for ever at rest. After such a declaration of the truth of any doctrine, it is surely unnecessary to seek for evidence of it to any other quarter. To suppose, however, that the Almighty would create such a world as this, and then abandon it, like a deserted orphan, without a governor; or to admit the general superintendence of Providence, and deny its particular care;—would be as contrary to sound philosophy, as it is to revelation. It is true that, in the English version of the holy scriptures, the term Providence occurs but once, Acts xxiv. 3, and that it was there used by Tertullus as a compliment to a heathen ruler. But the original word Προνοια (from Προ and Νοεω) signifies *foreknowledge*, which is strictly and properly an attribute of Deity, and can be applicable in only a *secondary* sense to the most *prudent* men. According to the learned and judicious Assembly of Divines, "God's works of providence are, his most holy, wise, and powerful preserving and governing, all his creatures, and all their actions." To suppose that events fall out by chance, or that the world subsists of itself, is to reject this doctrine; and every attempt to exclude the Creator of the universe from its government, is practical atheism. Should it be objected that a constant regard to the minute concerns of his creatures would be degrading to the infinite dignity of the Most High, it may be replied, that such an objection would equally apply to his wisdom in creating them, and to an attention to the concerns of the *greatest*, as well as the *least* of them, seeing "*He humbleth himself to behold the things which are in heaven.*"

With respect to the laws of nature, what are they but the uniform operation of Providence? And as no power but that which established them can set them aside, so neither could they be executed but by the continual agency of the First Cause. In like manner, whatever takes place in the rational world is usually accomplished by the instrumentality of free agents, whose liberty is perfectly consistent with a dominion which is universal, sovereign, and divine. As this is a subject of infinite moment, and fundamental to all religion, I shall endeavour briefly to establish and illustrate it from the word of God.

First, GENERAL PROVIDENCE. "*Known* unto God are all his works *from the beginning of the world*. He giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; for in him we *live, and move, and have our being*." Acts xv. 18; and xvii. 25—28. "*He doeth according to his will* in the army of heaven, and among the inhabitants of the earth; and none can stay his hand," Dan. iv. 35. "The Lord hath prepared his throne in the heavens; and his kingdom

* *We have received a Reply to W. P.'s other Query, which shall be inserted as soon as we can find room.* EDIT.

ruleth over all." Psalm ciii. 19.—But the query of W. P. chiefly regards,

Secondly, PARTICULAR PROVIDENCE.

1. *This doctrine is implied in all those texts which assert the universal government of God.* He who owns a general providence, and denies a particular one, is guilty of the palpable absurdity of admitting that in the gross which he denied in the detail; or of maintaining the existence of a whole, at the same time that he disbelieves the existence of its component parts. What difficulties soever may attend the application of this doctrine in any particular instance, arising from the minuteness of our individual concerns compared with the magnitude and extent of the divine dominions, these can form no objection to the doctrine itself.

2. *It is plainly asserted in scripture.* "In his hand is the soul of every living thing, and the breath of all mankind."—"When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." Job xii. 10, and xxxiv. 29.

Again. "The Lord is a God of knowledge, and by him actions are weighed. *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.* 1 Sam. ii. 3—6. What seems to us more uncertain than the lot? Yet "the lot is cast into the lap; but *the whole disposing thereof is of the Lord.*" Prov. xvi. 33. How remarkably was this demonstrated in the election of Saul to be king of Israel; in the detection of Achan, *when he had hidden the Babylonish spoils*; and in the arresting of Jonah when he fled from the presence of the Lord! When the land of promise likewise was divided by lot in the days of Joshua, the portions assigned to each tribe exactly accorded with the predictions of Jacob delivered 244 years before. However contingent, therefore, some things may appear to us, they are all under the direction of that Being who in his providence "*worketh all things according to the counsel of his own will.*" Eph. i. 11. But no language can place the subject in a clearer light than our Lord's address to his disciples, Luke xii. 22. "Therefore I say unto you, Take no thought (*i. e.* no anxious unbelieving care) for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls!"

3. *This doctrine is also illustrated by the history of the world.* Sacred history is one continued record of a particular providence. The affecting narrative of Joseph furnishes such proofs and illustrations as cannot but demonstrate the subject to every attentive mind. After he was sold for a slave in Egypt, "*his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.*" His brethren confessed it, when, recognizing the just retribution of Providence, "they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this

distress come upon us." Joseph himself, who passed through the trying scene, resolved it all into the will of Providence, saying, "*So now it was not you that sent me hither, but God.*" What, I might ask, is the whole book of Esther, but the history of the wonderful providence of God over his church and servants? Many links in that interesting chain of events appear small, yet they were essentially necessary to set those limits to the wrath of man, and to obtain that victory for the oppressed, which equally astonished Israel and the world. But time would fail me to enumerate all the instances of a particular providence which are visible in the preservation of Noah, Abraham, David, Elijah, and Daniel, and in the overthrow of Pharaoh, Ahab, Sennacherib, and Nebuchadnezzar.

4. *It is confirmed by personal experience.* Here I would call upon every one to review the history of his own life, in which he will doubtless take the greatest interest. How numerous have been his exemptions from evil! How often has he been preserved from sin, from danger, and from want! He may see equal cause for grateful observation of the conduct of Providence in the failure of his plans, and in his disappointments in life. How often have the best formed human purposes proved abortive, while others that were despised by men have been prospered! Thus human calculations have been baffled, and it has been proved that "the race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding;" that "it is not *in man that* walketh to direct his *steps;*" and that "there are many devices in a man's heart; nevertheless *the counsel of the Lord, that shall stand.*" Eccles. ix. 11. Jer. x. 23. Prov. xix. 21.

5. *This doctrine can in no case set aside the use of means, and the moral obligations of man.* We ought never to forget that the instrumentality of inferior agents is employed in all the ordinary operations of Providence. Whilst, therefore, it is the duty of the Christian to seek divine direction, and to depend upon divine assistance; and while he is commanded to "work out his own salvation with fear and trembling;" he is encouraged by the assurance, that "it is God that worketh in him both to will and to do of his good pleasure." Should any one object to diligence in that which is good, by saying, "Why should I rise up early, and sit up late, and eat the bread of sorrows, since my designs may be thwarted, and all my labour may be in vain?" I would reply, in the words of a justly esteemed author, that the doctrine of a Particular Providence, by showing that the whole is formed out of the several parts, requires every man to put his shoulder to the wheel; gives to every man a share in the grand concerns of life; demonstrates a community of interests; and commands co-operation.—We have no right to expect the *end* without the *means.* God causeth the wheat to vegetate; his showers water, his air feeds, his sun warms it; but he requires us to sow, to watch, and to labour, before we can reap. In harmony, therefore, with our prescribed duties, is this consoling doctrine; for it gives us the cheering assurance that we shall neither pray nor labour in vain.

6. *This doctrine is fraught* with consolation to all them that

believe. Do we dread the divine judgments that may be anticipated upon the kingdoms and nations which have not set the Lord before them? Our terror is relieved by the consideration that the hearts of kings are in the hand of the Lord, who turneth them whithersoever he will; and that should national calamities take place, HE can preserve us who gave unto Baruch his life for a prey in all places whither he went. Are our anxieties awakened on behalf of the church; and amidst the prevalence and error among some, and of indifference among others, do we tremble for the ark of God? We are informed that "*God is in the midst of Zion, she shall not be moved; that God shall help her, and that right early;* that "no weapon that is formed against her shall prosper;" that "every tongue that shall rise against her in judgment he will condemn;" and that "he that keepeth Israel shall neither slumber nor sleep." Or is the Christian cast down on account of his personal or relative troubles? Let him be assured that "God will not suffer him to be tempted above what he is able; but will with the temptation also make a way to escape." The force of this doctrine was felt by our grand adversary, when he considered the safety and the prosperity of Job. "*Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?*" It is true that for a time this hedge seemed to be removed, and that a series of losses, trials, and afflictions, came upon him, such as perhaps were never exceeded in the experience of any mere man upon earth. Suddenly he was *stripped of his property, bereaved of his family,* afflicted in body, and dejected in mind.—Heaven trembled, hell hoped, till the Author of his faith and patience turned his captivity, and restored more than was taken away. If such was the providence of God exercised over Job, surely it affords encouragement to the true believer in every age, who is also assured that "*all things work together for good to them that love God, to them who are the called according to his purpose.*" Whatever confusion and discord there may appear to be to us, doubtless all is order and harmony in his sight, who is "that great sensorium of the universe which vibrates if but *a hair* falls upon the most distant part of his dominions!"

London. J. E.

THE BIRD
THAT
FORSAKES HER NEST.

Prov. xxvii. 8. As a bird that wandereth from her nest, so is a man that wandereth from his place.

IN DR. HODGSON'S elegant version of this book,* the passage is thus rendered:—

"Like a bird that forsaketh her nest,
Is a man who deserteth his home."

These words are fitted to reprove the truant school-boy—the gossiping wife—the idle student—the negligent pastor—the scheming, roving tradesman—and many other children of discontent. Leaving them, my object in this paper will be to show, that this proverb administers reproof to many of the members of our churches, who run to hear a popular preacher—to see "a

* 4to. 1788.

reed shaken with the wind." But the eye is not satisfied with seeing, nor the ear with hearing, and therefore the next sabbath, and the next, they are tempted to renew their excursions. A Christian church is a Christian school: let every teacher, let every learner keep his own place.

It is readily granted that, in large churches, many must be excused for occasional non-attendance, on account of personal or family affliction, age and infirmity, distance of habitation, or absence from home on journeys of business; to which may be added, unexpected incidents in the course of providence. But when a Christian carelessly omits to fill up his place in the church to which he belongs, he does an injury to himself—to the minister—to the church—and to the interest of Christ in the neighbourhood; and therefore his conduct must be very displeasing to Christ himself, the great Head of the church.

First: He injures himself. *He hinders his own spiritual improvement.* It is the business of the minister to exhibit in the view of his hearers the whole counsel of God; to take them, as it were, by the hand, and lead them through all the land, and show them the length and the breadth of it. To obtain a clear, correct, and comprehensive view of evangelical truth, requires in ordinary cases, a constant, close, and long-continued attention. What numbers have need to be put back again to the first principles of the oracles of God! Men in age they are, but babes in knowledge: they must be fed with milk, and not with strong meat.

Again: *He cuts himself off from the sweets of fellowship with his brethren.* "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii. 17. There must be frequent interviews regularly kept up, in order to establish and cement this holy friendship. Happy are they who "take sweet counsel together, and walk to the house of God in company." Psalm lv. 14. Another consideration of serious import is suggested by Mr. Bragge, who says:* "I have for many years past made it my observation, that as church members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it; so their families are built up, or pulled down; blessed or blasted, according to that awful word, Psalm cxxix. 5, 6. "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up."

Secondly: It is an injury to the minister. It is *discouraging* to see the number diminished. It damps his spirits, and renders the tone of his voice feeble and languishing. It is a *disappointment.* Having looked over the cases of his hearers, he selects his subject. He sees one in great danger from temptation, and he hopes that the text itself which he has chosen may prove a useful caution. He knows that another and another are in great heaviness through many trials, and he feels an ardent desire that one part of the sermon may be as a word in season to their weary souls. But alas! these very persons are absent! If this be often the case, he is discouraged from paying particular attention to particular cases, which might be greatly to the advantage of many

* Church Discipline, p. 117.

(for what suits one may suit twenty); and thus his work becomes a burden. It is a *breach of covenant*. The pastor and every member of the church are pledged to each other, and the vows of God are upon both parties.

Thirdly: The conduct here animadverted upon is an injury to the church. It furnishes a precedent which may have an evil and pernicious influence. And who is he that can estimate the weight, or measure the extent, of his own influence? It shows great disrespect to the church; to the prosperity of it in general, and all its members in particular. It is obvious that it has a direct tendency to break up the church. The new converts at Jerusalem continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. See Israel encamped! Every tribe, and every family, is in its own place.

"How beautiful thy tents, O Jacob! thy tabernacles, O Israel!
Like vales planted with groves; like gardens on the side of a river!
Like lign-aloes planted by the *Lord*; like cedars by water-streams!"*

Fourthly: It is an injury to the interest of Christ in the neighbourhood. What can the people of the world think, when they see the members of the church running in different directions on the Lord's-day? Members of others churches, when they observe instances of this kind, will drop a painful tear! And what a stumbling-block does this conduct put in the way of inquirers! They are newly awakened; they wish to join the church; they look for perfection; and will they not wonder what church-fellowship can mean? On the other hand, consistency, which is the best evidence of sincerity, accompanied by uniformity and perseverance, and animated by ardent affection, will constrain inquirers to say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

Lastly: This Reubenitish, unstable conduct must be very displeasing to Christ himself. He that walketh among the golden candlesticks, beholds all the affairs of all his churches, and he knoweth their works. Hath not one of his apostles said, "Let us hold fast the profession of our faith *without wavering*; for he is faithful that promised: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching?" Heb. x. 23, 25. Revolving in our minds considerations of this class, let us say with the pious Jews of old, "We will not forsake the house of our God." Neh. x. 39. Let us tremble at the thought of being lukewarm in a cause which interested the heart of the eternal Father before the world began; a cause of which it may be said, that the Son of God came down from heaven to die that he might promote it: a cause which the Holy Spirit has ever owned and honoured; which the wisest and best of men in every age have espoused with their whole hearts; in which a countless multitude of martyrs have bled gloriously; which attracts the attention, and employs the energies of all the holy angels; and which, in a word, involves in it the highest glory of God, and the dearest interests of man!

Reader! pause and reflect.—It is a cause, the embracing or

* *Num. xxiv. 5, 6. (Geddes.)*

rejecting of which will draw after it a train of consequences, that will run on to an endless length in the world to come.

Stepney. W. N.

LETTER

OF THE LATE

*Rev. Mark Wilks, of Norwich,**

TO A MINISTER IN LONDON.

DEAR SIR,

ERE now I hope you are raised from your sofa, and are going about doing good.

In this pursuit, will you inquire after the young man of whom you spake, and let me know whether he could visit Norwich?

I am still so poorly as to need help; and could we have a teacher from Stepney, or any where else, after God's own heart, we should wish his continuance. A pulpit *fop* will not do for us. We want, *learned* or *unlearned*, a wise, zealous, faithful, plain, disinterested, humble, godly, and circumspect man. Such a one would find hearers here, and God would bless him.

For such a one we pray; and could you assist us in our pursuit, you would be doing good, and would greatly oblige

Yours affectionately,

Norwich, 1815. M. WILKS.

* We have been disappointed in not receiving a Memoir of our much lamented and departed friend. The publication of this original letter will, we doubt not, gratify the friends of the deceased, by showing them his solicitude for their welfare, and will, we hope, lead them to comply with our former request. EDIT.

AN

INVITATION TO SINNERS

TO

COME TO CHRIST.

THE language of Christ in the gospel is, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Many have experienced the truth of this declaration. His language still is, "Whosoever will, let him come," and "Him that cometh to me, I will in no wise cast out." O sinners, think how suitable is the provision of the gospel. Have you sins? To whom should you come but to the "Lamb of God that taketh away the sin of the world?" Have you souls that must be saved or lost for ever? To whom should you come but to him who is the "Saviour of souls?" Are you aware, that after the present life there is another? To whom should you come but unto him who "hath the words of eternal life," and who is indeed "the life of men?" Is there such an awful thing as "Wrath to come," and are you exposed to it? To whom should you fly for deliverance but to him who "saves from the wrath to come?" And will he not receive you? If he readily gave himself into the hands of those who sought his life, will he withdraw from those who from a sense of their need seek his mercy? If he submitted to be taken by the hands of violence, is he not much more willing to be taken by the hands of faith? He who died to redeem, and who by his word invites sinners to come, will he cast you off when you come? O no! Then come, come, come to Jesus, I beseech you, come.—I charge you, come.—Come, and he will give you life. Come, and

he will give you rest. Come, and he will receive you, and pardon, and heal, and cleanse, and save you. Knock, and he will open to you. None ever came to him for healing, and were sent away without it. Are you looking for something to recommend you? and do you find and feel that you are poor, and wretched, and miserable, and blind, and naked? Let not this hinder you from coming, but rather incite you to come. Come as you are; come poor, come needy, come guilty; only come, only believe.

——— not the righteous;
Sinners Jesus came to call.

His arms are open, his heart is open, and if you are willing, he was never otherwise than willing, and will display his kindness; he will receive you graciously, and love you freely.

——— without money,
Come to Jesus Christ and buy.

T.

Antinomianism Delineated;

BY THE

REV. ROBERT HALL, A. M.

In his Preface to "Antinomianism Unmasked," by the Rev. Samuel Chase, A. M.

THE fundamental tenet of the system to which this treatise is opposed, consists in the denial of the *obligation* of believers to obey the precepts of Christ, in supposing that their interest in the merits of the Redeemer releases them from all subjection to his authority; and, as it is acknowledged on all hands, that he is the sole Lord of the Christian dispensation, the immediate consequence is, that as far as *they* are concerned, the moral government *of the Deity is annihilated*; that *they have ceased to be accountable* creatures. But this involves the total subversion of religion; for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding, or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity, of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable: but to form a conception of a system deserving the name of religion, which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility. On this account it appears to me improper to speak of Antinomianism as a *religious* error: religion, whether true or false, has nothing to do with it: it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation, its disciples are a privileged class, who dwell in a secluded region of unshaken security, and lawless liberty, while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt and hatred of the most devout and enlightened Christians out of their own pale, seem one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for "trusting in themselves that they were righteous, and despising others."

Of the force of legitimate argument they seem to have little or no perception, having contracted

an inveterate and pernicious habit of shutting their eyes against the plainest and most pointed declarations of the word of God. The only attempt they make to support their miserable system, is to adduce a number of detached and insulated passages of scripture, forcibly torn from their context, and interpreted with more regard to their sound, than to their meaning as ascertained by the laws of sober criticism. Could they be prevailed upon to engage in serious dispassionate controversy, some hope might be indulged of reclaiming them; their errors would admit of an easy confutation: but the misfortune is, they seem to feel themselves as much released from the restraints of reason, as of moral obligation; and the intoxication of spiritual pride has incomparably more influence in forming their persuasions than the light of evidence.

As far as they are concerned, my expectation of benefit from the following treatise is far from being sanguine. To others, however, who may be in danger of falling a prey to their seduction, it may prove an important preservative; to the young and inexperienced it will hold out a faithful warning, by unmasking the deformity, and revealing the danger, of that pretended doctrine of grace, which is employed to annul the obligation of obedience. They will learn from this treatise, that the authority of Christ as Legislator, is perfectly compatible with his office as the Redeemer of his people; that the renewal of the soul in true holiness forms a principal part of the salvation he came to bestow; that the *privileges of the* evangelical dispensation *are inseparably combined with its* duties; and that every hope of eternal life is necessarily presumptuous and unfounded, which is not connected with "keeping the commandments of God." They will perceive the beautiful analogy subsisting between the Mosaic and the Christian dispensation; and that the redemption wrought out upon the cross is just as subservient to the spiritual dominion of Christ over his people, as was the deliverance of the Israelites from Egypt to the erection of a theocracy in the Holy Land: in a word, they will plainly see that the regal authority of Christ over his church belongs to the very essence of the evangelical economy, considered as an annunciation of the *Kingdom*, or *Reign* of God.

To trace the progress of Antinomianism, and investigate the steps by which it has gradually attained its fearful ascendency, though an interesting inquiry, would lead me far beyond the limits of this Preface. Suffice it to suggest a few circumstances which appear to me to have contributed not a little to that result. When religious parties have been long formed, a certain technical phraseology, invented in order to designate the peculiarities of the respective systems, naturally grows up: what custom has sanctioned, in process of time becomes law, and the slightest deviation from the consecrated diction comes to be viewed with suspicion and alarm. Now the technical language appropriated to the expression of the Calvinistic system in its nicer shades, however justifiable in itself, has, by its perpetual recurrence, narrowed the vocabulary of religion, and rendered obsolete many modes of expression which the sacred writers indulge without scruple. The latitude with which

they express themselves on various subjects has been gradually relinquished; a scrupulous and systematic cast of diction has succeeded to the manly freedom and noble negligence they are accustomed to display; and many expressions, employed without hesitation in scripture, are rarely found, except in the direct form of quotation, in the mouth of a modern Calvinist.

In addition to this, nothing is more usual than for the zealous abettors of a system, with the best intentions, to magnify the importance of its peculiar tenets by hyperbolical exaggerations, calculated to identify them with the fundamental articles of faith. Thus the Calvinistic doctrines have often been denominated, by divines of deservedly high reputation, *the doctrines of grace;* implying, not merely their truth, but that they constitute the very essence and marrow of the gospel. Hence persons of little reflection have been tempted to conclude, that the zealous inculcation of these comprehends nearly the whole system of revealed truth, or as much of it at least as is of vital importance, and that no danger whatever can result from giving them the greatest possible prominence. But the transition from a partial exhibition of truth to the adoption of positive error is a most natural one: and he who commences with consigning certain important doctrines to oblivion, will generally end in perverting or denying them. The authority of the laws of Christ, his proper dominion over his people, and the absolute necessity of evangelical obedience in order to eternal life, though perfectly consistent in my apprehension with Calvinism, *form no part of it,* considered as a separate system. In the systematic mode of instruction they are consequently omitted, or so slightly and sparingly adverted to, that they are gradually lost sight of; and when they are presented to the attention, being supported by no habitual mental associations, they wear the features of a strange and exotic character. They are repelled with disgust and suspicion, not because they are perceived to be at variance with the dictates of inspiration, their agreement with which may be immediately obvious; but purely because they deviate from the trains of thought which the hearer is accustomed to pursue with complacency. It is purely an affair of taste; it is neither the opposition of reason, or of conscience, which is concerned, but the mere operation of antipathy.

The paucity of practical instruction, the practice of dwelling almost exclusively in the exercise of the ministry on doctrinal and experimental topics, with a sparing inculcation of the precepts of Christ, and the duties of morality, is abundantly sufficient, without the slightest admixture of error, to produce the effect of which we are speaking; nor is it to be doubted that even holy and exemplary men have by these means paved the way for Antinomianism. When they have found it necessary to advert to points of morality, and to urge them on scriptural motives, the difference between these, and their usual strain of instruction, has produced a sort of mental revulsion. Conscious, meanwhile, that they have taught nothing but the pure and uncorrupted word of God, have inculcated no doctrine but what appears to be sustained by the fair interpre-

tation of that word, they are astonished at perceiving the eager impetuosity with which a part of their hearers rush into Antinomian excesses; when a thorough investigation might convince them, that though they have inculcated truth, it has not been altogether "as it is in Jesus;" that many awakening and alarming considerations familiar to the scriptures have been neglected, much of their pungent and practical appeal to the conscience suppressed, and a profusion of cordials and stimulants administered, where cathartics were required.

In the New Testament the absolute subserviency of doctrinal statements to the formation of the principles and habits of practical piety is never lost sight of: we are continually reminded that obedience is the end of all knowledge, and of all religious impressions. But the tendency, it is to be feared, of much popular and orthodox instruction, is to bestow on the belief of certain doctrines, combined with strong religious emotion, the importance of an ultimate object, to the neglect of that great principle, that "circumcision is nothing, and uncircumcision nothing, but the keeping of the commandments of God." While it is but candid to suppose that some are beguiled through the "good words and fair speeches," by which the apostles of Antinomianism recommend themselves to the unlearned and unstable, it can scarce be doubted, that they are chiefly indebted for their success to the aversion which many feel to Christianity as a *practical* system. Divest it of its precepts and its sanctions, represent it as a mere charter of privileges, a provision for *investing* a certain class with a title to eternal life, independent of every moral discrimination, and it will be eagerly embraced; but it will not be the religion of the New Testament: it will not be the religion of him who closed his sermon on the Mount by reminding his hearers, that he who "heareth his sayings and doeth them not, shall be likened to a man who built his house upon the sand, and the storm came, and the rains descended, and the winds blew, and beat on that house, and it fell, because it was founded upon the sand."

The most effectual antidote to the leaven of Antinomianism will probably be found in the frequent and earnest inculcation of the practical precepts of the gospel; in an accurate delineation of the Christian temper; in a specific and minute exposition of the personal, social, and relative duties, enforced at one time by the endearing, at another by the alarming motives which revelation abundantly suggests. To overlook the distinguishing doctrines of the gospel under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines, without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the first involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless.

A large infusion of practical instruction may be expected to operate as an alterative in the moral constitution. Without displacing a single article from the established creed, without modifying or changing the minutest particle of speculative belief, it will generate a habit of contemplating religion in its true character, as a system of moral

vernment, as a wise and gracious provision for re-establishing the dominion of God in the heart of an apostate creature. Though there must unquestionably be a perfect agreement betwixt all revealed truths, because truth is ever consistent with itself, yet they are not all adapted to produce the same immediate impression. They contribute to the same ultimate object, "the perfecting the man of God," by opposite tendencies; and while some are immediately adapted to inspire confidence and joy, others are fitted to produce vigilance and fear; like different species of diet, which may in their turn be equally conducive to health, though their action on the system be dissimilar. Hence it is of great importance, not merely that the doctrine that is taught be sound and scriptural, but that the proportion maintained betwixt the various articles of religious instruction coincide, as far as possible, with the inspired model; that each doctrine occupy its proper place in the scale; that the whole counsel of God be unfolded, and no one part of revealed truth be presented with a frequency and prominence which shall cast the others into shade. The progress of Antinomianism, if I am not greatly mistaken, may be ascribed in a great measure to the neglect of these precautions; to an intemperate and almost exclusive inculcation of doctrinal points.

Even when the necessity of an exemplary conduct is enforced upon Christians, an attentive and intelligent hearer will frequently perceive a manifest difference between the motives by which it is urged, and those which are presented by the inspired writers. The latter are not afraid of reminding every description of professors without exception, that "if they live after the flesh they shall die," and that they will then only "be partakers of Christ, if they hold fast the beginning of their confidence, and rejoicing of their hope firm unto the end:" while too many content themselves with insisting on considerations, which, whatever weight they may possess on a devout and tender spirit, it is the first effect of sinful indulgence to impair. Of this nature is the menace of spiritual desertion, darkness, absence of religious consolation, and other spiritual evils, which will always be found to be less alarming, just in proportion to the degree of religious declension. To combat the moral distempers to which the professors of religion are liable by such antidotes as these, is appealing to a certain refinement of feeling which the disease has extinguished or diminished, instead of alarming them with the prospect of death. It is not by sentimental addresses, nor by an appeal to the delicacies and sensibilities of a soul diseased, that the apostles proposed to alarm the fears, or revive the vigilance, of disorderly walkers: they drew aside the veil of eternity; they presented the thought, in all its terror, of the coming of Christ "as a thief in the night." I would not be understood to insinuate that the more refined topics of appeal may not occasionally be resorted to with great propriety: all I would be supposed to regret is, the exclusive employment of a class of considerations; of one order of motives, derived from religious sensibility, to the neglect of those which are founded on eternal prospects and interests. As it is seldom safe for an accountable creature to lose sight of

these in his most elevated moments; so least of all can they be dispensed with in the season of successful temptation. It is then especially, if I am not greatly mistaken, whatever may have been our past profession or attainments, that we need to be reminded of the awful certainty of future retribution, to recall to our remembrance that "whatsoever a man soweth, that shall he also reap." If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of such admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous; since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God.

Before I close this Preface, I must be permitted to add, that the prevailing practice of representing the promises of the gospel as *unconditional*, or at least of carefully avoiding the obvious phraseology which the contrary supposition would suggest, appears to me directly to pave the way to Antinomianism. The idea of *meritorious* conditions is indeed utterly incompatible with the gospel, considered as a system of grace. But if there be no conditions of salvation whatever, how it is possible to confute the pretensions, or confound the confidence, of the most licentious professor, I am at an utter loss to discover. It will be in vain to allege the entire absence of internal holiness, together with all the fruits of the Spirit, as defeating his hope of eternal life; since, upon the supposition we are combating, the answer is ready, *that the enjoyment of future felicity is suspended on no conditions.* The absurdity of this notion is not less palpable than its presumption. All promises must either be made to individuals by name, or indefinitely to persons of a specific character. A moment's attention will be sufficient to satisfy us that the promise of pardon in the New Testament is of the latter description; in no one instance is it addressed to the individual by name, but to the penitent, the believing, the obedient, or to some similar specification of character. Before any person therefore can justly appropriate the promise to himself, he must ascertain his possession of that character; or, which is precisely the same thing, he must perceive that he comes within the prescribed condition. When it is affirmed, that except we repent we shall perish, is it not manifest that he only is entitled to claim exemption from that doom, who is conscious of the feelings of a penitent? For the same reason, if he only who believes shall be saved, our assurance of salvation, as far as it depends upon evidence, must be exactly proportioned to the certainty we feel of our actual believing. To abandon these principles, is to involve ourselves in an inextricable labyrinth, to lie open to the grossest delusions, to build conclusions of infinite moment on phantoms light as air. He who flatters himself with the hope of salvation, without perceiving in himself a specific difference of character from "the world that lieth in wickedness," either founds his persuasion absolutely on nothing, or on an immediate revelation, on a preternatural discovery of a matter of fact, on which the scriptures are totally silent. This absurd notion of unconditional promises, by severing

the assurance of salvation from all the fruits of the Spirit, from every trace and feature of a renovated nature and a regenerate state, opens the widest possible door to licentiousness.

As far as it is sustained by the least shadow of reasoning, it may be traced to the practice of confounding the secret purposes of the Supreme Being with his revealed promises. That in the breast of the Deity an eternal purpose has been formed respecting the salvation of a certain portion of the human race, is a doctrine which, it appears to me, is clearly revealed. But this secret purpose is so far from being incompatible with the necessary conditions of salvation, that they form a part of it; their existence is an inseparable link in the execution of the divine decree: for the same wisdom which has appointed the end, has also infallibly determined the means by which it shall be accomplished; and as the personal direction of the decree remains a secret, until it is developed in the event, it cannot possibly, considered in itself, lay a foundation for confidence. That a certain number of the human race are ordained to eternal life, may be inferred from many passages of scripture; but if any person infers from these general premises, that he is of that number, he advances a proposition without the slightest colour of evidence. An assurance of salvation can consequently in no instance be deduced from the doctrine of absolute decrees, until they manifest themselves in their actual effects; that is, in that renewal of the heart which the Bible affirms to be essential to future felicity.

Obituary.

MRS. BULGIN,

Wife of the Rev. Samuel Bulgin, of Poole, who died March 31, 1819.

She was born at Bath, and was educated in the principles of the Established Church. She was much addicted to the reading of novels; but in her twenty-second year, the sudden death of an intimate acquaintance, with whom she had been in the habit of spending her evenings in the perusal of these compositions, greatly affected her. At this time Mr. Cooper, now of Dublin, visited Bath, and she went to hear him. Her sins were set in terrible array before her; she trembled at the idea of *appearing before the tribunal of a holy God;* and the *thoughts of everlasting misery* were seldom out of her mind. Bowed down with distress, she went again to hear the same minister, when the comfort which God appoints for mourners in Zion was graciously afforded her. The text was Matt. xiii. 31, "O thou of little faith, wherefore dost thou doubt?" Under this discourse she received her first abiding hopes of salvation. Mr. Cooper continued in Bath some time, and his ministry was blessed in establishing her mind in the truths of the gospel, as well as enabling her to endure persecution.

The reality of her religion was never doubted by those who estimate the tree by its fruits; yet for the first ten years she endured most painful conflicts. In May 1809, a sermon from 2 Cor. v. 20, was the means of producing in her mind a solid comfort. She said, that in me

dictating on this subject a day or two afterwards, she had such a clear perception of her interest in Christ, that she told her husband she believed she never should again doubt. This seemed to be realized in her subsequent experience; for from that time she never expressed any serious apprehensions for the safety of her state. This hope, full of immortality, produced a holy tranquillity, with an entire submission to the will of God in the dispensations of his Providence; and diligence united with watchfulness. The concerns of her increasing family requiring her almost constant attention, she had but little time to bestow on elaborate treatises; yet for these her mind would have been fully competent: but she found an ample resourse in her Bible and hymn-books. These were her constant companions. She was very fond of the hymns sung in the Countess of Huntingdon's chapel; and no wonder, for these were the songs of her spiritual infancy. Often has the writer of this heard her repeat some of their sweet strains with a pleasure which seemed to render her superior to all the perplexities of the present world. Being convinced of the propriety of believers' baptism by immersion, she united herself to the church at Bath, under the care of Mr. Porter. As a member of a religious society, she was the friend of peace; nor did she concern herself with those things which did not come within her own province. In her domestic circle, she was equally exemplary. The strength of her conjugal and maternal affection may be inferred from her reasoning while travelling to Bath for the purpose of undergoing a surgical operation. "Did my Redeemer endure so much pain for me; and shall I shrink from suffering for the benefit of my dear partner and children?" The operation was, however, found to be improper.

Her Christianity afforded her its benign aid when sensible objects were receding from her view. She *was not* alarmed at the approach of *death*. "I have," said she, "no *dread of dying*; for I know in whom *I have believed*: and I love Jesus Christ better than any other object." She therefore in the most composed manner, made every possible arrangement for her funeral, and the management of her family after her decease. The text which she chose described the state of her mind; Isa. xxv. 8, *He will swallow up death in victory*. She also chose her funeral hymns. Her disorder was rapid, and her agonies extreme; yet she was not merely patient, but she knew what it was to "*glory* in tribulation." The divine promises were very familiar to her mind; and though she had not the ecstasies of religion, she had more than a usual share of the divine presence; a holy serenity pervaded her soul.

As long as she could sit up in bed, her Bible and hymn-books were constantly before her, and when she could no longer read herself, she would request her husband, or some friend, to read to her. Her habitual desire was to depart and be with Jesus. "I have given up my family," said she, "entirely into the Lord's hands. I am not at all alarmed. I have no more dread of dying than I should have of dressing to go out.

'Though greedy worms devour my skin,
And gnaw my wasting flesh,
My God will build my bones again,
And clothe them all afresh.'"

The enemy of souls was not permitted to harass her mind, except for a very short season, during the whole of her affliction. Towards the close of the scene, her husband said to her, "You will soon see the Saviour face to face, be with him, and like him." She replied, "I shall;" and afterwards, in an agony of pain, looking at him, said with the greatest earnestness,

"Dying, clasp him in my arms,
The antidote of death."

When but just able to speak, she said, "I shall be happy." After this she slept almost constantly, till she fell asleep in Jesus.

She has left a husband and five children deeply to lament their loss, for whose happiness and salvation her prayers continually ascended to the throne of grace. Her death was

improved by Mr. Shoveller at the time of her interment, and on the Lord's-day, by Mr. Durant, at the Independent Meeting, to very crowded auditories. I shall conclude with the hymn she is supposed to have repeated nearly every day when in health, as well as in her illness, which she taught all her children, and which was descriptive of her experience:

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise;—

Give me a calm and thankful heart,
From every murmur free;
The blessing of thy grace impart,
And let me live to Thee.

Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

J. S.

MR. GEORGE COWAN,

Aged thirty-seven,

After having served his apprenticeship in Dublin, entered into the militia. After it was disembodied, he returned to his family at Portarlington, and supported himself by working at his trade.

His first serious impressions were under the ministry of Mr. Cooper of Dublin; but he became a member of the Church of Christ at York-street, and continued his attendance at that place till his removal from the city. On his arrival at Portarlington, he attended on the ministry of Mr. E. R. who had just come from England to itinerate thither; and a Sunday school being established, our friend was of great use in the instruction of the children. Being also attached to the doctrines of the gospel, and having a good gift for social prayer, he greatly assisted the itinerants who came to the town.

In 1816, some of the members of the newly formed Particular Baptist Church at Thurles, were desirous that a school should be established among the descendents of the Palatines who fled from Germany on account of the persecutions there, and settled in the counties of Tipperary and Limerick, where they have continued since the reign of Queen Anne, and are becoming numerous. This was accordingly recommended to the Irish Society; and Mr. Cowan was sent thither the latter part of the same year.

The prospects were very pleasing, and more than three hundred scholars were immediately enrolled. The poor people appeared to be most happy that their offspring had an opportunity, by the kindness of their Christian friends, to obtain gratuitously that instruction by which they would be able to read the Bible for themselves, and be qualified for usefulness in after life. In a little time it was found necessary to establish a second school, in another part of the Hills; and the results have been such as make it evident, that "the thing proceeded from the Lord." It is delightful to observe the diligence of the masters, and the improvement of the children; many of whom can repeat considerable portions of the Holy Scriptures, and are otherwise rapidly advancing in the acquirement of useful knowledge.

Our friend, however, experienced opposition; but he persevered, and so effectually *lived down*, as well as preached down, calumny and misconception, that he at length beheld a church of nearly twenty members formed upon the gospel plan, who were not only affectionate and respectful towards him, but as diligent in attendance as when visited by occasional ministers. Every thing indicated a continuance of prosperity, when the Providence of the all-wise God was pleased to remove him.

The excellent partner and the three children of our esteemed brother had all passed through the fever, which has of late so awfully visited these parts, when Mr. Cowan thought it his duty to return home, contrary to the wishes of his

friends. In a few days he was seized by the disorder; the symptoms soon became alarming; and Nov. 1, 1818, the spirit bid farewell to the sorrows of this mortal state.

His reasoning faculties were greatly affected during the fever; but the welfare of the church was his continual theme. On the day preceding his death, he said repeatedly, that he hoped the church would continue to be a "lovely and glorious church:" and on the night that he died, when he could not speak, his hands were constantly raised in the attitude of prayer. Thus he departed, committing his soul to that Saviour in whom he believed, and whom he delighted to serve.

His funeral sermon was preached by the writer of this account, from Rev. xiv. 13, to a respectable and attentive congregation, in the place where this dear servant of Christ had so frequently preached; and the tears of all present, and the testimony of the whole neighbourhood, made it evident that his death was considered by them as no common loss. May his dear widow, who trusts in the Lord, and his fatherless children, who are left totally unprovided for, be the objects of the Divine regard.

Clonmel. S. D.

MR. THOMAS FITTALL,

Of Dover, aged 28.

His parents, who lived at West Langdon, had a large family, several of whom, with themselves, were truly pious. Thomas was trained up in the nurture and admonition of the Lord; but leaving home when young, and forming connections with worldly young men, he neglected the public means of grace, and became an immoral youth. He was not, however, without frequent and painful convictions. Residing in the neighbourhood of Eythorne *about five* years ago, and hearing *that Mr. G.* was to preach a funeral sermon, occasioned by the death of his son, a pious youth of the age of seventeen, he attended. The sermon was from Prov. viii. 17, "I love them that love me," &c.; and the Lord made it a blessing to his soul. The work appeared deep; his distress was great; and his desire after salvation ardent. What first relieved his mind was the 121st hymn of Dr. Rippon's selection, "Ye scarlet colour'd sinners come," &c. This hymn was expressive of, and peculiarly adapted to, his case. In Sept. 1814, he joined the Baptist church at Eythorne, where his parents, and several branches of the family, are members.

Two remarkable traits in his character were, timidity and humility; the former frequently kept him from the prayer-meeting; and when there, he with difficulty could be prevailed on to engage, thinking that (as he has often said) his sinfulness and unworthiness would prevent a blessing from being received by others, notwithstanding they so delighted to hear him. Such were the humbling and distressing views he had of himself, that with many tears he has entreated his pastor, that his worthless name might be taken from the church book; to which it was replied, "If that were to be done, I cannot take it from the book of life." He answered, "I fear it was never there." He so loved the Lord's-day and the public means of grace, and especially at Eythorne, that "to enjoy them," he would say, "I will make any sacrifice." During his last illness of nine months, about two months before his decease, he said to his minister, in reference to Lord's-days, "Eythorne or Heaven." During the last two months, until within two or three days of his departure, he endured great darkness of mind and distress of soul. Still it seemed to be grief without conscious guilt: added to this was awful and severe temptation. Four days previous to his departure, he said to his minister, "I pant for the Lord's presence." It was replied, "This is exceedingly desirable; but by way of evidence, self-denial and an enduring and approving of the

whole will of God are evidences far surpassing divine enjoyment." He answered, "I know it, and it does me good." The final farewell after prayer was heart-rending; he covered his face with his handkerchief while his minister left the room. On the evening before his death he prayed for his parents, brothers, and sisters, and particularly for his brother Joseph, then a stranger to divine grace, but since, brought under, it is hoped, real concern about his soul. He added, "Lord, remember my poor dear partner; be her God through life, and her support in death." On Tuesday evening, five minutes before he breathed his last, he said, "Church militant! church triumphant!" Thus calmly and triumphantly our dear brother slept in Jesus, March 3, 1818.

DR. JERMENT.

DIED at his own house, Richard-street, Islington, on Wednesday, the 26th of May last, the Rev. George Jerment, D. D. Minister of the Associate Congregation, formerly of Bow-lane, latterly of Oxendon-street, Hay-market, in the sixtieth year of his age, and the thirty-seventh of his ministry. He was stricken with palsy on the evening of the preceding Friday, which almost totally deprived him of the power of his left side; and though every proper medical effort was made to arrest the progress of the disease, and to alleviate its pressure, his great bodily distress continued rather to increase until about three o'clock of the morning of his departure, when he slept in Jesus, without a struggle, and without a groan.

He was born at Peebles, in Scotland, in the year 1759, his father being then minister of the Associate Church of that place. After the usual course at the University, he studied divinity under the Rev. William Moncrief, of Alloa. In the last week of September, 1782, he was *ordained to the holy* ministry, as colleague with the Rev. Mr. Wilson in the pastoral inspection of the Associate Church of Bow-lane. For some years past his health greatly declined, and in June, 1817, he being unable to go through the usual labours of the ministry, after the regular steps had been taken, the Rev. William Broadfoot, of Shirkwall, in the Orkneys, was settled as his colleague, who now succeeds him in the pastoral care at Oxendon Chapel.

Dr. Jerment possessed strong powers of mind, which he had much improved by reading and reflection. He had a vigorous judgment, a well-stored memory, and a rich but chastened imagination. He was moreover the faithful minister of the cross of Christ; in his own family, kind and indulgent, and in friendship, warm and steady. During his last illness, he appeared to enjoy much of the countenance of his God; and, notwithstanding his severe bodily distress, his mind was quite collected and composed. He spake familiarly of his dying situation, and expressed not only his entire satisfaction in the Lord's calling him hence at his own proper time, and his being happily delivered from all fears about his eternal state, but the highest assurance of his being with the Lord God and the Lamb for ever and ever. His faith, indeed, seemed to be most triumphant, and his hope without a cloud. The following passages of scripture afforded him much comfort, by looking at which his dying exercise may be easily collected. Job xix. 25. The 23d Psalm. Song ii. 16. Hebrews vi. 18. 2 Tim. i. 12. and, a little before his departure, he sung, with his family standing round his bed, the closing part of the 73d Psalm, beginning with the 26th verse.

Among his works are three volumes, entitled *Parental Duty, Early Piety*, and *Religion a Monitor to the middle-aged and the Glory of old Men*; and *Memoirs of eminently pious Women*, in two volumes, of which the first contains an Abridgment of a similar work by Dr. Gibbons, and the second 26 New Lives. This is a very excellent work.

REV. MR. SURMAN.

DIED, April 5, 1819, the Rev. Mr. Surman, who resided at Chatham thirty-three years, but had for a few years past been laid aside from active service. He was educated by the late Rev. Cornelius Winter, and was a man of an amiable disposition and peaceful temper. He had many seals to his ministry, and was greatly beloved. Previously to his death, he was confined to his room for eleven weeks, and enjoyed great peace of mind. The Rev. Mr. Sexton (Baptist Minister) observed in his address at the grave, that he was at Chatham when Mr. Surman first came, and that an angry word or look never passed between them. He has left a widow and three sons. Mr. Hall succeeds him.

REV. SAMPSON GOODING.

DIED, June 19, 1819, aged seventy-two, the Rev. Sampson Gooding, above thirty years pastor of a church at Lenham, Kent. He had resigned his charge in May. Mr. Chapman preached June 18, on whose return to Mr. Gooding's house, Mr. Gooding said to him, "What do you think of these words as a text for a funeral sermon for me, 2 Cor. xiii. 11. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you?" He retired to rest about eleven o'clock, and died in about two hours.

Review.

The Unitarian's Appeal. Alexander, Yarmouth.

The Trinitarian's Appeal. By the Rev. S. Newton. Youngman, Witham, and Maldon; Westly, London.

"TOXICUM cum antidoto." In the former of these tracts we have the usual speculations of the Socinians, presented in a superficial and summary manner, and published in a form, which, from the facility of its circulation, might produce upon some readers more injurious consequences than a large volume.

Among the poor and illiterate, and indeed in all classes of the community, there are minds, which, either from incapacity, or more frequently from too great carelessness to think for themselves, easily fall a prey to any deceiver, and gratify their thirst of novelty by catching at every nostrum, without pausing to examine the authority from which it comes recommended, or to consider what pernicious consequences may follow its reception. The Socinians are the empirics of the religious world. By them every gordian knot must be severed, it matters not with what violence or cunning. Before the penetrating rays of their system the darkness of mystery is rolled away, and every object is rendered not only visible, but tangible. In short, we are transported with them into a new world, of which reason is not only the governor, but the god.

The revelation of the gospel is itself a miracle; but it is allowed to be such by faith alone. On this account, it was necessary that the first promulgators of the new doctrine, in order to its admission among men, should attest their communion with the Deity by some preparative operation, powerfully affecting the sense. Let the Socinian, in like manner, who pretends to visit the holiest of holies, and to lift the curtain that veils the sacred ark of Divinity, before we follow him in his unbeaten career, and participate in his irreverent presumption, certify the validity of his right, and the superior acumen of his intellect, by familiarizing to our com-

profession those natural phenomena by which we are overpowered on all sides, and by disrobing of their mystery those causes and effects in the visible creation, which have bewildered the search of philosophy and science for so many thousand years. Till then, we will persist in following the dictates of our own judgment, and reason itself shall be subordinate to the words of God.

In the short tract before us we have the divinity of Christ, the personality of the Holy Spirit, the doctrine of the atonement, and the eternity of future punishments, assailed and denied. Such may be but a few of the many objections which this denomination presents against our creed: but let these pillars of our faith be overthrown, and the whole edifice falls to ruins, or, at best, exhibits a mutilated outline of that mythology which overshadowed the ages of antiquity: while the Divine architect is deposed from the throne of his pre-eminence to the rank of a Socrates or a Confucius.

We withhold any remarks upon the particular points in question, because this has been very ably done by Mr. Newton in his Trinitarian's Appeal, which we cordially recommend, as presenting something more than a bare refutation of these aspersions on the truth. We shall close this article by a short extract, which we consider as truly characteristic of these self-complacent monopolizers of sound sense and learning.

"But here, we apprehend, in many cases, lies a great part of the root of the mischief amongst Unitarians. They make a boast of their reason, their learning, and their criticism. They do not come to the scriptures like little children, to be taught what they reveal. They do not read them with a spirit of deep humility, and earnest prayer for the influence of the Holy Spirit; but they take them up with their minds full of notions concerning possibilities and impossibilities, and the necessity by all means of having a rational religion. They startle at the idea of incomprehensibility—a consideration which is connected with the very being, the perfections, and the dispensations of Almighty God. They arm themselves with *all the weapons of disputation* and criticism, and are driven in the use of them, and for the support of their own system, to such miserable shifts of evasion, and such extravagances of temerity, as endanger their reputation for intellect, learning, and candour. They are ready to deride as weakness a deep and humbling sense of sin. They believe not in a Divine Saviour, and they feel not the need of him. They puzzle themselves and others with disputations on the origin of evil; while we confess we think they would be better employed in earnest endeavours to escape from its influence. They are wont to enlarge on the claims of the creature on his God, and seem almost to forget his peerless want of accountableness to any of his creatures. Losing sight of the infinite holiness and majesty of the Eternal King, some of them say that the rebel must be punished for his own benefits only. Hell is, with these men, the path to Heaven; and a devil the mere scarecrow of women and children. 'With them,' as a certain writer says, 'hell is an eastern allegory, the devil a prosopopœia, and the righteous shall sleep without dreaming till the heavens be no more.'"

Elementary Discourses; or, Sermons addressed to Children. By John Burder. M. A. 12mo. 231 pp. boards. 4*s.*

Dr. Doddridge and others have written and published sermons for the use of young persons; but these are intended for those of a more tender age, "for the benefit of children, as soon as they become capable of receiving any instruction whatever."

"The author has endeavoured to place himself in the situation of those for whom he wrote, and to express himself accordingly. The utmost possible simplicity has been *studied*. Hard words and abstract forms of speech have been carefully avoided, even such as are in common use among persons of mature age. It was judged expedient that, so far as was practicable, every sentence should contain a complete proposition, intelligible in itself, without the aid of the context, though belonging to a train of thought; so that in the very possible case of the last sentence being forgotten, and the next disregarded, some definite idea might, in a happy moment of attention, fix itself in the mind. The same expression is in numberless in-

stances repeated over and over again, because another could not be found equally simple; for while the author wished to keep clear of all such phraseology as would violate the rules of grammar and decorum, his aim was not to be elegant but plain. Frequent reference is made to objects and scenes with which children are familiar, and not a few clauses are introduced chiefly for the purpose of securing attention to what follows."—*Pref.*

There are ten sermons.—1. Children invited to receive instruction, Ps. xxxiv. 11. 2. The kindness of parents, and the kindness of God, Ps. ciii. 13. 3. Good company recommended, Ps. cxix. 63. 4. The all-knowing God, Ps. cxxxix. 1—4. 5. The sufferings of Christ, Is. liii. 3—6. 6. The character of Samuel, 1 Sam. ii. 26. 7. Love to God, Matt. xxii. 37. 8. Love to mankind, Matt. xxii. 39, Luke vi. 31. 9. The gospel, 1 Tim. i. 15. 10. Children crying Hosanna, Matt. xxi. 15, 16.

This is a respectable publication. We are glad to see our young friend walking in the steps of his venerable father, and pray that the divine blessing may render his labours successful.

Christian Missions an enlightened Species of Charity; or a Vindication of the Policy and Expediency as well as Benevolence of the Royal Letter, authorizing Subscriptions throughout the Kingdom in aid of the Venerable Society for propagating the Gospel. Respectfully addressed to the Members of the Society, and to the Rev. the Clergy who are about to plead its Cause. By the Rev. S. C. Wilks, A. M. Author of "Christian Essays" and of the St. David's Prize Essay for MDCCCXI. *on the Clerical Character, &c.* Sewed, 51 pp. Rivington.

After having given so large a quotation from this valuable pamphlet in a former Magazine, (see p. 297,) we need say the less of it in the present number.

Our readers will remember the *Author's* Definition of truly enlightened Christian Charity;—namely, *that it is*

"That which springs from right motives, and consequently blesses the Giver—which also benefits the Receiver—and which is not calculated to injure others."

"There are," continues he, "some popular modes of what is incorrectly termed Charity, which offend against all three of these conditions. 'For example, the present indiscriminate system of administering parochial relief seems to be of this kind. Far from being, ordinarily speaking, the result of real Christian benevolence in the *bestower*, it is very commonly viewed as a harsh, an unjust, and an impolitic burden; and is, therefore, usually as reluctantly paid, as it is often ungratefully received. To the *receivers* themselves, except in cases of extreme age, or long-continued sickness, or unavoidable necessity, (which of course ought to be provided for, and that with far more liberality than is usually the case at present,) its effects are now generally acknowledged to be deeply injurious; particularly as it fosters habits of idleness and vice, of luxury and waste, of thoughtlessness and improvidence, of servility and discontent. Its evil consequences to *society* at large need not be particularly specified; we have felt them too deeply; and it is well known, and, where not known, is easily demonstrable, that most of the evils which have lately pressed so severely upon the poorer classes of society, may be ultimately traced to the injurious operation of a system which, doubtless, originally sprang from the most benevolent intentions."

Our author condemns indiscriminate almsgiving, gives proper directions for the exercise of charity, and then (as we have already seen) points out a truly enlightened charity which *blesses both the bestower and the receiver, and is highly beneficial to society.*

We cannot deny ourselves the gratification of delighting our readers with the following additional quotations.

"The Missionary is not to confine himself exclusively to a few given points, but as far as possible to embrace all the *credenda* and *agenda*, the belief and the practice of the true Christian. He is faithfully to propound the doctrines of our holy religion, and to pursue them to all the ramifications and details of a devout and obedient life. He is to teach men to evidence their faith by their works, and to consecrate their works by

their faith. He will pass every part of revealed truth in its due proportion; suiting, however, his instructions to the varying wants of his hearers, and giving additional labour to inculcate those points of faith and practice in which he perceives them to be most deficient. YET, SURELY, IF THERE BE ANY ONE TOPIC WHICH WILL PROVE IN THE HANDS OF A FAITHFUL MISSIONARY A NEVER-FAILING WEAPON FOR REDUCING THE HEATHEN, BY THE GRACE OF GOD, TO THE OBEDIENCE OF THE FAITH, IT IS WHAT THE SCRIPTURES EMPHATICALLY DENOMINATE—THE CROSS OF CHRIST."

And again:—Speaking of the hardened profligate,

"The ethics of heathenism will chill and disgust such a man; the terrors of futurity will, perhaps, but vainly affright him; penances and austerities will often repel him. But the Cross of a Saviour; the doctrine of a great High Priest, who offered up himself a willing and all-sufficient sacrifice for our sins; the sacred benignity of the character of the expiring Redeemer; will often, by the Divine influences of God's Holy Spirit accompanying the word preached, melt his soul to contrition, bring the tear of penitence down his cheek, and attract him in willing obedience to Him who hath said—"Him that cometh unto me I will in no wise cast out."

We are sorry, after so much commendation, to be obliged to censure. But why, when speaking of what has been done "in the vast empire of India," does our author pass over in silence the labours of a Carey, a Marshman, and a Ward? Should the eye say to the hand, "I have no need of thee?"

Again; Why should the Eye exalt her own "decent rites and observances" above the "somewhat unattractive rigidness of the" Hand, to which she gives the name of "the Genevese model;" and why should she boast of "something solid, substantial, and, as it were *tangible*, in her worship, which fits her above most, if not all, other Confessions, to become an oecumenical Church?" We take the liberty to suggest, that the Hand does not approve of this monopolizing language of the Eye. We, therefore, shall conclude with the *following quotation*, to *which, as the reader will perceive*, we have made a very small addition taken from another part of the work.

"I hear still another, the admirer of earthly splendour, exclaim; 'Decorate your new religion with the splendour of rank, the refinements of eloquence, the magnificence of royalty; let it charm the eye and captivate the heart by its external pomp,' by its 'decent rites and observances' of human invention, and IMPOSED BY PARLIAMENTARY AUTHORITY, and by there being 'something solid, substantial, and as it were *tangible* in its worship;'—" and *so* shall it become popular, so shall it win universal suffrage and approbation. STILL WRONG—the ways of God are not as our ways, nor his thoughts as our thoughts: he needed nothing splendid, or eloquent, or philosophical," or *tangible*, or OF HUMAN INVENTION, AND IMPOSED BY HUMAN AUTHORITY;—"the Cross of Christ (including, of course, all that is intended in that comprehensive expression) was ENOUGH; *And I, if I be lifted up.*" P. 33.

The Pilgrim's Fate, and other Poems. By Ingram Cobbin. M. A. Author of Philanthropy, &c.

THE incidents of human life furnish a fruitful topic to a contemplative mind. The retrospect of the past and the prospect of the future, are described in pathetic and moving language by this melancholy poet, whose own history is evidently the foundation of the Pilgrim's Fate. It is pleasing to see the supports which the author has derived from an experimental acquaintance with genuine religion. We shall give an extract from the first part, p. 19.

"Yet there are pleasures in this scene of woe,
Which o'er the darken'd soul extatic rise,
And, like the sun, with more enchanting glow
Appear, when breaking forth from scorching skies
How many buoyant comforts life supplies,
Amidst the tempests of the darkest days!
The wave that sinks the vessel, bids it rise;
The wind that blows the storm, that storm allays;
Dispels the cloud, and leaves the tranquil soul
to praise."

Some "Miscellaneous Pieces" are subjoined, which are of a cheerful description; and the whole volume will afford entertainment and instruction. We should be pleased if any thing we say in its recommendation might tend to promote the sale of this respectable little work.

Scripture Parables, in Verse, with Explanations and Reflections, designed for the Use of Young Persons By Ingam Cobbin, M. A. 1s. 6d.

The author, who has talents for simplifying the sublimity of scripture, and rendering its instructions amusing to the minds of juvenile readers, deserves the warmest thanks of the public, and ranks amongst the best friends of the human race. Such an attempt breathes the spirit, and reiterates the sentiments, of the pious and divinely-eloquent Psalmist, "That our sons may be as plants grown up from their youth, and our daughters like corner-stones fashioned after the similitude of a palace."

Mr. Cobbin has succeeded, to a very considerable degree, in explaining the Parables of our Lord in such a style as to be understood by youth; and his versification is so familiar, that they might easily commit it to memory: these are the objects which he proposes to accomplish.

Let the following be considered as a specimen.

"THE MUSTARD SEED.

MATT. xiii. 31, 32. MARK iv. 31.

"Behold the little mustard-seed!
Small to the sight it seems indeed;
But when a man this seed has cast
Into the ground, it grows at last
To so surprising a degree,
That it becomes a spreading tree,
Where many feather'd tribes may rest,
And in their season build their nest;
And safe within the downy cell,
Beneath its cooling shadow dwell.

"EXPLANATION.

"Though man the gospel may despise,
And mean it seems to mortal eyes,
'Tis thus the sun of life shall spread,
And o'er the world its blessings shed.

"NOTES.

"The mustard-tree grows to various sizes in different countries. That which is sown in our gardens is very small; but in Judea, though it was reckoned among herbs, it attained an astonishing height. A Jewish writer mentions one which had three branches; and one of them being cut down, a potter's booth was covered with it. 'I have one stalk of mustard seed in my field,' says another, 'and I go up to it as one goes up to the top of a fig-tree.' The branches of this tree, as it still flourishes in some parts of the eastern countries, are real wood, and are quite large enough to afford shelter to birds. Sir Joseph Banks, a gentleman who is fond of preserving curiosities of nature, has a specimen of this kind of mustard-tree, which agrees with the description given by our Lord." P. 12.

The World of Spirits. A Reverie. Sewed. 23 Pp. 1s.

The object of the author is to show, that, in a future world, the mysteries or Providence, in relation to the present, will be explained. This is an unquestionable truth. But when *intelligence* is thus brought us from those regions of blessedness and purity; we can only receive it as, what it is justly called, "a Reverie."

"Heav'n has lock'd out the future age,
And planted darkness round the stage."
GROVE.

A Churchman's Second Epistle, by the Author of Religio Clerici, with Notes and Illustrations.

We suspect that the writer of this, and a former Poem of a similar description, is an apostate *evangelical* clergyman, who being fond (as he tells his readers, of a "quiet rubber," and "a pint of sober Port," and finding his former companions too strict in their morals, has not only turned his back upon them, but has employed the unhallowed weapons of satire and invective to do all in his power to render them ridiculous in the estimation of the public. His advice is,

"Frown not if friends are willing to be gay;
Bear with good novels, sometimes see a play."

They who admire the profane wit of Hudibras, or the infidel sneers of a "Barrister," will find in the writings of this "Churchman" much to gratify the "carnal heart, which is enmity against God."

Foreign and Domestic Intelligence.

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Ninth Report, read at New-haven, Connecticut, Sep. 10, 1818, relates the arrival of Messrs. Nicholls and Graves at Bombay; the settlement of Mr. Graves at Mahim, on the northern part of that island; the settlement of Mr. Nicholls on the island of Salsette; the marriage of Mr. Nuvell to Miss Thurston; the manner of preaching; the state of the translation, printing, and schools; the settlement of Messrs. Warren and Poor at Tillipally, and of Messrs. Richards and Meigs at Batticotta, in Ceylon; and the happy death of Mr. Warren at Cape Town, aged 32, Aug. 11, 1818, as he was returning for the recovery of his health.

We shall extract from the journal of Messrs. Warren and Poor, Mar. 21, 1817, the following narrative.

"The case of Supyen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become very interesting to us. He is the eldest son, the favourite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supyen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner; and said that Supyen was no longer his son, but ours. A few days before, Supyen had visited us. He told us, that, in consequence of reading a few chapters in the Bible which he received from a Native Christian, he thought that the Heathen Religion was wrong; and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to a very serious inquiry. He said that he would request his father to permit him to come to school, to learn English; though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief, that he has felt in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Supyen took him aside, and told him in Tamul, as he (Supyen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion; and, being convinced it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother, &c.; and he wished us to know, that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavoured to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them, without reference to the treatment that he might receive from them. Perhaps, however, he foresaw the storm which has since arisen."

On the 20th of April, his father, hearing that he had become a Christian, repaired to Tillipally; and with fair pretences, took him from the Mission family. Scarcely were they out of sight of the Missionaries, when Supyen was stripped, degraded, and treated with great abuse. At home, no persuasions or threats, no blandishments or severities were spared, to induce him to renounce Christianity. About a month after he was taken from the Mission house, his former companions gave a feast, which he was obliged to attend. He was solicited by the company to make an offering to one of the gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and kneeled down and prayed to the living God. When his companions, looking through the curtain, saw him in prayer, they were afraid, and went and informed his father. Supyen was carried home, and punished with severity. He told his father that "Christ warned his disciples to expect

such treatment." Three or four weeks afterwards, "rudely seized by his father and relations, his feet were pinned fast in the stocks, his hands and arms closely bound with cords, and he was severely whipped." His father then brought his Christian books, and burned them before him; and compelled him to write a letter of recantation, which was sent to the Missionaries. He was kept bound in the stocks for several days, and received but very little to eat.

Still, however, he remained firm in his adherence to Christianity; which his parents and friends perceiving, after all other means had been employed in vain to shake him from his steadfastness, he was sent about the middle of September, to Kandy, in the interior of the island, where, it was supposed, he would be beyond the reach of Christian influence. There he stayed about six weeks, conversed freely on religion with some of the Headmen, promised, at their request, to send them the Cingalese New Testament, and returned to his father's house without any signs of apostacy. His sufferings after his return were extreme, until his father, in the fore part of January, resolved on taking him to the coast, that he might live with some of his heathen relations there, where, again he could have no intercourse with Christians. Having proceeded to the place from which they were to sail, just as they were about to embark, Supyen had the courage to remonstrate: "You have done many things," said he to his father, "to turn me from the Christian religion—but to no purpose. You sent me to Kandy, but I returned a Christian: if you now carry me to the coast, I shall return a Christian. For as I am a Christian in heart, I shall always be one." The father abandoned his purpose. Supyen was sent back to Jaffnapatam; not to go to his father's house, but to beg among the natives, till his father should return from the coast with a husband for his sister; and was told, that as soon as his sister should be married, "he might go wherever he could find support." He was afterwards seen by Mr. Poor; and though desirous of going with him to Tillipally, was advised to remain at Jaffnapatam until his father's return.

No later information has been received of this young Malabarian Confessor, of whom it may be devoutly hoped, that he is designed, by sovereign grace, to be an ornament to the Christian cause, a blessing to his bewildered countrymen, and a *crown of Missionary* rejoicing in the day *of the Lord Jesus.*

Hants and Wilts Assistant Society

IN AID OF THE

BAPTIST MISSION.

JULY 21, 1819 The Hants and Wilts Assistant Society in aid of the Baptist Mission, met at Southampton. After an early meeting for prayer, Mr. Hawkins preached from Gal. v. 22 On: *Faith as a fruit of the Spirit.* And Mr. Saffery in the evening from Isa. lxiv. 7. Mr. Millard preached the preceding evening from Acts ii. 17, 18. The devotional parts of the services were conducted by the brethren Clare, Millard, Dore, Puntus, Tilly, Townsend, Miall, and Saffery. The *Annual Meeting of this Society* will be at Forton, September 8. Mr. Russell will preach on the given subject; Mr. Bulgin in the evening, Mr. Millard on the preceding evening. Mr. Ward is expected to be present, and it is hoped that the ministers of the Association, and others who are friends to the Mission, will attend, and that the churches will forward their subscriptions and collections for this important object, either on that day, or as early in September as possible.

HOME MISSIONS.

AT a meeting held at the City of London Tavern, August 11, 1819, Benjamin Shaw, Esq. in the chair, a new society was formed for promoting the preaching of the gospel at home in destitute towns and villages. Many suitable addresses were delivered by the Rev. Messrs. J. Hyatt, R. P. Allen, G. C. Smith, F. Moore, Hillyard, and Turnbull. Thomas Thompson, Esq. is the Treasurer, and the Rev. Messrs. Cobbin and Dunn are the Secretaries. Nearly two hundred pounds were received in subscriptions and donations at the close of the meeting. The resolutions (for which we cannot find room) appear to be well adapted to promote the object of the Institution.

PORT OF LONDON SOCIETY.

The following letter from a Clergyman was lately received by a medical gentleman of this city, who requests us to insert it.

DEAR SIR,

IT is so obvious as to be the common topic of observation, that God is now, in a very decisive manner, hastening the

promised time when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ; and that he is making use of this highly favoured land as his chosen instrument for that blessed purpose. We have reason to thank God that we have lived to see such a time, and more especially if he has given us grace to take an interest in any institution established for promoting the gospel at home or abroad. I have noticed in the public papers the Institution which you so zealously support in favour of a class of men reprobate almost to a proverb; and who, till of late years, might truly say, "*No one cared for our souls.*" I trust that numbers of these ignorant creatures will have cause to bless God for the Port of London and the Bible Societies. I enclose a one pound note, which I beg your acceptance of as my mite towards the Society for which you solicit; and regret that I have not a larger donation to transmit. But upon the principle that every little helps, I hope it will be acceptable.

As you did not mention any wish to have the papers you transmitted to me returned, I have kept them with the hope of being useful, by showing them to others.

With my good wishes for your welfare, and the success of the Institution you patronise, I am, dear Sir,

Yours, very faithfully.

MEETING OF CONTRIBUTORS TO BAPTIST CHURCHES.

A Meeting of the Contributors to the cases of Baptist Churches in the country, soliciting assistance in building and repairing Meeting Houses, was held June 25, when it appeared from the Committee's Report, that since the last annual meeting they had recommended eleven cases from the following churches, *viz.* Earl's Colne, Halstead, Hay, Ivinghoe, Deal, Whitborn, Idle, Swanbourne, Mile Town, (Sheerness) York, and Mildenhall, on which, rather more than £1000 had been collected in London and its neighbourhood.

ASSOCIATIONS.

OXFORDSHIRE,

AND NEIGHBOURING COUNTIES.

Bourton on the Water, June 8 and 9, 1819. Engaged Messrs. Beetham, Price, Gray, Deane (Chalford), Risden (Pershore), Cook, Nunnick (Bloxham), Hawkins (East Combs), G. M. Smith (Chipping Norton), S. Taylor, Walton, Hinton, Birt (Birmingham), Bicheno (Coate), Dolney, H. Hinton (Haverdfordwest), and Howlett. Sermons, 2 Cor. ii. 15, 16, Hinton;—John xvii. 17, Birt;—Heb. i. 3, H. Hinton. Circular Letter, On the best means of recommending Religion to those around us. Increase of members, 36. Distributed by the Association Fund, £69 3*s.* 6*d.* in support of the preaching of the gospel. The next Association to be held at Oxford on Tuesday and Wednesday, in Whitsun week.

BUCKINGHAMSHIRE.

Gold Hill, May 19, 1819. Engaged Messrs. Clarabut, Groser sen. and jun. Godwin, Walker, Dolling, Anderson (Chalfont), and Gellibrand. Sermons, Haggai ii. 5, Groser jun.;—1 Cor. i. 21, Godwin;—John xvii. 3, Groser sen. Circular Letter, On the means by which the Members of Churches may best co-operate with their Ministers in advancing the cause of Christ. Increase of members, 28. Total number, 1018. Received by the Secretary of the Association for the Baptist Missionary Society from June 1, 1818, to May 20, 1819, 46*l.* 5*s* 2½*d.*;—for the Baptist Irish Society 9*l.* 6*s.* The next Association to be held at Swanbourn, May 10, 1820.

BEDFORDSHIRE.

The Bedfordshire Association was held at Rushden, on Thursday, May 6, 1819.

Brother Such of Steventon began with reading the scripture and prayer. Brother Knight of Staughton preached from Isaiah liii. 10. Brother Ramsay of Teddington, from John i. 47, last clause. In the afternoon the letters from the churches were read. In the evening public worship was conducted by ministers of the neighbourhood. Collected for the Baptist Mission, £11 18*s.* 11*d.*

ORDINATIONS.

Ravensthorpe, Northamptonshire.

In 1812 a Particular Baptist Chapel was opened, which will comfortably se

880 persons. Towards this place upwards of 350*l.* has been subscribed by the inhabitants of the village. At the commencement of the present year a Church was formed; and on Friday, June 4, 1819, Mr. W. Goodrich (late a member of Mr. Hall's church at Leicester) was ordained pastor. Rev. Mr. Burslett of Sutton, began the service, by reading the scripture and prayer. Rev. Mr. Blundell of Northampton, asked the usual questions, and received the confession of faith; Rev. Mr. Adams of Kislingbury, offered the ordination prayer; Rev. Mr. Wheeler of Bugbrook, delivered the charge, from Col. iv. 17; and the Rev. R. Hall of Leicester, preached to the people from 1 Thess. v. 12, 13. In the evening, Rev. M. Griffiths of Long Buckby (Independent) prayed, and Rev. R. Hall preached, from John xiv. 19. This was, we trust, a time long to be remembered by many. The members of the above church were formerly a part of the church at Guilsboro, under the pastoral care of the Rev. Mr. Edmonds; but considering it their duty to form a separate interest, they have done so. The prospect on the whole is very encouraging: peace and unanimity prevail, and the public services are well attended. May the little one become a thousand! Do thou, O Lord, hasten it, hasten it in thy time.

AMERSHAM.

April 8, 1819. Mr. James Cooper, formerly a member of the Baptist church at Bath, under the care of Mr. Porter, was set apart to the pastoral office of the Baptist church at Amersham, Bucks.

Mr. Groser sen. of Watford, read and prayed; Mr. Godwin of Great Missenden, delivered the introductory discourse, and asked the usual questions. Mr. Porter of Bath, offered the ordination prayer, and gave the charge from 2 Cor. iv. 1, 2. Mr. Torlin of Harlington, preached to the church from Phil. i. 27, (first clause.) Mr. Anderson of Chalfont (Independent) concluded with prayer. Mr. Dobney of Uxbridge, gave out the hymns.

The service was gratifying to many; but must have been peculiarly so to Mr. Porter, who had the pleasure of meeting on this occasion three pastors of Baptist churches whom he had baptized, and to whom he had long been a spiritual father.

WALLINGFORD, BERKS.

May 19, 1819, Rev. Joseph Tyso was publicly recognized the pastor of the Baptist Church, Wallingford, Berks. Rev. S. Cooper of Wallingford, began the service with prayer and reading the scriptures. Rev. William Gray of Chipping Norton enquired into the leadings of providence which produced the union, and received the answers from the church and pastor; and afterwards offered an affectionate prayer that blessings might descend on both. Rev. James Hinton of Oxford, delivered a very impressive discourse on the duties of minister and people, from 2 Cor. ii. 15. 16. Rev. W. Harris (Indep.) of Wallingford, concluded in prayer.

In the evening, Rev. J. Jackson of Wantage, prayed; Rev. Jenkin Thomas of Oxford, preached a very appropriate sermon from Isa. lv. 10, 11. Rev. J. T. Dobney, the late pastor of the church, concluded the service with prayer.

Poetry.

Where there is no Vision, the People perish.

Blest with the outward means of grace
How privileg'd am I;
While thousands of our guilty race
For want of vision die!

What numerous hordes of fellow-men
Beneath the light of day,
Are bound in Satan's heavy chain,
And waste their lives away!

Alas! what millions bow the knee
To sun, and moon, and sky;
Whilst I am privileg'd to see
The true Jehovah nigh!

And shall I then arraign his will,
Or dare his ways reprove?
O no! He is a sovereign still,
And rules the world, with love.

No; let me rather hence derive,
A theme of grateful joy;
And may his praise each hour I live
My thankful lips employ!

Then will it be my chief concern
My gratitude to prove,
More of his glories to discern,
And more esteem his love.

Thus while my tears for others flow,
I'll bid my heart rejoice,
That I his name should ever know,
Or ever hear his voice.

London. E. D.

Irish Chronicle.

Extract from the Rev. Mr. M'Carthy's Journal.

Monday, May 31, 1819.—Brother Dunlop preached for me at Ferbane, and I at Tullamore; and on Tuesday I preached for him at Athlone.

Wednesday, June 2, 1819.—Inspected the school, and found sixty-five children present: and if we had a school-room large enough, I think we could double the number. I preached this evening, and was greatly delighted to see so many attend to hear the word of truth. The school-master saw several Catholic children coming, and asked them where they were going? and they said, their parents ordered them to attend, as we were so good as to form a school for their education. I was informed there was no use in my going any more to Keugh, as the people were forbid to hear me; nevertheless, I had the house as full as it could contain.

Saturday, and Lord's-day the 6th, I preached at Ferbane, had a happy time at communion, and proceeded to Ballycumber, to preach in the evening; and was much astonished to hear of the death of Mrs. M. a lady who constantly attended my ministry there, and who was well, and heard me make some remarks on the words of the Prophet Isaiah, xxxviii. 6: "Set thine house in order: for thou shalt die, and not live."—Monday, attended the funeral.—Tuesday, preached at Tullamore, and again visited Eglish, and was attended by several Catholics, who seemed to hear with much attention. Next morning proceeded to Dunnecleggan, and preached there, and the following evening at Bathdawney, and repeated my visit at Dunnecleggan, and preached, and proceeded to Abbyleix, and preached in the circumjacent neighbourhood. On Sunday, the 13th, in the evening, I had a large and respectable auditory at the Poorman's Bridge; and on Monday evening preached at Island Grove. Nothing unusual occured this week. Truly my soul longs for the extension of the Redeemer's kingdom, and I can do no more than preach the word, and publicly and privately pray, that the salvation of God may come out of Sion.

This week, on my return, I visited all the places aforesaid, on my way to Rohue, and had some animating meetings.—Lord's-day, the 20th, I preached at Rohue, and had as many to hear as I remember for some time back, except on an extraordinary occasion.—Monday, the 21st, I inspected the school, and found fifty-nine children present seventeen of whom are repeaters, who repeated twenty chapters, committed to memory from the 10th ult. The school is still in a prosperous state, notwithstanding the opposition it has undergone from the priest some time past.

When in company at a gentleman's house in that neighbourhood, the following anecdote was related by a gentleman of the strictest veracity. A Catholic school-master taught his children at his own house, and one of the family frequently interrogated the children on the meaning of the portions of scripture which they committed to memory. At length the school-master absented himself from the chapel, and on being asked by the gentleman of the house, why he did not attend mass with the same avidity he formerly did? he replied, "Sir, I must read the New Testament with diligence and attention, before I can give you a final answer." The school-master was observed to retire to his room, with the volume of truth in his hand, for some time, and at length went to the established church, and joined with them in commemorating the death of his adorable Lord. There seems to be a greater spirit for reading the word of God in Ireland, both by Protestants and Catholics, than ever was observed in this nation before. God is doing wonders: the Bible Society are the honoured instruments of supplying thousands with the word of life; and the Hibernian, Independent, and Baptist Societies, by the establishment of schools, enable the children of the poor and needy to read that word.

The remainder of this week I explored the following places Ballenasloe, Larenstown, Bortunney, Birr, and Buresocain. The free-school at Ballenasloe has undergone the most violent opposition from the Catholic priests; but through he perseverance of Dr F. t eir persecution has not prevented the prosperity of the school. I am informed the Doctor has raised a small edifice near his own

house, where he preaches the gospel on Sunday evenings. The cleanliness of the town, and the circumjacent neighbourhood, does the Doctor much credit. He rewards the tenants for all their improvements, and punishes them who do not improve, and keep their places whole and clean. At Larenstown I preached, and was delighted to see so many come to hear the gospel, both Catholics and Protestants; notwithstanding the notice was short, as I did not arrive in town until six o'clock in the evening, after having rode about thirty miles. The Hibernian Society has a school established in this town, under the patronage of W. L. Esq. owner of the town. This school is undergoing the most violent opposition from the priest, insomuch, that the number of children is reduced from one hundred and three, to sixty-six; and would be extirpated but for the exertions of that valuable man, Mr. L. I was informed, from good authority, that the master was to be excommunicated the following Sunday. I had an interview with him the next day, and as it was St. John's-day, the people were going to mass, and he was much distressed at the idea of going to chapel, as he was afraid the priest would vociferate his anathemas against him before all the people. However, this was not done against him on that day, but against the parents who sent their children to school. The curse was given in Irish, and is, that any persons who shall send their children to the school may have neither grace nor prosperity, and that their eyes may never shed one tear of repentance. I asked him, if he was afraid to be excommunicated? and he said he was, as the scriptures say, "Into whatsoever house ye enter, there let your peace abide, if they receive you; and if not, shake off the dust of your feet, as a testimony against them." To which I replied, he had no cause to fear from that text, as he was not rejecting the word of God, but the priest; therefore he would not come under the condemnation of the Lord.

On Lord's-day, the 27th, while walking in the street of Ballycumber, waiting for my congregation to assemble, a poor Catholic, to whom I gave a Testament about a year ago, engaged on one of the favourite topics of their church, and strove to support his opinion from the scriptures. I was happy of so public an opportunity of refuting him from the authority of holy writ. The people came out of their houses, and formed a circle round us to hear the conversation, which continued *about a quarter* of an hour. At length *the poor man* said, "Sir, I can say no *more; but if I* can prove the point from the scriptures, I will, and I will read them diligently, to see if my opinion can be supported by them." Would to God both priests and people would follow the example of the old man.

At ten o'clock in the morning I went into the house and preached my sermon, and at seven o'clock I preached at Tullamore, and had more than usual to hear. I preached there also on Monday and Tuesday at Ballycumber, and was well attended. I proceeded to Marte next day, and preached in the evening; and Thursday, July 1st, being a day that many persons come into the village of Wenagh to celebrate the victory gained by King William in Ireland, although I had many people in the house, who came to hear me, nevertheless at the moment I should commence, I found an ardent desire to preach more publicly; and hence I arose and went into the street, and fixed on an eligible place to stand, and returned and informed the people within I purposed preaching out of doors. They all instantly followed me to the spot, where I preached an hour and a half, without the slightest molestation or noise, except the rustling of the flag with the representation of the royal prince on it, which was hanging out of the window of the Orange lodge where I stood. On the truth of the following account you may depend, relative to the conversion of a young woman, well known in that village. A. G. was a catholic of the most sanguine perseverance in what she supposed to be meritorious to her salvation. She frequently resorted to Lough Derg, where she lacerated her feet and knees, going round the penal beds on her bare feet and knees. She at length went to a Sunday-school, where the scriptures were put into her hands, and was soon convinced of the abominable errors of Popery, and therefore she resolved to leave the church of Rome. Her father was so much displeased at her leaving the chapel, that he tied her to the bed foot, where she remained five days, and the Lord's-day being the next, while the jealous parent was at mass with several of the family, one of her sisters liberated her. She immediately went to the established church, where she attended for some time, and underwent the most violent persecution from her people, which she endured with much patience. At length she went to a prayer-meeting, where the God of all grace was propitious to her soul, and she rejoiced in the knowledge of the love of Christ to her, though unworthy of all his mercies. This was soon noised abroad, and it came to the ears of her father, that his daughter was con-

verted by the swaddlers.* Her father immediately took hold of her, and detained her until three priests arrived. They asked her why she turned her coat, and gave herself altogether up to the devil. One of them asked, Did she receive any money from the swaddler? and if she did, to give it to him, and he would soon turn it into devils like eels with their mouths open. Another old priest, with the utmost solicitude, requested she would return to the true church, and he would pardon all her sins; to which she instantly replied, "Sir, that is not in the power of man to do, for God alone can absolve me from all my sins, through the righteousness of our Lord and Saviour Jesus Christ." To which the priest said, "Is that your opinion, that none but God, for Christ's sake, can forgive sins?" She told him it was her opinion, and that she had not forsaken the true church. He then, with a facetious smile, said, "The Lord bless you," and departed. Now the persecution of her family commenced with greater violence. Indeed, their opposition and resentment continued so dreadful, she was obliged to leave her father's house, and seek a livelihood by her industry from the hands of strangers. O how true the word of the Saviour, "If any man will live godly in Christ Jesus, *he shall suffer persecution.*" The people of this village, and two or three other places, would be much rejoiced at the idea of schools being formed in their neighbourhood. I hope the Committee will empower me to form one at Kenagh, one at Curnamudo, and one at Kellasheo. The two latter are places where I am to preach on my return to the county of Langford. Friday, July 2d, I preached at home, and had my house crowded; and during the sermon most of my congregation were shedding tears abundantly. My mind is much revived after the last visit, as I have hopes much good is resulting from the school, and the preaching of the word of life there. There are ninety children now on the list in that school, and if we had room we could have many more. I recommended the formation of a Sunday-school to them, which I believe will commence before my next return.

Saturday, rode about twenty miles, and preached at Ferbane, and on Lord's-day, the 4th, preached twice, and had larger congregations each time than I remember for several months past. At the communion we had a most memorable season. We may say, "It was a time of love." At nine o'clock in the morning I met several young people of both sexes, when each read a portion of the word of God, and I asked such questions as was consonant with what they read; and was answered satisfactorily. We had singing and prayer. I purpose to continue this meeting, hoping and praying that it may be made a blessing to many.

Monday, the 5th. I expounded a chapter to the people at Croggon, and then inspected the school; the total number of children is twenty-nine; the total number of chapters committed to memory from May the 7th to July the 5th, are thirty-five. One child, only five years of age, after repeating her chapter, was asked, Who are the chaff who shall be burned with unquenchable fire? and she mildly replied, "The wicked." Mrs. H. in addition to educating the children in the rudiments of English, instructs to sew and knit, which is a great acquisition to them. This day I inspected Mr. G.'s school, in which are fifty-two children, twelve of whom repeated thirty-nine chapters in the New Testament. One young lad was honourably dismissed, after he had learned to read, write, keep accounts, and had the most of the New Testament off, so as to be able to repeat it verbatim.

Extract of a Letter from R. M. a reader of the Irish Scriptures, dated

Mountain River, July 15, 1819.

I CAN only say, that the *scriptures* in the Irish language are well received in this country among Catholics and Protestants.

I read and explained some of the Irish Testament to a family, who paid the greatest attention. The man of the house said they were much deceived by their priests, who were keeping them in the dark. "I know it from experience," said he, "I have been in the habit of going to mass these fifty years past; what am I the better for it this day, more than the day I commenced? But I am sure," continued he, "your society is a most charitable society, that enables you and others to go from house to house, to show us that plain and easy way of salvation, which you pointed out. Also, is it not the greatest pleasure to me that my child will soon be able to read the same, which will raise our affections above the clouds."

I have met with five persons by the way, with whom I conversed on the gospel, one of whom was well versed

* A word of contempt given to pious people of all denominations in Ireland, *except the church of Rome.*

in the *scriptures*, and manfully attempted to resist the truth. I referred him to his catechism, which changed the conversation to the Irish language, and made an opening for the word of *truth*, which constrained them to say, that "*Jesus Christ was the end of the law*, &c. Our priests do not trouble themselves like you, in edifying any person by the way. We are sure you are a priest, and that your parish is highly favoured," &c. &c.

The sect, called the Scapulars, is augmenting rapidly in this country, whose *faith and belief* is, that if they wear a piece of brown cloth in honour of the Virgin Mary, they never will be damned, and the next Sabbath after death they will be redeemed out of purgatory. One of these I had a conversation with. He gave me an invitation to their meeting, which I embraced. They commenced their worship with taking up the right hand to bless, one of whom read and explained the meaning of it, signifying that it was the key that *opened Heaven*. I was enabled to confute them. I had much to do to withstand the whole of them, but being calm, when many of them were intemperate, I had the advantage. I had frequent recourse to their catechism, which caused them to say, that I knew the way of salvation as well as themselves. Their leader got up and shook hands with me, and requested I would come again to their meeting. Seeing the above, and much more, if added, should cause us to be doubly diligent in propagating the knowledge of Him, who is able to save to the uttermost all that come unto God, &c.

On the 9th instant, I was informed that the Scapulars came to proselyte a poor woman in the neighbourhood, and sat up the entire night with their long beads, counting them over until morning.

I called to see her on the subject, and asked her opinion of their mode of worship, who said, she thought well of it. "Is it the religion Jesus Christ and his apostles taught?" "I cannot tell," said she. "Are you persuaded that Jesus Christ and his apostles *taught the true way?*" "Yes," said she. "Would you wish to be of that religion." "Nothing I desire more than it, (said she,) because it is high time for me to choose in my old days" To her I explained the truth, as it is in Jesus.

On the 13th, as I crossed the country, I met with a man at his daily labour, who sat on the ridge, and said he had something to relate to me respecting some *impressions that* were made on his mind, *from the time* he heard me read at a wake-house. *Also*, said he, "I have heard Mrs. S. say, that she heard you read at another wake-house, and said, that she never was convinced of her state by nature and practice until then. 'But (said she,) if all the world would believe him, they would be happy.'" Let us cast our bread on the water, &c.

Extract of a Letter from the Rev. Wm. Thomas, dated

Kilfinan, July 20, 1819.

I HAVE just returned from Fermoy, where I had been preaching last Lord's-day. I walked twenty miles on Saturday; the day being very warm, my feet were severely blistered, and I was much fatigued. However, I sat up late that night, expounding the scripture, and answering questions; and preached twice next day. Several appeared glad to see me. I preached with much comfort to my own mind: I had great satisfaction of soul. I believe it was a time in which the Lord stood by me; and several expressed great satisfaction with the statement that was given of the gospel.

A few days ago, at Kilfinan, a woman of the name of B. H. came to me, scarcely able to walk, and on the borders of eternity, reduced almost to a skeleton. She wished to ascertain the state of her soul. She appears to be a great penitent, and taught by the spirit of God. I asked her several searching and important questions; to which she most satisfactorily answered. Her expressions of gratitude to God, who had mercy upon her, were very affecting.

She was awakened to a sense of her state under a sermon which I preached last Easter Sunday evening, from John v. 28, 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Though she is almost spent, she endeavours to attend when I preach, when all the feelings of her soul appear to be alive. I heard she was a great sinner, but is now a great penitent. A man of the name of J. M. was also turned from popery the same evening. He regularly attends when I preach; he said he would never bow to a priest again.

The Sunday school at Kilfinan is doing exceeding well; several of the children have made great progress; they have repeated the gospel of John, and a great part of the Acts. The congregations on the Sunday evenings are tolerable, considering the orders from various quarters not to hear me.

Missionary Herald.

THE Annual Meeting of the Baptist Missionary Society will be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October next. Dr. Ryland, of Bristol, Mr. Ward, from Serampore, and Mr. Hinton, of Oxford, are expected to preach. There will be a Lecture on Tuesday Evening, the 5th, when it is hoped that those Members of the Committee, who can make it convenient to attend, will be present.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Mr. Adam to a Friend in Bristol, dated

Calcutta, Nov. 7, 1818.

MY VERY DEAR BROTHER,

The brethren have built three Bengalee chapels in different parts of the city, where the gospel is statedly preached. We have it in prospect to build three others, and to commence a native station on the extensive boundaries of the native population. This last will be a most important step, and attended, I trust, with the most happy consequences. It is intended to rent, (it would be ultimately cheaper to purchase, if we were able,) a piece of ground, which we have already examined and approved, in the immediate vicinity of the native part of the city, on which to build a bungalow, as much in the native style as possible, where one or other of us shall constantly reside. The nearer a Missionary can come into contact with the objects of his labour, the better. In this way he gets acquainted with their modes of speaking, and of living, and of thinking, to an extent which he could never otherwise attain, but which is of the utmost importance to him in preaching the gospel, by enabling him to meet their prejudices, and their reasonings, and to discriminate with the greatest safety true from false pretensions of religion. But the very frame and texture of European society is *utterly hostile to its* familiar *intercourse with the natives of* India, and to all the advantages that result from it. To do our duty to the natives, therefore, it is necessary to retire as much as possible from intercourse with Europeans, and to reside nearer the natives, an end which will be gained in a good measure by this native station we are about to form. We shall have the whole native city quite within our grasp, and possess the means of subjecting to the most satisfactory scrutiny those who wish to embrace Christianity. The brother that resides at this station his week or month, will itinerate into the thickest part of the city, supply the regular chapels that may be built, and receive and instruct those that come for information respecting the gospel, while those that remain in the other part of the city will carry on the English and Bengalee preaching, in which all are at present engaged.

Yates, Carey, and myself, have, since the commencement of the cold season, been likewise engaged in alternate weekly itineracies. It was in taking my turn in one of these, that I first attempted in a public manner to recommend the gospel to the heathen, and I have to-day commenced another week's labours of the same kind. I feel much delight in the work, but great emptiness for it: an emptiness arising both from the state of my mind, and from my very imperfect acquaintance with the language. Who indeed is sufficient for these things? I feel the force of these words of the apostle, and of the remarks which Mr. Morgan, of Birmingham, made upon them, in a sermon which he preached before the Baptist students when I was at Bristol Academy. During the week that I was out, I every evening made a

few remarks on paper, respecting the transactions of the day: for the want of something more interesting, I will transcribe a few of these remarks.

Monday, November 16, 1818.—Went out to-day, accompanied by a nephew of our aged brother Sebuckram, named Panchon, who has of late been encouraged to preach the gospel to his countrymen. We had opportunities of addressing three different congregations of natives, at three different places. The gospel seemed to be *news* to them all, but few of them considered it *good news*. The first congregation did not amount to more than thirty people, most of whom were either children or bramhuns, who listened with great contempt; one young bramhun during almost the whole time making it his principal object to draw away the attention of the rest, by his contemptuous smiles and grins. Here, for the first time, I attempted to make known the gospel to the heathen. I can derive no hope of success from my own fitness for the work; my only hope is, because God hath chosen the foolish things of the world to confound the wise; and the things which are not, to bring to nought the things which are. Our second congregation was almost entirely Mussulmen, in a part of the city where we did not expect to find them: but the truth is, that Calcutta, as a field of Missionary labour, is as yet unexplored. Panchon preached to them in Hindoostanee, and, after reading part of a tract written by Mr. Keith, one of our Independent brethren, I said a few words in Bengalee. That part which I read respected the hope of a Christian in death, and, when I asked them what was *their* hope in death, it was truly affecting to observe, by the significant shake of their heads, that they allowed themselves to be without hope in the world. The third congregation we had, amounted, I suppose, to one hundred and fifty people, some of whom attempted to turn the whole into ridicule, but most listened with attention. At the end, several bramhuns invited us into their house, and made some inquiries respecting the nature of God. They professed to embrace the views of Ram Mohun Roy, and to despise the popular superstition, while, at the same time, I found by inquiry that they encouraged and supported it by their example. I endeavoured to show them the necessity of more light than they possessed, and the guilt they incurred in assisting to keep the people in darkness when their *own eyes* were opened. They listened *with attention*, and thanked me for what I said. The conversation I had with them was in English, which they understand, and imperfectly speak. When we were leaving them, to go home, several followed us for books, and one made particular inquiries where we lived, what was involved in embracing this new way, if it was necessary to eat different food, to wear different clothes, and to engage in a different employment than he had been accustomed to? We assured him that none of them was necessary, but that he was only required to believe in Jesus Christ, and to depart from all iniquity.

Tuesday.—Brother Pearce and I being unable to obtain any native assistance, went out alone. The first congregation was by far the best: the whole street in which we made our stand seemed to send forth its people. We were first invited by some bramhuns to sit down at their door. We sung the hymn translated into Bengalee,

"Come, ye sinners, poor and wretched;"

after which, brother Pearce addressed the people. They listened at first with considerable attention, but a disciple of Ram Mohun Roy's proposed several questions in a light and trifling way, which dissipated all their seriousness. The success of Ram Mohun Roy's opinions shakes the fabric of superstition, but the reception of them does not by one iota increase the seriousness with which religious subjects are examined. Levity is the great vice of the native mind, when employed on religion. They profess to believe that there is only one God, but they do not believe that he is the rewarder of them that diligently seek him. It is only those views of the character and government of God that are furnished by the cross of Christ, that can render the mind truly serious, and subdue its native pride. The second congregation amounted to nearly one hundred; they listened with attention, but would receive no books: the subject was strange to them. The third stand we made was outside of a large bazaar, from which the people came to hear. Here brother Lawson's Life of Futik, containing cuts of three of their debtas was greedily received.

Wednesday.—To-day I was accompanied by Panchon and his brother. The first stand that we made was in a very populous part of the city, where, after singing a hymn to the praise of Christ, Panchon addressed a congregation which he reckoned at five hundred. They listened nearly three-quarters of an hour, apparently with serious attention; but some objection being started, their seriousness was dissipated. A bramhun de-

clared himself to be God, and able to do every thing. I required him to give us a proof of his almighty power by performing a miracle. He raged, and went away, scouted by the multitude. After remaining some time longer, we left them, many requesting us to come back again, and to bring more books than we were able then to give them. The next congregation, amounting to two hundred and fifty, also heard with attention, and willingly received books from us. The last congregation did not amount to more than twenty: they heard with attention. Being all of a very low cast they could not read, and consequently received no books.

Thursday.—To-day, John Peters, Panchon, and I, went to what is called the great bazaar. At two different places, where we were somewhat removed from the bustle and distraction of buyers and sellers, they preached the gospel to crowded and attentive audiences. At the first place we distributed a great many books; at the second, none at all, to silence the uproar that was occasioned by the eager desire to obtain them. Returning home, we obtained the permission of an Armenian merchant to occupy the door of his shop, which was somewhat elevated, from which brother Peters addressed a congregation of one hundred people. Their apparent attention must have been a sort of gaping apathy, for they almost to a man refused the books that were offered them.

Saturday.—Yesterday I did not go out, as there was no one to accompany me, and alone I should not have been able to do any thing, through my ignorance of the language. To-day brother Peters went with me: at the first place where we stood, we had a large and attentive audience. We were obliged to remove from the second and third places through the unaccommodating disposition of the shopkeepers; but were afterwards invited by a respectable bramhun to occupy the area in front of his house. When we came to his house, he, after conversing with some other bramhuns, sent a servant to invite us into the inner area; but perceiving a wish to exclude the populace I would not enter. Brother Peters then preached the gospel to them, and, after answering some objections, we withdrew. A great number followed us, amongst whom was the bramhun who had accommodated us. He endeavoured to dissuade us from going about the city as we did, assuring us, that if we would let the people alone, they would in ten *years all become Christians*; and that *by preaching the gospel*, we only strengthened their prejudices and excited their opposition. In this way, the bramhuns endeavour to prevent us from preaching the gospel, and when they cannot succeed with us they, as I have shown above, endeavour to exclude the common people from its benefits.

The above, my dear friend, I hope you will read with candour, and not blame me for saying so much about myself. The truth is, indeed, that when alone amongst the natives, I can do little or nothing, although I hope that, by the blessing of God upon my studies and opportunities of improvement, that I shall, in a moderate number of years, stand on a level with the natives themselves, and be able to present the gospel to them without any of the disadvantages of unusual idioms, and a foreign accent.

LONDON
MISSIONARY SOCIETY.

SOUTH TRAVANCORE.

A LETTER from the Rev. Mr. Mead, dated Nagracoil, Oct. 26, 1818, enumerates ten villages, situated in the neighbourhood of Cape Comorin, in all of which are schools and places of worship. "At each of these places," he observes, "the word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the catechists in the first place, to give them one idea of the gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'"

OTAHEITE.

Extracts of a Letter from Mr. W. P. Crook, dated July 9, 1818.

THE whole of this groupe of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have

vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people were once the cruel slaves of Satan, destroying themselves and their infant offspring: now, women are restored to their rank in society, a new generation of young ones is springing up, beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

Reading is become general among this people, and they are diligently engaged in teaching each other. Three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more: we believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselve. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us learning the word of God. The sound has reached Tubuai, and the high islands called Raivavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the Marquesas, some of whom have learned to read with us; I have also some hopes of the Sandwich islands, as the American brig, Clarion, by which I send this, is bound thither, and takes passengers, some natives of those islands who have been learning the word of God here.

CHURCH MISSIONARY SOCIETY.

We insert, with great pleasure, the following Extract of a Letter from the Rev. J. G. Wilhelm, one of the Missionaries employed by this Society, to a Baptist friend in England.

Leicester Mountain, Sierra Leone, January 25, 1819.

At one of our private meetings, held January 17, two Joloff-men came with me into the parlour. The gracious promise of our blessed Saviour came to my mind, "Where two or three are gathered together in my name, there am I in the midst of them." One of them had long ago expressed a wish to be baptized, but seemed always to rely on a fine dream which he had dreamed, and on the good resolutions, no more to live in the same fashion as his country-people do; no more to join them in drinking and quarrelling, but to pray to God, and to mind that book-palaver he hears of the white man. This man prayed on this occasion in very affecting expressions; imploring the gracious presence of Jesus the Saviour of our souls; declaring that he hoped for no good thing but what can come from Jesus; earnestly praying that he would forgive us our sins, take us for his people, save our souls, bless us all, &c.; and concluding with the Lord's prayer. In declaring afterwards his motive for desiring to become a Christian, and to be baptized, he said, "Massa, that time them white people bring me in a big vessel to this country, me no sabby what place them carry me; me think me must be slave all time. Well, that time me no sabby nothing; me no hear nothing of God: me see by and by me can work for meself—me can sell what grow in me own luggard—me free. Well, that can't enough—God bring me to this place—me must learn save me soul—me hear all this palaver long time—that time Mr. Butscher live here, Mr. Garnon, and this time you. Me believe what you say true—that book true! Me come here, me no want money—me no want nothing of this world—that can't help me soul.—One time me tell you, me dream—this time me can't mind dream again—me poor sinner—me heart bad—me no more want Jesus—him can do me heart good—him can save me soul—that me pray for. Me country people trouble me plenty—them say, 'What's the matter, you can't agree with us no more?'—them curse me for that—that time Christmas-day be, them bring plenty rum—them say, 'What's the matter, you no can sit down with us? No more we make our heart glad, you no can do so.' Me tell 'em, that no can make me heart glad. 'Pose (instead of *suppose*,) me drink rum, me heart lose peace—me no can pray—that no good—me fear God—me want prayer this night—me believe white man's book true—me hear Massa Wilhelm say, Christmas-day long time now, Christ the Son of God came in this world for save sinners. Well, me sinner—Christ no come for tell me, me must get drunk this day—Him come for save me

soul from every bad thing—that make me want pray for this time." Thus he went on, giving, in half-broken sentences, with the plainest and simplest expressions, the most striking indications of a renewed state of mind and disposition. His poor wife is the opposite character—the most noisy and quarrelsome in the whole town. I had, not long ago, to go down the mountain in the night, on account of the noise she made, and the crowd of people she gathered, in quarrelling with her peaceable and patient husband, for bringing her meat instead of fish from Freetown-market, because the fresh fish were not yet brought on shore. I was on that occasion astonished at the man's coolness of temper, and reasonable way of talking to her.—"Sally, 'pose you go market another day, me want little meat, you bring fish; me can eat 'em—me thank God for that—that good. 'Pose me want fish, you bring little meat—all same—me can eat that—me no can talk for that." Thus the good man went on, endeavouring to calm the angry tempest; but in vain. She cried the louder, for his spending the money for what she wanted not. I then reproved her for her loose tongue and wicked heart, threatening her, that if she could not let us sleep in peace, I would send her into jail. "Jail! (cried she,) pray, Sir, for whom is jail made? Is it not made for people to live in? Me no mind jail!" When the head man of the town heard that, he said to the people she must be flogged. I told him, he might make preparation as if he was about to have her flogged; but not proceed to do so actually. He promised that he would have her quiet in a minute without hurting her, and that I should retire to rest, assured that there would be no noise again. Before I was up, the mountain was all quiet.

Mrs. Klein, (formerly Miss Scott, niece to the Rev. T. Scott, Aston Sandford,) though somewhat reduced in bodily strength, is upholden and strengthened in faith, and in all holy conversation and godliness. I believe that she is a blessing to her husband, and that her patient labours will not be in vain.

AMERICA.

(Continued from Page 364.)

Mrs. W. to a Friend near Boston.

My ever dear Mrs. B.

This country presents a scene to the *eye truly picturesque and delightful.* But instead of beholding houses dedicated to the worship of God, and being surrounded by dear Christian friends, a gloom is spread over it; our minds are filled with melancholy by viewing innumerable pagodas to the memory of Gaudama, and thousands who pay superstitious homage to them. Sometimes I can scarcely realize, that in a few months so *great* an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges which result from so great a change. Though we have left the bosom of friendship and liberty, for that of enmity and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and the gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God. Our arrival at Rangoon apparently afforded much diversion to the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson and brother Hough were waiting at the shore to receive us. After being searched at the custom-house, they conducted us to the mission-house, our long long anticipated home. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings and praises, that we are brought to this heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust we constantly have your prayers, and the prayers of all the dear people of God. For Zion's sake may Christians not hold their peace, and for Jerusalem's sake may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice and blossom as the rose, and streams of living water, from the river of God, refresh this *parched* ground. Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer

and it was indeed a precious season. The Saviour's fruit was sweet to our taste, and his banner over us was love. In this benighted region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to incite us to activity in his blessed service. From recent communications, you have probably received some information respecting the late difficulties here among the Roman Catholic priests. Being represented to the King as spies for the English, they were instantly ordered out of the country. They, however, remain in Rangoon, through the favour of the present Viceroy, and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the King, with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should have been ordered away too. Under a tyrannical government, in a land filled with every abomination; among a people destitute of the common feelings of humanity, we feel ourselves safe only in the hands of God. An assurance in our own souls that he is indeed our Father, and our Friend; that he regards this Mission, and in his own time will bring some of these poor deluded Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding dangers, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was but one Burman whose heart had been regenerated, upon whose mind the celestial rays of the Sun of Righteousness beamed, and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner and time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive when Jesus shall take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possession; when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path we have before us, we need a spirit of self-denial, large supplies of Divine grace, great humility, and more ardent piety. That we *may enjoy* these invaluable blessings, *permit me again to ask you to be importunate at the throne of mercy on our behalf; and be assured, that, though a* fathomless expanse rolls between us, you are daily remembered with much affection by Your unworthy friend,

E. H. WHEELOCK.

ALTHOUGH the following communication, addressed to the Editor by a worthy Presbyterian minister in the city of New York, may not come precisely under the denomination of *Missionary Intelligence*, it is presumed that the information it contains, and the spirit it breathes, will render it highly acceptable and encouraging to the friends of the Redeemer.

New York, Feb. 1, 1819.

The efforts for the cause of truth and godliness in this country, that are reduced to any thing like system, may be comprised in the operations of Bible Societies, Missionary Societies, and Societies for the education of poor and pious young men for the gospel ministry. This last object is one of vital importance to the souls of men, and has been lost sight of by all Christendom. Much has been done both with you and with us, but nothing compared with the exigencies of the church, nothing compared with what might have been done with ease and success. The population of the United States may be estimated at about nine millions; and yet the number of competent ministers of all denominations does not exceed 2,500. If we assign 1000 souls, upon an average, to each minister, which in ordinary circumstances is enough for the pastoral care and watch of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000, or enough for 6,500 congregations destitute. If we assign 2,000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd! What a melancholy picture, even of this highly favoured country! But the United States is but a little speck on the face of the globe. "The field is the world." If the unevangelized portion of the globe be estimated at 600,000,000, to supply every 20,000 of these with only one spiritual guide, would require no less than 30,000 Missionaries; and yet, after all the efforts which have been made to send forth labourers into this vast harvest, no more than 357 are now in the field. What is the duty of Britain? What is the duty of the American churches? Cannot young men be found, and dragged

from the anvil, and the awl, and the counter, and the hovel, to whom God has given grace, and who wait only for means to become the precursors of Millenial glory? The church must look to the cottages of the poor for the greater portion of her future Missionaries and Pastors. You will forgive these remarks. I will endeavour to lay my hand upon some documents, which shall inform you of the measures we are adopting, with a view to this momentous subject. I am convinced the plans are wise, and will prove efficient, and may perhaps be thought of by our brethren on the other side the water. No ordinary exertions can compass the end. Something must be done hitherto unattempted, or the Church is to see ages of mourning.

Your favour contains an intimation on the subject of "Revivals of religion," which imposes a duty on me I am not competent to discharge. There is no doubt of the *reality* of these seasons of mercy. It is no uncommon fact for congregations to be visited with very general effusions of the Holy Spirit, so that the result is the hopeful conversion of from 50 to 150 in the course of three, or six months. When I say hopeful conversion, I mean such a turning from darkness to light, from sin and Satan unto God, as is evinced by a subsequent life of visible holiness.

The public instructions that have been evidently owned of God to produce these revivals, have been those that have dwelt more on the duties than the comforts of piety; more on the immediate duties of sinners, than the sorrows and complaints of God's own people. Congregations that have been favoured with the peculiar smile of Heaven, have been well indoctrinated in the principles of the Christian faith; the infinite majesty and holiness of God; the spirituality, extent, and obligation of the Divine law; the exceeding sinfulness of sin; the total depravity of the human heart; the necessity of regeneration, by the mighty power of God; of justification, not by works, but freely by the grace of God, through the redemption that is in Christ Jesus; the indispensable necessity of an interest in atoning blood, and of that holiness, without which no man shall see the Lord; are truths which have been often brought into view, and strongly urged. If I were to particularize still more minutely, I should say, that the sovereignty of God in the allotments of the righteous and the wicked, the disinterested nature of true religion, in opposition to the spurious piety of the supremely selfish heart, and the present unalterable weighty obligations of wicked men to become holy, enter into the most of that course of public instruction which has been so eminently useful. It has been almost uniformly found, that truths the most unwelcome and humbling to the carnal mind, are the truths which in the hands of the Divine Spirit, have done the most execution. Men who are dead in sin have evidently felt the difference between being treated as mere machines, and as moral agents; between being addressed as beings, whose only duty was to be passive recipients of Divine grace, and to wait till they received it, and as men who were bound to repent and believe the gospel independently of the grace of God; and who, if they neglected this momentous duty, must be eternally damned for neglecting it. So far as it regards the agency of means, it has appeared to me that the grand secret has been so to preach, as to make the ungodly feel the tremendous weight of obligation; to seize and hold their consciences by the thought that they are bound, irresistibly bound, to become holy. Nor is this strange, for it is in this one thought that all the weight of a moral government consists. You might perhaps suppose from what I have said, that I have left out of view the agency of the Holy Spirit in these conversions; or, at least, that I am disposed to place too great a reliance on human instrumentality. Let me not be misunderstood. Perhaps no conviction is deeper on the minds of Christian ministers and Christian people, in such seasons of refreshing, than that the work is all of God. The chief means which are attended with a blessing, therefore, appear to be the spirit of prayer among Christians. Indeed, in the instances which have come to my knowledge, revivals of religion have begun with the people of God. They have been deeply impressed with a view of their apathy and declension; deeply impressed with the awful condition of ungodly men: this has led them into their closets: this has led them to multiply their meetings for conference and prayer; and with an exclusive view to the outpouring of the Divine Spirit upon themselves and sinners around them; to pray for this blessing, not as a matter of course, but as a particular, distinct, and most desirable object. Evenings are set apart for this object; the church is divided, male and female, into little associations for prayer; days of prayer and fasting are also devoted to this blessed employment; and with how much sweetness

and Christian love, and blessing to the souls of men, another world only can disclose. Just previous to the commencement of a work of grace, the eyes of believers seem fixed on the throne. For Zion's sake they will not hold their peace. Most deeply do they feel that Divine power and grace must be engaged in behalf of his sinking cause: and I need not say, that if Christians persevere in this spirit; if they are not weary; if they wrestle till break of day, and will not let the angel of the covenant go, until he bless them: that "he is faithful who hath promised." No, I never knew, I never heard of such a spirit without "multitudes turning to the Lord."

It is not to be denied, that in some, though a *very few* of our revivals, there has appeared something of extravagance. But it has been owing to the ignorance of the people, or the want of Christian wisdom in the minister. Almost universally the subjects, though not without great power of feeling, have been free from the appearance of wildness and enthusiasm. The seasons of worship are sacredly still and not tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness, and danger, and duty, has been more the effect of truth, bearing down upon the conscience, than that transient and violent emotion, excited by natural fear and cherished by animal feeling.

It is with great diffidence, my dear Sir, after these general remarks, that I venture to give, without descending to minute detail, a brief narrative of what God has been pleased to do in my own congregation. I have abundant reason to be thankful and humble that he has been so kind to the people of my vows, and to so unworthy an instrument as he has been pleased to make use of in the ministry of his dear Son.

God has favoured us for a number of years. We have not often been without very considerable attention among our people. Several times antecedent to our revival, the cloud seemed to finger in our sky, and leave a few drops of mercy. During the year 1816 the day spring from on high visited us. Seven months of the year proved the times of refreshing from the presence of the Lord. At our quarterly church prayer-meeting, previous to our communion in September 1815, I well recollect there were some tokens for good. These however apparently subsided, and the month of November was a season of increased and alarming stupidity. But blessed be the God of grace and power, it was when we saw that the waters of the sanctuary were at the lowest ebb, that we felt they must begin to flow. We had sunk too low, not to feel that we must rise.

A Saturday evening prayer-meeting, which had been established for more than two years, for the special purpose of imploring the effusion of the Holy Spirit, and composed chiefly of young men, began to be deeply affected with a view of our stupid and desolate state, and to beg the Lord to arise and plead his own cause. In the mean time, the people of God, throughout the church, began to be encouraged. Very many believed that the Lord was near. Our Sabbaths began to be more solemn; our weekly lecture to exhibit symptoms of still greater solemnity; and particularly a weekly exercise of young people, who had been in the habit of assembling as a kind of theological class, began to be unusually serious. Nothing, however, of a very marked character appeared, till a prayer-meeting, held on the morning of the new year, 1816. It was a meeting for the express purpose of entreating the Father of Lights to appear in his glory, and bless the year. And God was with us of a truth. It was a season of great nearness to the mercy-seat. It was the time of Jacob's trouble, but it was the time of his relief. Those who were present, then entered into a solemn and public engagement with God, and each other, to be more holy, more watchful, more prayerful; and particularly did they engage to meet each other at the throne of grace, at two o'clock every Lord's-day, each in his own closet, to wrestle with the hearer of prayer for the out-pouring of his Spirit. It is worthy of being recorded, that God appeared to smile upon this solemnity, and was pleased, I had almost said, to seal it with his visible presence. No sooner was this engagement formed, than every eye was suffused with tears, and every heart animated with hope. The glory of the Lord filled the house. From this hour we expected an out-pouring of God's Holy Spirit. The spirit of prayer began to increase, and faith to fasten on the promises of him that cannot lie. I can truly say, that we had never before felt the import of that life-giving sentence, "Oh thou that hearest prayer." Soon after this we began to hear of several instances, in which former impressions, that had been effaced from the minds of the impenitent, were revived. Five or six cases of newly awakened sinners also came to our knowledge. I need not tell you that we had been looking out for this; we were disappointed that we had

no more. It pleased God, however, to show us that there was an awful weight of guilt upon us as a church. We saw the black cloud that hid the Sun of Righteousness from our view; and it pleased the same God to put it into the hearts of about twenty of our members, privately to set apart a day of fasting, humiliation, and prayer, to inquire of the Lord wherefore he contended with us, and why he withheld the larger manifestations of his presence. It was on the third Thursday of January, a day never to be forgotten, so long as God is to be honoured for the fulness of his mercy. Blessed be his name! there, in a little upper chamber, he manifested himself to us as he does not unto the world, and shewed us why he withheld the brighter manifestations of his glory. The sins of the church and congregation bore with distressing weight upon the meeting; and it was truly a season of humiliation and self-abasement. It was the beginning of days of power. With deep self-abasement, there was also great boldness of access into the holiest of all, by the blood of Jesus, and great confidence that God would not send us away empty: nor was one of our hopes defeated. The promise was verified; "Before they call, I will answer; and while they are yet speaking, I will hear." The same evening was to assemble us at a weekly lecture; and what deserves to be mentioned, we separated to convene in our place of worship, with no doubt, with not the least peradventure upon our own minds, that it would be our privilege that very evening, to stand still and see the salvation of God.

Nor did our expectations sustain the least disappointment. "Marvel not that I said unto you, ye must be born again," was the subject; and that very evening did the Lord appear in his glory. No one could account for it, except those who had seen it in that upper chamber, by the eye of faith, but not a child of God could enter the lecture-room, without feeling that God was there. Never before, perhaps, was the house so full; never so deeply solemn; never was it so clearly seen that the arrows of the King were sharp in the hearts of his enemies. More than one hundred, so far as we can judge, were brought low on that evening. There was a shaking amid the bones of the valley: great fear came upon every soul. The whole assembly was as evidently moved at the presence of the Lord, as the trees of the forest are shaken by a mighty wind. From that period the work assumed a more marked character. God had so evidently taken it into his own hands, that all exclaimed, "This is the finger of God." Our religious assemblies now put on the appearance, not so much of excitement, as deep and motionless solemnity. We felt it an early duty to pay particular attention to the young. On the following Sabbath, an evening exercise was appointed exclusively for them, at which about two hundred were present; and from which period, numbers of whom, now hopefully the children of God, date their first impressions. This exercise was deemed of such high promise, that it was repeated. On the second evening the house was filled exclusively with youth; and at the close of the service, upwards of one hundred remained to inquire, What they should do to be saved?

This fact was the means of diffusing the spirit of deep concern over the whole people. It was within ten days of this period, that the solemnity was almost universal. Scarcely a family, or an individual in the congregation, it is believed, who did not think seriously of the concerns of the eternal world. God was thus pleased to continue with us until toward Midsummer. Indeed I may say, these showers of mercy were protracted, sometimes in large effusions, and sometimes in gentle droppings, but for the most part soft and still, till the months of August and September. Of the actual subjects of this work of grace, we shall never know till the last day. I have supposed they were more considerably than two hundred. Not unto us, but to thy name, give glory, for thy mercy, and thy truth's sake.

As it respects the present condition of my people, I can also say, I am much encouraged with the hope, that the time is not far distant when I can tell you greater things than these. I am thirty-three years old, and have been nearly nine in the ministry; and shall hope to see better days the longer I live. I have lost time enough, and been sinful enough, to redeem my time now, and grow in grace, as fast as I have heretofore grown in sin. But, alas, my dear brother, this will never be. I hope I shall have your prayers. The night cometh. Let us keep our lamps trimmed, and burning, and count not our lives dear, so that we may finish our course with joy, and the ministry we have received of the Lord Jesus.

JAMAICA.

In perusing these Extracts of Letters lately received from our Missionary brethren in Jamaica, our readers will perceive a renewed appeal to their sympathy and kindness on the subject of *a new place of worship in Kingston*. The state of our Missionary funds is such as to render it altogether impracticable, even were it deemed expedient, to furnish any aid from that quarter; so that our expectations must rest on the Christian liberality of those friends of the Redeemer, who are desirous that these sons of Ethiopia should possess a house, in which they may "stretch forth their hands unto God." We have great pleasure in acknowledging the liberal assistance which Mr. Coultart has received for this case from several of our churches, but still a considerably greater sum is required, or the object cannot be attained. Communications on this subject may be addressed to the Rev. Dr. Ryland, Bristol; or the Rev. John Dyer, Reading.

From Mr. Kitching.

Jan. 24, 1819.

I have been once at Spanish Town. The people are few and poor, but very friendly. I could not preach to them, yet I talked to them about Jesus Christ, read the scriptures, and prayed. They are very desirous to have a minister placed among them, and very desirous to know when I should go. Last Lord's-day morning, I baptized sixteen persons in the sea at sun-rise. I felt happy in the work, and hope it is an earnest of what the Lord intends me to do for him in Jamaica. I think I can trace the footsteps of Divine Providence in bringing me to the colony; and, the Lord be praised, my health, as well as my wife's, is much better than it was in Britain. We have made some alterations in the chapel, in order to procure more air. The chapel is crowded every Lord's-day. Many are obliged to go away, who cannot get in, *and such* as stop are very attentive, and *hear as for eternity*. My dear Sir, do not forget us in your prayers. We have much need of prayer ourselves, and we are conscious we need the prayers of all the friends of the Redeemer. O for a humble, pious, patient; and forgiving frame of spirit—for an increase of love to Jesus, and the souls of men!

April 16.

It gives me great pleasure to have to announce to you the safe arrival of Mr. and Mrs. Godden. They landed on Saturday last, and are in perfect health and good spirits.

I mentioned in my last letter to you my having procured a license, and that we had made an alteration in the chapel, in order to procure air. But we have since been under the necessity of enlarging it. Our congregation still continues to increase, and it pained us to see so many people go away, who could not get in. We have, therefore, procured a quantity of deal boards, and nailed them together in their rough state. We shall now be able to seat about 250 more than we could before, and we expect that all these boards will be found useful when the new chapel is erected. Since I wrote to you last, I have baptized twenty-two persons. I heard the experience of them all, and was much gratified.

From Mr. Godden.

Kingston, April 14, 1819

We embarked on February 25, and sailed from King Road on Lord's-day evening, the 28th. A strong gale hurried us in less than a week within sight of Madeira: and if a calm had not detained us some days in its neighbourhood, most likely we should have accomplished our voyage in less than thirty days. However, I feel very grateful that we did it in thirty-nine.

We came to at about 3 P.M. of the 9th inst. between Kingston and Port Royal, and as soon as the land wind served we sailed to the wharf. Early the next morning Mr. T. came on board, and kindly offered us his services; and while we were speaking, brother Kitching hailed me from the wharf, and we disembarked, I trust, under the influence of unfeigned gratitude to the Author of all our mercies. Sister K. received us very affectionately; and both herself and husband continue to manifest the most Christian like concern for our welfare and comfort.

The next day, (being Lord's-day) I heard brother Kitching preach to a

crowded audience, the most attentive I ever saw, and apparently the most devout. With some exceptions, I was highly gratified, and I could not avoid being deeply affected. Their natural passions are very lively and vigorous; but I believe much religious feeling was mingled in their devotions. *Such is the state of this Society, that were it fully known in Britain, I am persuaded there is scarcely an individual in the kingdom, that has any regard for morality itself, who would not aid, to the very uttermost of his ability, towards the erection of a place of worship for them on a larger scale.*

Brother Kitchen and I went to Spanish Town on Monday morning the 12th. We examined several houses, and chose one as a place of residence, which is the cheapest, and for the present the most convenient in the town unoccupied. It was also strongly recommended by some pious friends living on the spot. It is situated near the extremity of the west end of the place. The rent is £40 per annum. The outhouses are in a ruinous condition, which I am to repair, and deduct the costs from the rent. I have taken it for one quarter. It is my sincere desire and religious determination to put the Society to as little expense as possible; but I fear I must exclusively depend upon it for support duri[illegible] the whole of the succeeding twelve m[illegible] at least.

List of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to Aug. 1, 1819, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Little Wild-street Female Society, by Miss Gale	18	5	0
Devonshire-square Auxiliary Society, by Mr. Edward Smith	18	7	0
Hackney Auxiliary Society, by Rev. F. A. Cox	40	0	0
Canterbury Auxiliary Society, by Rev. Mr. Gurteen	10	0	0
Paisley Female Bible Society	23	0	0
Haddenham Baptist Church, by Mr. Bidwick	3	0	0
Bedfordshire Baptist Association, by Mr. Saunders, Treasurer	10	10	9
Baptist Free-school, Fetter-lane, a Donation, by Mr. Kendrick	4	16	8
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Co.	25	0	0
Colnbrook Collection, by Rev. Samuel Rowles	11	13	6
A Friend, by Rev. Mr. Phillips	5	0	0
Boston and Fens Auxiliary Society, by Rev. Mr. Thonger	15	0	0
Eythorne Collection and Subscriptions, by Rev. John Giles	12	13	0
Goodman's Fields Auxiliary Society, by Mr. Morris, Treasurer	30	0	0
Bluntisham, Friends at, by Rev. S. Green	10	15	0
Woolwich Auxiliary Society, by Rev. Mr. Freeman	21	16	11
Colchester Baptist Church, Botolph-street, by Rev. Mr. Tracey	4	8	1
Rayleigh Collection and Subscriptions, by Rev. J. Pilkington	7	1	0
Isleham Auxiliary Society, by Messrs. Reynolds and King	11	10	0
Addlestone and Weybridge, Surry, by Rev. Timothy Thomas	4	0	0
Halstead, Essex, Friends at	3	0	0
Ilford Missionary Association, one quarter, to May 1, 1819, by Rev. Mr. Smith	11	3	1
East Dereham, Norfolk, Penny Society, one year, ending June 1. 9 15 6			
Friends 7 4 6	17	0	0
Bow Auxiliary Society, by Rev. Dr. Newman	28	8	0
Part of a Collection at Rev. Mr. Upton's 5 0 0			
An Unknown Friend, by Ditto. 1 0 0	6	0	0
Legacy of Mrs. Love Williams, late of Hitchin 50 0 0			
Duty 5 0 0	45	0	0
Langham, Essex, Subscriptions and Penny Society	10	18	1
Two Friends in Essex	10	10	0
Collections at the Annual Sermons in London, by Mr. Burls	389	0	1
Nottingham Collection and Subscriptions, by Mr. Lomax	78	8	11
Glasgow Auxiliary Society, by Mr. Deakin	100	0	0
Birmingham Bond-street Auxiliary Society	22	8	2½
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.	269	18	0
Whitchurch, Shropshire, Collection	2	0	0

	£	s.	d.
Wrexham ..... Collection	1	0	2
Oswestry ..... Ditto 3 0 0			
Auxiliary Society 5 8 2	8	8	2
Shrewsbury, part of Collection	6	7	10
Wellington Collection	4	2	6
Bridgnorth ... Ditto	3	0	0
Shiffnal ..... Ditto 2 8 0			
A Friend 5 0 0	7	8	0
Bucks Association, by Rev. Peter Tyler	37	19	2¼
Sutton in the Elms Penny Society, by Rev. J. Burditt	7	0	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty	5	5	0
Hamsterly, Durham, Contributions, by Rev. C. Whitfield	7	7	0
Tottlebank ..... Ditto ..... by Mr. Harbottle	5	15	0
Broomley ..... Ditto ..... by Mr. Rowell	2	10	6
Newcastle Juvenile Society at Rev. R. Pengilly's, half-year	14	0	0
John Cowell, Esq. Ipswich, by Rev. John Edwards	5	5	0
Loughton Auxiliary Society, by Mr. Burls	8	0	0
Cambridge Auxiliary Society, by Mr. Edward Randall	50	0	0
Royston Subscriptions and Donations, by Rev. W. Pendered	18	6	0
Westoning, Sunday-school Children and others, by Mr. Dance	2	2	0
F. M. S. by Mr. Burls	5	0	0
Biggleswade Penny a Week Society, by Dr. Ryland	5	0	0
Northampton Female Society, by Ditto	2	0	6
Anonymous, by post to Dr. Stuart, Edinburgh	20	0	0

TRANSLATIONS.

Shrewsbury Penny a Week Society, by Mr. Thomas Crumpton 34 4 4½			
Part of a Collection 6 7 9½	40	12	2
Oswestry Auxiliary Society, by Mr. Roberts	5	0	0
Camberwell, Miss S. by Rev. John Edwards	4	12	0
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer	60	0	0
Newcastle, Collection at Rev. Mr. Pengilly's Chapel, by Rev. S. Saunders	14	7	6
Ditto ..... Ditto ..... the Methodist ..... Ditto	12	7	6
Sunderland ... Ditto ..... Ditto ..... Ditto 12 13 0			
Private Contributions 28 7 0	41	0	0
South Shields .. Ditto ..... Ditto ..... Ditto	2	16	4½
North Shields. Ditto, Rev. Mr. Williamson's ..... Ditto	2	10	6
Ditto ..... Ditto, Rev. Mr. Wilson's ..... Ditto	5	14	0
Alnwick ..... Ditto, Rev. Mr. Rate's ..... Ditto	10	10	0
Broughton .... Ditto, Rev. Mr. Ruston's, ... Ditto .. 2 12 2			
Private Contributions 3 3 0	5	15	2
Cockermouth .. Ditto, Rev. Mr. Muscutt's ..... Ditto	3	11	6
Whitehaven ... Ditto, Rev. Mr. Cecil's ..... Ditto .. 9 2 7			
Private Contributions 1 11 6	10	14	1
Carlisle ..... Ditto, Rev. Mr. Whitridge's ..... Ditto .. 7 17 5			
Private Contributions 6 6 0	14	3	5
Workington ... Ditto, Rev. Mr. Selkirk's, by Rev. R. Pengilly	7	1	9
Maryport ..... Ditto, Rev. Mr. Wallace's ..... Ditto	6	15	8
Greenock and Port Glasgow Bible Society, by Dr. Ryland	15	0	0

SCHOOLS.

Calton and Bridgetown Association for Religious Purposes, by Mr. W. Collins	50	0	0
Bow, Friends at, by Rev. Dr. Newman	5	13	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty	5	5	0
Friend, towards a School at Dewangunj (2d Donation) by Rev. John Dyer	7	0	0

The thanks of the Society are presented to Mr. Edward Dowson, London, for twenty-five copies of his Youth's Theological Dictionary of the New Testament; to Mr. Joseph Angell, Reading, for the Baptist and Evangelical Magazines for 1815 *to* 1818, *inclusive, and several Nos. of* Periodical Accounts; *and to Mr. Blake, of Chapmanslade, for seventy-eight Nos. of the* Evangelical Magazine.

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Penny Sp.

William Tyndal.

Burnt at Vilford, near Antwerp. 1536.

Engraved from an Original Painting in

D.r Williams's Library, for the Baptist Magazine.

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THE

Baptist Magazine.

OCTOBER, 1819.

MEMOIR OF WILLIAM TINDALE.*

THIS faithful minister and constant martyr of Christ was born about the borders of Wales,† some time before 1500. The family seems to have sprung from Elias Tyndale, who owned the lordship of Tansover, near Oundle in Northamptonshire, in the reign of Edward II. This family was called de Tyndale, Tyndale, and Tindale; and in the time of Henry VI. William Tindale, Esq. possessed the manors of Deen near Weldon, and of Stanion near Brigstock, in the same county. Mr. Jekyll says, that it descended from Adam de Tindale, Baron of Langley in South-Tindale in Northumberland.‡

The subject of this memoir was brought up from a child in grammar, logic, and philosophy, in Oxford, particularly for the most part in St. Mary Magdalen's-Hall, in the library of which hall his picture is preserved. He took so much pleasure in the study of the Scriptures, that he read privately to certain students and fellows of his college some portion of divinity, and instructed them in the knowledge and truth of the sacred volume. His life and conversation were such, that all who knew him regarded him as a man of a most virtuous disposition, and unspotted life. So that on account of his merit, *(ob egregias ingenii dotes,)* he was admitted a canon of Christ-Church College. But, for openly espousing Luther's opinions, the truth of which he was convinced of by searching the Scriptures, being obliged to quit it, he retired to Cambridge, where he diligently applied himself to the study of the Holy Scriptures, and divinity, and took a degree; having taken his degrees before at Oxford. After some stay at Cambridge, he went and lived at Little Sodbury in Gloucestershire, with Sir John Welch, Knt. as tutor to his children. Moreover, to be as useful as pos-

* The name of this Reformer is spelt various ways. The engraver of the copper-plate has adopted the spelling of Neal, the author of the History of the Puritans. We have adopted the spelling used by the family a short time before the Reformer's birth.

† The late Reverend Joshua Thomas of Leominster mentions in his MSS. that some persons of a family of the name of Tyndal were members of the Baptist church at Llanwenarth near Abergavenny, at the close of the 17th century.

‡ South-Tindale, or rather South-Tyne Dale, is intersected by the South Tyne. A History of Northumberland published about sixty years ago, informs us that Langley-castle, the ancient seat of the barons of Tynedale, is situated on a rising *ground on the south side of the* Tyne; *that four towers were then* standing, and that twelve fire-rooms remained. The village of Haydon-bridge, visible from it, was its appendant manor.

sible, and to plant true Christianity in that neighbourhood, he frequently preached in and about Bristol. And, in order to give the knight and his lady good impressions of religion, and to confirm them in the truth, he put into their hands Erasmus's *Manual of a Christian Soldier*, translated by him into English. While he continued there, he had frequent disputes with abbots and dignified clergymen, who visited the family, upon the most important points of religion, as well as concerning Luther and Erasmus; and he appealed to the Scriptures, to confute their errors, and establish his opinions; a method not much then practised among the rigid Catholics. As he was learned, and well acquainted with the Old and New Testaments, he scrupled not to show unto them simply and plainly his judgment: and when they varied from him in opinion, he pointed out to them passages of Scripture to confute their errors, and confirm his sayings. At length his opponents, not being able to answer or convince him, bore a secret grudge in their hearts against him. He complains, in his prologue to the first book of Moses, of their ill usage towards him; saying, that he suffered much in that country by a sort of unlearned priests, "being (says he) full rude and ignorant; who have seen no more Latin than that only which they read in their portasses (i. e. breviaries) and missals, which yet many of them can scarcely read." In one of his disputes he pressed his antagonist so hard, that the latter burst out in these words: "We were better to be without God's laws than the Pope's." But Tindale *zealously* and warmly replied, "I *defy the Pope* and all his laws:" adding, that if God spared his life, ere many years, he would cause a boy that drove the plough to know more of the Scripture than he [his antagonist] did. His frequent victories over the clergy caused them to look upon him with an evil eye, revile him, count him no better than a heretic, and endeavour to have him punished as such. Accordingly, they preferred articles against him to the chancellor of the diocese, before whom he appeared, and was severely reprimanded and threatened, but no further proceeded against at present. He was so much superior to his opponents in all disputes, that they called him a heretic in sophistry, a heretic in logic, and a heretic in divinity; and told him, that though he might have depended upon the gentlemen in that country, he should shortly be otherwise dealt with. He replied, that he was contented they should convey him to any county in England, giving him ten pounds a-year to live upon, and binding him to do no more than to teach children and preach. During the early part of his residence in this family, Lady Welch said to Mr. Tindale, "There is such a doctor who can spend a hundred pounds; and such a doctor who can spend two hundred pounds; and such a doctor who can spend three hundred pounds; and ought we to believe you before them?" But after she and her husband had carefully perused Erasmus's Manual, which Mr. Tindale had translated, they were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits altogether. They brought him, as we

have said, before the chancellor; by whom being dismissed, he called in his way home upon a certain doctor, who had been an old chancellor to a bishop, and his very good friend: to him he opened his heart, and consulted him upon many passages of Scripture. Before they parted, the doctor said to him, "Do you not know, that the Pope is very antichrist, whom the Scripture speaketh of? but beware what you say; for if it should be known that you are of that opinion, it will cost you your life." He added, "I have been an officer of his; but I have given it up, and defy him and all his works."

Observing that he could no longer stay in the county with any quiet and comfort, and that his patron, Sir John Welch, could not protect him without bringing himself into great dangers and difficulties, they parted by common consent, Mr. Tindale saying to the knight, "Sir, I perceive that I shall not be suffered to tarry long in this country; neither will you be able to keep me out of the hands of the spirituality. What displeasure might therefore grow to you by keeping me, is known only to God." Mr. Tindale therefore went to London, and preached there for some time in the church of St. Dunstan's in the West, as he had done before in the neighbourhood of Bristol, as well as in St. Austin's Green in that city. At length, having conceived a great opinion of Dr. Cuthbert Tonstall, promoted to the bishopric of London in 1522, on account of the great commendations given him by the much-admired Erasmus, he imagined that he should be a happy man, if he could but be admitted into his service, as one of his chaplains. For *that purpose*, he applied to Sir Henry Guildford, Master of the Horse, and Comptroller to King Henry VIII. who was a great patron of learned men, a particular friend of Erasmus, and an acquaintance of Sir John Welchs's: and he presented to him an oration of Isocrates, which he had translated from the Greek; an undoubted proof of his being uncommonly learned, since Greek at that time was a language understood by very few here in England. Sir Henry readily complying with Mr. Tindale's request, not only recommended him to the Bishop of London, but advised him to write a letter to his Lordship, and carry it himself. This he did, and delivered the letter to an old acquaintance of his, a servant of the Bishop. But, as this was not the way which God, in his Providence, had marked out for him, the Bishop answered, that his house was full, that he had more than he could well provide for; and he advised Mr. Tindale to seek out in London, where, he said, he could not well miss of employment. Not being able to obtain any, he was supported by Mr. Humfrey Monmouth, Alderman of London, who was a draper, a man of good wealth and great charity, and a favourer of Luther's opinions; who took him into his house for half a year, where he lived in the most sober and temperate manner, eating only boiled meat, drinking small beer, wearing no linen, and studying night and day. His thoughts were then bent upon translating the New Testament into English, as the only means to root out Popery, and establish the true doctrine of Jesus Christ. He thought it a matter of the greatest importance that the poor people should be able to read the pure word of

God. He saw that it was not possible to establish the laity in the truth, except they could be enabled to see the connexion, the order, and the meaning of the sacred volume; and that without this, though the truth might be taught them, its enemies would quench it again, either by sophistry and unscriptural traditions, or by expounding the places which contained it, in a manner contrary to their connexion, order, and true meaning. He perceived, that although the unlearned laity might be sure that all was false which the priests said, yet, unless they had the Scriptures in their own hands, they might be puzzled by the sophistry of the priests, and unable to answer their subtle arguments in favour of the usurped authority of the Bishop of Rome, and of the doctrines of the Romish Church.

Mr. Tindale remained in London about a year, when perceiving that the Scriptures could not be safely translated in England, he resolved to go abroad into Germany, as a place of greater security, and more liberty. This he was enabled to do by the assistance of Mr. Monmouth, and other well disposed persons, who gave him ten pounds a year, then a sufficient maintenance for a single man. At his first leaving England, he went as far as Saxony, where he conferred with Luther, and other learned men in those parts. Then he came back into the Netherlands, and settled at Antwerp, where was a very considerable factory of English merchants, many of whom were zealous professors of Luther's doctrine. Here he immediately set himself about his favourite work, the English translation of the New Testament, which was printed in 1526. We shall reserve many particulars concerning it for another article; suffice it at present to say, that only 1500 copies were printed, most of which were imported into England. Strict search was made among those who were suspected of importing and concealing them; of whom John Tindale, our martyr's brother, was prosecuted, and condemned to do penance. Humfrey Monmouth, his great patron and benefactor, was imprisoned in the Tower, and almost ruined. But these rigorous measures not having the intended effect, and burning the Word of God being looked upon among the people as a shocking profanation, the great patrons of Popery endeavoured to ridicule what they could not suppress. They employed for that purpose the noted Sir Thomas More, who, like all other witty men, suffered his wit to outrun his judgment, and had so devoted himself to the blindest corruptions of the Church of Rome, that he was ready to swallow and defend them without examination, and was as severe a persecutor as any ignorant monk. He published in 1529, a "Dyaloge," wherein he treated of the pestilent sect of Luther and Tyndale, &c. It is entitled, " A Dyaloge of Syr Thomas More, knyghte, one of the counsayll of oure Soveragne lorde the Kyng and chauncellour of hys duchy of Lancaster, wherein he treated dyvers matters, as of the veneration and worshyp of ymagys and relyques, praying to Sayntys and going on Pylgrymage, with many other thyngys touchyng the Pestylent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought into England. Emprynted at London at the Sygne of the Meremayd at Powlys gate next to Chepe syde

In the moneth of June the yere of our Lord 1529." W. Tindale, in 1530, published, *An Aunswere unto Syr Thomas More's dyaloge.*—And Sir Thomas replied, in his "Confutation of Tyndale's Aunswere to his Dyaloge, in nine books." 1532.

As soon as Mr. Tindale had finished his New Testament, he translated the Five Books of Moses from the Hebrew into English, but going by sea to Hamburgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies; and was forced to begin anew. He again translated the Pentateuch from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, a great sweating sickness being then in the town; which being done, he returned to Antwerp, and lodged, in 1534, in the house of Mr. Thomas Pointz, an English merchant. We might think in our days, that the life of so innocent a man as Mr. Tindale could be in no danger. But in the height of Popery, that envenomed set of people, one of whose properties is never to forgive, could not rest as long as so dangerous a heretic, as they counted him, was suffered to live. To take him off, therefore, King Henry VIII. and his council suborned and employed a scholar, at Louvain, who insinuating himself into Tindale's and Pointz's acquaintance, was treated by both as a friend, and betrayed them.

We will relate this part of the history of this excellent man in the simple and affecting language of Mr. John Fox.

"William Tindal being in the town of Antwerp, had been lodged about one whole year, in the house of Thomas Pointz, an Englishman, who kept there a house of English merchants. About which time came one thither out of England, whose name was Henry Philips, his father being a Custom-house officer, of Poole, a comely fellow, like as he had been a gentleman, having a servant with him; but wherefore he came, or for what purpose he was sent thither, no man could tell.

"Master Tindal divers times was desired forth to dinner and supper amongst merchants; by the means whereof this Henry Philips became acquainted with him, so that within short space, Master Tindal had a great confidence in him, and brought him to his lodging to the house of Thomas Pointz, and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets, of his study, so little did Tindal then mistrust this traitor.

"But Pointz having no great confidence in the fellow, asked Master Tindal how he became acquainted with this Philips. Master Tindal answered, that he was an honest man, handsomely learned, and very comfortable. Then Pointz, perceiving that he bare such favour to him, said no more, thinking that he was brought acquainted with him by some friend of his. The said Philips being in the town three or four days, upon a time desired Pointz to walk with him forth of the town, to show him the commodities thereof; and in walking together without the town, had communications of divers things,

and some of the king's affairs; by the which talk, Pointz as yet suspected nothing, but after, by the sequel of the matter, he perceived more what he intended. In the mean time, this he well perceived, that he bare no great favour either to the setting forth of any good thing, or to the proceedings of the King of England. But after, when the time was past, Pointz perceived this to be his mind, to feel if he could perceive by him, whether he might break with him in the matter, for lucre of money, to help him to his purpose; for he perceived before that he was moneyed, and would that Pointz should think no less; but by whom it was unknown. For he had desired Pointz before to help him to divers things, and such things as he named he required might be of the best; for, said he, I have money enough: but of this talk came nothing, but that men should think he had some things to do; for nothing else followed of his talk. So it was to be suspected, that Philips was in doubt to move this matter for his purpose to any of the rulers or officers of the town of Antwerp, for doubt it should come to the knowledge of some Englishmen, and by the means thereof Mr. Tindal should have had warning.

"So Philips went from Antwerp to the Court of Brussels, which is from thence twenty-four English miles, the King having there no ambassador; for at that time the King of England and the Emperor were at a controversy, for the question between the King and the Lady Katharine, who was aunt to the Emperor; and the discord grew so much, that it was doubted lest there should have *been war* between the Emperor *and the King*, so that Philips, as a traitor, both against God and the King, was then the better retained, as also other traitors besides him; who after he had betrayed Mr. Tindal into their hands, showed himself likewise against the King's own person, and there set forth things against the King. To make short, the said Philips did so much there, that he procured to bring with him from thence to Antwerp the Procurator General, with certain other officers. The which was not done with small charges and expenses, from whomsoever it came.

"Within a while after, Pointz sitting at his door, Philips's man came unto him, and asked whether Mr. Tindal was there, and said, his master would come to him, and so departed. But whether his master Philips was in the town, or not, it was not known; but at that time Pointz heard no more either of the master, or of the man. Within three or four days after, Pointz went forth to the town of Barrow, being eighteen English miles from Antwerp, where he had business to do for the space of a month, or six weeks; and in the time of his absence, Henry Philips came again to Antwerp, to the house of Pointz, and coming in, spake with his wife, asking her for Mr. Tindal, and whether he would dine there with them, saying, *What good meat shall we have?* She answered, *Such as the market will give.* Then went he forth again (as it is thought) to provide, and set the officers whom he brought with him from Brussels in the street, and about the door. Then about noon he came again, and went to Master Tindal, and desired him to lend him forty shillings; "for (said he,) I lost my purse this morning, coming over the passage between this

and Mechlin. So Master Tindal took him forty shillings, the which was easy to be had of him, if he had it, for in the wily subtleties of this world he was simple and unexpert.

"Then said Philips, *Master Tindal, you shall be my guest here to-day. No*, said Master Tindal, *I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome.* So when it was dinner-time, Master Tindal went forth with Philips; and at the going out of Pointz's house was a long narrow entry, so that two could not go in a front. Master Tindal would have put Philips before him, but Philips would in no wise but put Master Tindal afore, for that he pretended to shew great politeness. So Master Tindal, being a man of no great stature, went before, and Philips, a tall comely person, followed behind him; who had set officers on each side of the door upon two seats, who being there might see who came in the entry. And coming through the same entry, Philips pointed with his finger over Master Tindal's head down to him, that the officers who sat at the door, might see that it was he whom they should take, as the officers that took Master Tindal afterwards told Pointz, saying to Pointz, when they had laid him in prison, *that they pitied to see his simplicity when they took him.* Then they brought him to the Emperor's attorney, or Procurator General, where he dined. Then came the Procurator General to the house of Pointz, and sent away all that was there of Master Tindal's, as well his books as other things, and from thence Tindal was had to the castle of Vilvorde, eighteen English miles from Antwerp, *and there he remained* until he was put to death."—*Fox's Martyrology.*

The English merchants at Antwerp did what they could to procure his release. They, together with his friend Pointz, procured letters from Secretary Cromwell to the Court at Brussels, for that purpose. But treacherous Philips invented a false accusation against Pointz, in order to render all his applications ineffectual; so that he was prosecuted and imprisoned, but escaped in the night. Tindale's destruction being now resolved upon, he was brought to his trial, and offered an advocate and a proctor; but he refused to have any, saying, he would answer for himself; and so he did. But none of his reasons being admitted, he was condemned by virtue of the Emperor's decree, made in the assembly at Augsbourg. And being brought to execution, in 1536, he was by the hangman first tied to the stake, and then strangled, calling out in his last moments, "Lord, open the King of England's eyes:" after which, his body was reduced to ashes. Such was the tragical end of one of the most learned men in his time: a person of seraphic piety, and indefatigable study; whose uncommon abilities and learning, joined to great warmth and firmness of nature, and to true faith and gospel zeal, qualified him for the office of Reformer, and especially for translating into English, for the benefit of his countrymen, the Holy Scriptures, which all Christians ought to look upon as the only rule of their faith and practice, and with which, consequently, they cannot be too well acquainted. Time it was therefore, that such a tyranny as that to which he fell a sacrifice should be abolished, as it was very soon after; the measure o

their iniquities being then fulfilled. Such was the Divine blessing upon his true and faithful preaching, that, during the time of his imprisonment, (which lasted a year and a half,) he converted his gaoler, the gaoler's daughter, and many of his household. Nay, the Procurator-General, or Emperor's Attorney, publicly said of him, that he was *homo doctus, pius, et bonus*, a learned, pious, and good man. The good Bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English Reformer after Wickliffe; and that he was born for the conversion and edification of many souls. But although this eminent man was raised up by Divine Providence to be the translator of the Holy Scriptures into the English language, he does not appear to have been endowed by that Spirit who "divideth to every man severally as he will," with talents for public speaking; for he says of himself, in a letter to his excellent friend, John Frith, dated January, 1533, "God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow witted; your part shall be to supply what lacketh in me. His picture represents him with a Bible in his hand, and this distich:

"Hâc ut luce tuas dispergam, Roma, tenebras,
Spontè extorris ero, spontè sacrificium."

Which may be thus translated:

"This light thy darkness shall dispel, O Rome;—
T' accomplish this I'll sacrifice my home;
Yea, my own self a sacrifice become."

WORKS, besides the Translation of a part of the Bible.—The *following pieces* of his were *collected together*, and printed by John Day in one vol. folio, 1572, together with John Fryth's, and Barnes's works. 1. "A Protestation touching the Resurrection of the Bodyes, and the State of the Soules after this Life. 2. Preface to the Pentateuch, dated January 17, 1530. 3. Prologue, shewing the Use of the Scriptures. 4. Prologue to the five Books of Moses. 5. Certaine hard Words expounded in the first, second, and fourth Book of Moses. 6. Prologue upon the Prophet Jonas; 7. and upon the four Evangelists, the Epistles of St. Paul, the Epistles of St. Peter, and St. John. 8. The Parable of the wycked Mammon, dated May 8, 1527. 9. Of the Obedience of a Christen Man, and how Christen Rulers ought to governe; dated October 2, 1528. Printed at Malborow, in Hesse, 1535, and at London, 12mo. and again in 1561. In the preface we find the name of William Tyndall, al. Hitchins. 10. An Exposition on the Vth, VIth, and VIIth Chapters of St. Matthew. Printed first about 1531, and again in 1548, 12mo. 11. Aunswer unto Syr Thomas More's Dyaloge, as above. 12. The Practyse of the Praelates, whether the Kinge's Grace may be separated from hys Quene, because she was hys Brother's wife: written in 1530. Printed at Marpurg in 1530, and at Lond. 1548, 8vo. [This was enough to procure his violent death from King Henry VIII.] 13. A Pathway into the Holy Scripture. 14. Exposition of the first Epistle of St. John. Printed in September, 1531, and in Southwark, 1538, 12mo. In this edition are included his Commentaries upon the three Epistles of St. John. 15. The Testament of M. William Tracie expounded; 1535, 12mo. and at Norimberg.

1546. 16. A Treatise upon Signes and Sacramentes. Lond. 12mo. 17. Three Letters to John Fryth, Prisoner in the Tower. The last of which contains an Exposition of the sixth chapter of St. John, and 1 Cor. xi. against Sir Thomas More."

He also translated some of Luther's works into English: and put a Preface to "The Prayer and Complaint of a Plowman;" and to the "Examinations of William Thorpe, and Sir John Oldcastle," which he published.

There are likewise ascribed to him— "An Exposition on 1 Corinth. vii. with a Prologue, wherein all Christians are exhorted to read the Scriptures. Printed at Malborow in Hesse, 1529, 12mo.— A boke concerning the Church.— A godly Disputation between a Christian Shomaker and a Popish Persone.—The Disclosyng of the Man of Sin.—The Matrimonye of Tindall, 1529."

MR. FULLER.

To the Editors of the Baptist Magazine.

MY DEAR FRIENDS,

HAVING seen in the New Evangelical Magazine for the present month, an article entitled, "Strictures on the Baptist Magazine," permit me to address to you a few lines upon the subject.

Although every part of the "Reply to J. G. F." was animadverted upon in your last Number in regular succession, only *two* of the twelve sections into which your animadversions were divided, are attempted to be answered in these "Strictures," unless an unsupported hesitation *respecting the* fourth of *them can be called* by that name. These ten posts, to use a military comparison, having been thus surrendered without even the show of resistance,—if the two remaining ones can be proved to be in your possession, your victory may be pronounced to be complete.

It is worthy of observation, since it shows the low ground which the Editor of the New Evangelical Magazine is now compelled to take, that in reference to these two sections he has acted not offensively, but defensively.

In reply to the first of these,* he pretends that he is not guilty of pursuing Mr. Fuller's memory with false and malignant charges, notwithstanding it was proved beyond the possibility of contradiction, that he had brought a malignant charge against him IN DIRECT OPPOSITION TO A PLAIN MATTER OF FACT. What is this but pursuing Mr. Fuller's memory with falsehood and malignity, and thereby continuing that animosity of which Mr. Fuller frequently complained, and which he could no otherwise account for than by supposing that it was owing to a conversation which he had had with him concerning the late Mr. Sandeman? As a *particular instance* was pointed out wherein he has been guilty of falsehood and malignity, *and on which the accusation was founded*, if that accusation was capable of being refuted, why has he not attempted to refute it? Instead of this, "perplexed, and in the utmost distress, he seeks the numerous herd. He would lose himself, and elude his pursuers, amidst the multitude of his fellows. But they, I doubt not, unconcerned for a brother's woe, will shun the miserable creature,

* Section VIII.

or expel him from the circle." And who, after all, are his "hundred" anonymous witnesses? It is true that

"With witnesses many his cause does abound;
With some that are hang'd, and some that are drown'd,
And some that are lost, and some never found."

But of all these witnesses, one person only is mentioned by name; and his testimony is only an opinion; and that opinion has been already excepted against by you; and your reason for that exception has been given in a former Number.

The second,* and only remaining post which he attempts to defend, is the Latin of "Chapman Street, Islington, Dies Natalis, 17 June, 1819." One gun alone will be sufficient to take it, namely, the following question:—Will any Latin scholar, even of the first year, come forward and say, that *Dies Natalis* is good Latin in this place? It is good Latin in its proper place. For instance:—If a mere English scholar were desirous of inserting *Birthday* in Latin between "Chapman-street, Islington," and "17 June, 1819," and were for this purpose to consult the *English* part of a Latin Dictionary, he would find the words "Dies natalis," which are very proper in that place. But he would soon expose his ignorance; for, being totally ignorant of the Latin syntax, he would insert those very words in the vacancy left for them, not knowing but that if the Latin for *Birthday* is *Dies natalis* in one place, it must be *Dies natalis* in all places. A Latin scholar, however, could no more do this, even inadvertently, than an English scholar could *write We is*, or *They am*. He would fill up the vacancy with *Die natali*, or rather *Natali meo*. The author of the "Strictures" says, that "Hic meus est dies natalis" is good Latin. But what is this to the purpose? Every Latin scholar will perceive that this is a floundering in the agonies of death; that it is an attempt to break out of prison, and not a legal method of getting out of it. I suspect that these five words, the second, third, and fifth of which are to be found in the seventy-sixth verse of Virgil's third Eclogue, were given him by some wicked wag, for the sake of exciting a laugh at his expense.

Towards the close I find a new fortress, the guns of which are pointed towards your Secretary, whom the author of the "Strictures" calls the "Editor."—Though not a little terrified, I will survey it at a distance with my telescope.

"Perceiving that my reply to young Fuller, did not appear in the Baptist Magazine for July, as it ought to have done; and that in place of it, a *queer* sort of paragraph was inserted (p. 307,) which left me in doubt whether the 'Reply' would find a place or not, I addressed a few lines to the Editor, requesting that if it was not to appear the then ensuing month, he would return it to me, in order that I might publish it in my own Journal—and, unluckily for him, referring to the paragraph above mentioned, I applied to it the *french* word '*extraordinaire*.' This stupid Editor, unable to distinguish between the French adjective *extraordinaire*, and the English noun *extraordinaries*, confounded the two words, and on the cover of his Magazine tells his readers, that he has received from me 'a second letter;' the contents of

* Section X.

which are so very '*extraordinaries*'—thus wishing them to believe that I wrote such nonsense."

On reading the above, I was amazed, not conceiving it possible that such an error of the press could have escaped my observation. Your "stupid" Secretary, however, soon found, that the word which the Editor of the New Evangelical Magazine, "unluckily for himself," (to use his own expression,) reads "extraordinaries," is (however *extraordinary* it may appear) *not* "extraordinaries," but EXTRAORDINAIRES, as it should be!!!

I would fain acquit this gentleman of an intention to deceive his readers. This, however, I can no otherwise do, than by means of the following supposition. From the English part of a French Dictionary, which he appears to have consulted, he has copied into his note the French word *extraordinaire*, which he found against the English word *extraordinary*. This word being printed on the cover of your Magazine in the plural, to agree with its substantive, he did not know his old friend with the *s* tacked to it, but, looking at it with an *English eye*, very naturally mistook it, (as any other mere English reader might have done,) for "extraordinaries."

As to my inability to read and write my own language, I entreat you, my dear friends, to take into consideration the superior advantages of the Editor of the New Evangelical Magazine. Division of labour tends to produce superiority of execution. A person who understands no language but his own, ought surely to excel in the knowledge of that, because the whole of his attention is confined to a *single object*. Had I *enjoyed an advantage* in this respect similar to that of the gentleman in question, I might have attained as accurate a knowledge of my own language as is possessed by him, and might have written it with equal orthographical and syntactical correctness!!

I am charged with having "repeatedly blundered" in printing the "Reply to J. G. F." How stands the fact? I gave the manuscript of the "Reply" to the printer, desiring him to produce a fac simile. He did so, *except* that he corrected the spelling of one word, amended the general punctuation, and in another word mistook an *e* for an *a*, which I do not wonder at, as in the manuscript it looks more like the latter than the former. Thus much respecting my repeated blunders.

It affords me pleasure to perceive the Defendant expressing, after all, his high regard for Mr. Fuller, and recounting his own services. This reminds me of a rebel suing for mercy on account of former services rendered by him to his king. Should it be said, that the services presented to our view by the Defendant are only pretended, yet as the mentioning of them indicates an incipient compunction for his offence, if you will recommend him to the public for mercy, on condition that his repentance, if he does repent, shall be lasting, and that *his hand shall for the future cease from being against every man*, it will be esteemed a favour by

YOUR SECRETARY.

P. S. I wonder that any person who pays regard to veracity, should publish so many untruths as are contained in these "Strictures." See particularly P. 302.

Col. 1, line 3 from the bottom; Col. 2, line 35; and P. 304, Col. 2, line 23.

THOUGH the Editor of the New Evangelical Magazine disclaims malignity against our late revered Friend, we appeal to every unprejudiced person who has read his "Review of the Wolverhampton Case," his "Reply to J. G. Fuller," and his "Strictures on the Baptist Magazine," whether inveterate malignity does not evidently appear in those articles. Does he not endeavour to support, by means of obscure innuendoes and sly insinuations, a charge which he cannot substantiate with evidence, nay, which he is obliged, when he is engaged hand to hand with his opponent, to abandon?—But to bring the matter to an issue:—Will any man of respectability come forward, and impute to Mr. Fuller a sanguinary disposition?* Will any man say, that he would have gone into court on that abominable indictment, even had the affair not been compromised?† Or will any man say, that the idea of the enforcement of the penal laws, in the Soham case, originated with him?‡ Till these things can be said and proved, which we feel confident they never can be, all the sly and unmanly insinuations of his enemies will vanish, in the estimation of impartial judges, "as the light dispels the dark," or rather will produce a reaction to the confusion of the calumniators.

"He who by aspersion casts a stone
At the head of others, hits his own."
HERBERT.

Unless any new *documents* should be produced, we shall not consider ourselves as called upon to take any further notice of the Editor of the New Evangelical Magazine.

THE EDITORS.

* "I do not impute a sanguinary disposition to Mr. Fuller."—*Aspland.*

† "I am unwilling to believe that Mr. Fuller would have gone into court on that abominable indictment, even had the affair not been compromised."—*Editor of the New Evangelical Magazine.*

‡ "Mr. Aspland knows not how to believe that the *idea of the penal laws originated at Soham:* I can only say, let it *originate where it might, it was not with me.*"—*Mr. Fuller.*

CONVERSION
OF
TWO INFIDELS:
AN ANECDOTE.

DURING the late war, Colonel S. was an officer in the Peninsula. One day, when a party of officers were dining together, the colonel denounced the Bible as nonsense from the beginning to the end. A general officer who presided at the table, asked him whether he had ever read the book upon which he had made these severe remarks. Colonel S. was obliged to confess that he had not. "This is what I suspected," answered the general; "if you had read it, you could not have spoken as you did: I hope, however, that you will read it; in which case I have no doubt that your sentiments respecting it will be changed." The colonel promised that he would read it. He did so; the divine blessing accompanied it; and he became a Christian.

About the beginning of the present year, Dr. F. of F. a physician of celebrity, but a professed infidel, was suddenly taken ill. On hearing of his illness,

Colonel S. his intimate friend, visited him, with a view of conversing with him on religious subjects, as he could not bear the thought that his friend should die an infidel. He earnestly entreated him to read the Bible. "No, colonel," replied he, "you know my sentiments concerning that book. I do not believe a word of it. I hope, therefore, you will not mention it to me any more." The colonel, perceiving that it would be of no avail to urge it any further, said, "I have a book in my hand, which, as it is not the Bible, you will perhaps allow your lady to read to you. At all events, I will leave it with you." Having said this, he took his leave.—A few days after, the physician sent for him, and said to him on his arrival, "I cannot be sufficiently thankful for the book which you requested me to read. By the blessing of God it has produced a complete change in my views. I now believe the Bible to be the word of God, and hope, by the divine aid, to comply with its requirements." —The book was, "The Gospel its own Witness."

DOD'S DROPPINGS

No. 2.

AFFLICTION.

Some fall into affliction of conscience because they rest too much on private means, neglecting the *public*, which God by terrors at length makes them more highly to esteem. As also, because they live too Monastical a life, not caring for the society of the Saints, whom in the end they are driven to seek unto; that *so there might be* communion of the graces of the Spirit; that though all cannot be standard-bearers, yet they might be in the rearward at least.

God afflicts many that live in no gross sins in the view of the world; and that not only for trial, and their greater glory, but in pursuit of their sins; for a matter not so openly scandalous may be a presumptuous sin, and so pursued if the party committing it will not be convinced, but shift and wind from a reproof, not inquiring of God's servants, nor entreating the Lord to give him his discerning Spirit for greater illumination in all sins and corruptions. And so it is likewise for Omissions; when any one being admonished, yet still groweth more cool and slack in Christian duties. And, on the other side, if any through the violence of temptation or passion, viz. of fear or the like, run into sin, more gross in appearance, (as Peter denying and forswearing,) it may not be presumptuous, if present repentance follow.

ON DIVINE GUIDANCE.

The steps of a good man are ordered by the Lord. Ps. xxxvii. 23.

How happy are the godly in this respect! Whether their road be pleasant or painful, and however intricate and dangerous it may be, they are under the divine guidance: *their steps are ordered by the Lord.*

Painful providences, disease, and poverty, all of which frequently fall to the lot of the righteous, are the road by which their gracious Father, and their best Friend, *leads them*;—not for the sake of giving them pain, but for their real good, and ultimate advantage.

We do not regard natural evils, —fatigue, hunger, long voyages, &c. in the prospect of gain. So GOD does not regard our poverty, diseases, &c. if the advantages resulting from them far outweigh the evils themselves.

This life is the only state in which patience can have its perfect work: there can be no room for it in heaven. Let us not then regret the occasions for its exercise in the present state, especially when we take into the account that *our steps are ordered by the Lord.*

Let it then be our constant prayer, with the Psalmist, Ps. cxxxix. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

And if when we sat in darkness and in the shadow of death, being bound in affliction and iron, we were brought out of this dreadful state, and our bonds were broken in sunder, will not our heavenly Father lead us forth by the right way, that we may go to a city of habitation? (Ps. cvii.) Yes; he will make darkness light before his people, and crooked things straight. These things will he do unto them, and not forsake them. Isai. xlii.

QUESTION.

TWO young persons of the Baptist Denomination, having strong desires to engage in the work of the Lord amongst the heathen, do humbly request some of your worthy correspondents to favour them with their statements respecting the necessary *qualifications* of Missionaries.

Yours, &c. A. and B.

ANSWER.

To the Editor of the Baptist Magazine.

MR. EDITOR,

IN answer to the question of A. and B. the following things, mentioned 2 Pet. i. 5—7, appear to me to be "necessary qualifications of a Christian Missionary."

1. DILIGENCE. Without it, how can you learn to preach and converse in the Oriental languages? The whole of your work will require it. "Give thyself wholly to these things," said St. Paul to a Missionary, "that thy profiting may appear to all." 1 Tim. iv. 15.

2. FAITH. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi. 8.

3. Virtue or FORTITUDE. A Missionary must never think of self-indulgence and inglorious ease. "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii. 3.

4. KNOWLEDGE. No one can teach that which he does not know.

5. TEMPERANCE. Heathenism is a religion of uncleanness, gluttony, and drunkenness. It becomes a Missionary to set an example of the contrary virtues, as well as of CONTEMPT OF THE WORLD. "No man that warreth," (and the life of a Missionary is a life of warfare,) "entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. ii. 3, 4.

6. PATIENCE. The Christian Missionary has often to wait a long time before he sees the success of his labours. He must

have long patience "until he receive the early and latter rai ."

7. GODLINESS. The Missionary ought to exhibit in his spirit and conduct the character of that Great Being whose servant he professes to be.

8. BROTHERLY KINDNESS. Let the heathen say of you, as they did of the primitive Christians;—"See how these Christians love one another."

9. CHARITY. Charity to the souls of men ought to be a principle deeply implanted in your hearts. You must possess "an earnest care" for the salvation of the heathen. Your "mouth must be open unto them, and your heart enlarged." You must approve yourselves as the ministers of God "by love unfeigned."

10. To these qualifications must be added, not only *aptness to teach*, which all ministers should possess, but *aptness to learn the languages of the places to which you are going*. Without either of these, time and money will be expended in vain.

11. Consult 2 Cor. vi. 3—10, and other parts of the New Testament. V. R. T.

ANECDOTES

OF THE

BRUNSWICK FAMILY.

THE Rev. John Sergeant of New England, was a zealous preacher among the Indians. In the year 1743 he formed an excellent plan for their conversion and civilization. With the view of carrying it into execution, a subscription was begun in England, and met with considerable encouragement from some of the *royal family*. The Prince of Wales's name stood at the head of the list for twenty guineas; and when his Royal Highness the Duke of Cumberland was asked to contribute ten guineas, he generously replied, that it would be shameful in him to give so small a sum for so good a purpose, and he therefore subscribed twenty. The Prince of Wales was applied to, through the medium of the Rev. Dr. Ayscough, clerk of the closet, and first chaplain to his Royal Highness. When that gentleman was informed that Mr. Sergeant was not a minister of the church of England, but a Dissenter, he replied, "What, though he be a Dissenter? He is a good man: that is every thing. It is time that such distinctions were laid aside, and the partition-wall thrown down, that so Christians may love one another. For my part, I love all good men alike, whether they are Churchmen or Dissenters." Dr. Ayscough continued to the last a distinguished friend of Mr. Sergeant, and of the school among the Indians. Whilst we admire the character and conduct of Dr. Ayscough, we also revere the memory of the Prince of Wales, on account of his possessing such a First Chaplain.* See Brown's History of the Propagation of Christianity, Vol. I. p. 85.

QUERY.

I AM informed, that in an oath taken by Graduates in the University of Oxford, there is the

* The Rev. Mr. Hollis, a Baptist Minister of London, subscribed one hundred and eighty pounds a year, for the maintenance and education of thirty-six Indian boys in Mr. Sergeant's school.

following clause: "Item specialiter tu jurabis, quod inter nullas communitates vel personas istius Universitatis, impedies pacem, concordiam, et amorem. Nec conventiculis interesse debes, nec eis tacité vel expressé consentire; *sed ea potius, modis quibus poteris, impedire.* Excerp. e. Corp. Statut. Universit Oxon. Tit. IX. Sec. 11, § 1. Will any of your readers have the goodness to say whether that oath is now taken, and if it is, what sense is put on the word *conventiculis?*

X.*

DEJECTION REPROVED:

AN ANECDOTE.

POOR Mary was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a lady of affluence and piety, but who was the subject of some afflictive visitations, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy, besought her to be comforted, reminding her of the goodness and fidelity of that God who has promised never to forsake his people, and exhorting her to be grateful for the many mercies she *now* enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they had reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet, said, "Pray, Ma'am, do you see any thing?" The lady replied "No." "You see, Ma'am," said poor Mary, "*all* I have in the world. But why should I be unhappy? I have Christ in my heart, and Heaven in my eye. I have the unfailing word of promise, 'that bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die, a bright crown of glory awaits me through the merits of my Redeemer."

ANECDOTE

OF

MR. BENJAMIN BENNETT.

THE pious and learned Mr. Benjamin Bennett, author of "The Christian Oratory," being solicited to preach when he was once in London, seemed inclined to excuse himself, when Mr. Timothy Rogers, who was in company, broke out into some such expressions as these, "Oh preach, by all means preach, I would fain preach, but cannot: how do you know, but you may do some good, which you may never hear of till the day of judgment?"

Wilson's History and Antiquities of Dissenting Churches.

* The above query reminds us of our having somewhere heard the following anecdote. Complaint having been made to a head of a college at one of our Universities, that some of the students of his college had behaved improperly at a Dissenting place of worship, he summoned them before him, and thus addressed them; "Do you know, young gentlemen, that you are between two fires? In the first place, you have violated the Toleration Act; and in the second, you have acted contrary to the *canons of the University*, which forbid *you to be present* at conventicles."

EDIT.

Juvenile Department.

NEGRO SLAVERY.

"I would not have a slave to till my ground,
— — — — — for all the wealth
That sinews bought and sold have ever earn'd;
I would much rather be myself the slave,
And wear the bonds, than fasten them on him."
Cowper.

In perusing a recent volume of Travels in North America, I was much gratified to learn, that the people of colour, who are very numerous in the city of New York, have instituted what they call "A Wilberforce Society." It is indeed pleasing to reflect, that this distinguished senator, who has devoted his whole life to the great work of abolishing the accursed traffic in the flesh and bones of our fellow-creatures, has not laboured in vain. Wreaths of never-fading laurel, undrenched in human blood, do indeed adorn his brow; and he enjoys an enviable fame, unsullied, and as much above that of the mere conqueror, however numerous or splendid his victories, or vast his conquests, as the heavens are higher than the earth.

Much however remains to be done, before this infamous trade (*trade* shall it still be called, which is nothing but the vilest robbery, oppression, and murder, on a large scale?) is completely exterminated. The friends of God and man should still employ their influence and exertions at home and abroad. The period, I fear, is yet distant, when they may be permitted to rest from their labours. It is a horrible and an alarming fact, that the slave trade yet exists in many parts of the world, and immense multitudes of the human race are still bought and sold like cattle in a fair, and involved in all the terrible calamities of interminable slavery; and the sentiment cannot be disguised, if ever it be destroyed, it must be through the *instrumentality* of the British *people. Nothing* can be more *disgusting than* to perceive, that this infamous system of oppression exists and flourishes, where we should least have expected to find it, IN THE UNITED STATES OF NORTH AMERICA—yet such is really the case. The following advertisements are actually taken from their newspapers, and similar ones pollute most of their public journals—

"*To be sold.* A servant woman, acquainted with both city and country business, about thirty years of age, and sold because she wishes to change her place." *New York paper.*

"*Twenty dollars reward* will be paid for apprehending and lodging in jail, the following slaves, belonging to Joseph Irvin; Tom, a light mulatto, thirty-five years of age, can read and write, and preaches occasionally—and Charlotte, his wife; who decamped from their owner's plantation the 14th of September, 1817."

"*Negroes at auction.* This morning, in front of our office, at eleven o'clock, will be sold for cash, four likely negroes."

The following sentences are from "An Ordinance of the City Council of New Orleans." "Any slave, or slaves, residing or sleeping in any outhouse or building, but such as belong to their owners, *shall receive twenty lashes.*—Any slave who shall walk in the street, or open place, with a stick, or cane, or cudgel, shall be carried to the police jail, and *receive twenty-five lashes.*—The dancing and merriment of slaves shall take place only on Sundays, and if any continue dancing after sunset, they *shall receive twenty-five lashes.*—Any slave who shall be guilty of disrespect to any white person *shall receive thirty lashes.*" Reader! all this, and much more of the same kind, takes place in a country, whose inhabitants boast perpetually of their freedom!! Would the English people, however the citizens of the United States may despise them, endure such laws, or such practices? Assuredly they would.

"At Natchez, in the State of Missouri," says an intelligent traveller, "I saw *fourteen vessels freighted with human beings for sale.* They had been collected in the several States by slave dealers, and shipped from Kentucky for a market. They were dressed up to the best advantage, on the same principle that jockeys decorate horses for sale." The same writer adds, "Blacks who are possessed of the rights of citizenship, are not admitted into churches visited by white people. There exists a penal law, *deeply written in the minds of the whole white population,* which subjects their coloured fellow-citizens to unconditional contumely, and never-ceasing insult. Even the white criminals in prison will not eat with the black culprits, but are driven to a separate table. Though New York is professedly a free state, it is only such on parchment—the black Americans in it are *practically* and politically slaves."* The people of America seem to be of opinion with Mr. Jefferson, and to act on the principle, that the poor blacks are of an *inferior species* to the rest of mankind.

Mr. Fearon affirms, "that in the States of New York and Jersey, the treatment of Americans of colour by their white countrymen, is worse than that of the brute creation. A few minutes before dinner my attention," says he, "was excited by the piteous cries of a human voice. Looking into a log barn I perceived the bar-keeper, and a stout man more than six feet high, called Colonel ***, and a negro boy about fourteen years of age, stripped naked, receiving the lashes of these monsters, who relieved each other in the use of a horsewhip. The poor boy fell on his knees praying that they would not kill him, and he would do any thing they pleased. At length the master of the inn arrived, and bade them desist, as the boy's refusal to cut wood was by his orders. The Colonel said, 'That he did not know what he had done, but that the bar-keeper requested his assistance to whip Cæsar; of course he lent him a hand, it being no more than he should expect Mr. Lawes to do for him under similar circumstances.'" A large company justified the deed, and said, that they usually treated their slaves in the same way.†

These are scenes frequently exhibited in this boasted land of liberty—in a country where the people are so ridiculously fastidious, that the very servants will not endure to be called *servants*, and they are usually termed "Helps!" "Be kind enough," said Mr. Fearon, "to tell your mistress, that I want to see her." "My *mistress*, Sir! I tell you, I have no mistress, or master either. I will not tell her. You may go yourself to her, if you want Mrs. ***. In this country there are no mistresses or masters. I am a woman citizen"‡—was the impertinent reply. The poor blacks, however, greatly to their cost, can tell a very different tale. A slaveholder is a master, or rather, perhaps, a tyrant of a horrible description.

It would scarcely be believed, though it is literally a fact, that the Constitution of most of the different States begins with the following article, "ALL MEN are born equally free and independent." And although in the New England, and some other States, slavery is professedly abolished, it appears, that even the free blacks, however respectable or excellent in character, are, in many respects, outcasts from society; as if "God had not made of one blood all the nations of the earth." Well might even Mr. Birkbeck exclaim, "I want language to express the loathing I feel for personal slavery; when practised by freemen it is most detestable. It is the leprosy of the United States—a foul blotch, which more or less contaminates the entire system in public and in private, from the President's chair to the cabin of the hunter."§

How can any liberal individual eulogize such a people? In every encomium I hear on this astonishing country, I cannot forget that, how-

* *Sketches of America, by H. B. Fearon, p. 61, 168, 270.* A work which *Earl Grey has publicly noticed with his approbation.*

† Ibid, p. 242—244. ‡ Ibid, 81.
§ Sketches, p. 434.

ever the citizens of it may boast of their liberties, a large proportion of them are detestable slaveholders. And whatever are the defects of our Constitution in principle or in practice, thanks be to God—

"Slaves cannot breathe in England—if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall;
That's noble—and bespeaks a nation proud
And jealous of the blessing."

What are the friends of God and man in America doing, that with stern countenance and unremitting energy, they do not pursue this accursed system till it be utterly exterminated from the face of the earth? Were I in a Paradise, if a single bondsman trod the ground, I should think the soil contaminated; and unless I could give him freedom, I would seek a residence in a country unpolluted by the foul and diabolical practice of slavery.

To the reflecting mind a slave is a shocking spectacle. Yet how awful the consideration, that every individual who lives in the violation of the divine commands, is involved in the most fatal bondage. The body of the poor negro may be bound, but "in thought" he may still be "as free as ever"—the oppressor may fetter his mortal frame, but he "knows not what a range his spirit takes"—perhaps it rises to heaven and holds converse with the Eternal Majesty, and anticipates, with unknown rapture, the moment, when—*set free for ever*—he shall have an inheritance where the slaveholder has no admission—where "the wicked cease from troubling, and the weary are at rest." But the sinner, who is the slave of his evil passions, is a voluntary bondsman of the worst kind—his mind is fettered as well as his body. Sin and Satan tyrannize over the understanding, will, and affections of their votaries. Living and dying in this wretched bondage, as appears from a multitude of passages of Revelation, they are undone eternally. The present scene is a state of probation, and the character that is formed in this world will survive the grave, and is unalterable. There is only ONE—O that all eyes and all *hearts were* directed to him—*who can raise the* moral slave from his present awful and degraded condition. Many indeed are so vain as to imagine that they can break his chains, and set him at liberty—but after all their boasted efforts,

"The still small voice is wanted. He must speak,
Whose word leaps forth at once to its effect;
Who calls for things that are not—and they come!"

This is the glorious work of the GREAT LIBERATOR, who, animated by infinite benevolence and love, has come to seek and to save those who had "sold themselves"—and what in the highest degree aggravates their folly and iniquity "sold themselves for nought," (Isa. lii. 3.) into the vilest slavery. Through the riches of his grace, HE and HE ONLY, gives liberty to the miserable captive, "opens the prison doors to them that are bound," and confers a freedom,

"Which whoso tastes, can be enslaved no more!"

"If the Son make you free, ye shall be free indeed!"

Reader! eternal slavery in the regions of darkness and woe, or liberty in the realms of light and victory, will be thy portion. Examine thyself, whether thou art in the faith. Hast thou been brought into the glorious liberty of God's dear children? A liberty from tyrannizing evil passions, and the curse of God's righteous law, justly due to thee on account of thy transgressions? Renouncing every other master, hast thou devoted thyself to the service of the Lord Jesus? Has the grace of God effectually taught thee to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present evil world? O come to the Great Liberator, that you may "have life, and have it more abundantly." How, if you neglect the glorious salvation of the Son of God, will you escape the misery, death, and utter ruin, which your iniquities deserve! No eye but his will pity, —no arm but his can possibly rescue you from destruction. He waits to be gracious. Arise! Go to him without delay—go instantly—tomorrow may be too late. Hark! he calls thee,—and for thine infinite encouragement he says, "Him that cometh to me I will in no wise cast out!"

Coseley. B. H. I

Obituary.

MRS. LYDIA ANN GREEN,

OF COSELEY,

Died Dec. 22, 1818.

It pleased God to open her heart early in life, to attend to the things pertaining to her everlasting peace. Under the affectionate ministry of my valued friend, the Rev. Elisha Smith, of Blockley, her mind was savingly impressed with the importance of the great and sublime truths of the Gospel of Christ. At the age of fourteen she commenced a diary, which she continued for some years, in which she recorded the dealings of God with her soul. In these interesting pages her habits of retirement, self-examination, and devotion, are every where apparent. It may be perhaps of service to make a few extracts.

"I have reason to lament my many transgressions. When I went up to thy house, O my God, this morning, I found my heart wandering from thee. My sins might long since have plunged me into hell, had it not been for thy boundless mercy.

"I wish to be deeply humbled, that I can ever contemplate my Redeemer suffering on the cross for me, and yet not feel 'one soft affection move.' What base ingratitude! How astonishing his grace, who condescended to take on him the 'form of a servant,' and to expire on the accursed tree for guilty sinners! O may I live to his glory!

"Blessed be God, who has supported me under my trials, by enabling me to cast my whole care on him. I know that he did all things well; and I have reason to bless his holy name, since my afflictions have brought me nearer to himself.

"*In the* presence of the Judge of *all the earth*, I would diligently *search my heart*, that I may know whether I bring forth the fruits of holiness. O thou God of love! search and try me, and cleanse me from all iniquity. I hope I can experimentally say, that I do love God; and though I am a sinful creature, and prone to all that is evil, and my best performances want washing in the blood of the Redeemer, yet I do love the ways of holiness, and wish to walk therein. I cannot be happy in any pursuit displeasing to my Redeemer.

"This day I followed my dear Lord in the ordinance of baptism.—I left my fears behind me. It was indeed a comfortable opportunity to my soul. O how sensibly did I feel the warmth of God's love animating my heart! Though after I was indulged with this blessed privilege, I was led into the wilderness of temptation, yet I can raise my Ebenezer, and say, 'Hitherto the Lord hath helped me!'

"To-day the Saviour removed my doubts, so that I could see the evil of sin, and a suitable fulness in Christ my righteousness. I am looking up to him for strength and grace, that I may hold fast my profession, and live to his glory—

> 'Wither'd and barren should I be,
> If sever'd from the vine.'

"The subject to-day was Gal. ii. 20. 'He loved me, and gave himself for me.' I trust I could utter the language of the Apostle. Sitting at the Lord's table, I found my heart much affected in beholding the sufferings of my Saviour: it was a time of love, and I felt an ardent desire to give up my whole self to the Lord.

"Revel. vii. 15. 'Therefore are they before the throne of God, and serve him day and night in his temple,' was the subject of this morning's discourse. Our dear Pastor treated of the happiness of the saints in glory. Unworthy as I am, may I be admitted among that hap-

by company? I felt under the sermon a pleasing ecstasy of joy.

"With what pleasure did I behold, I trust, two of God's children, to-day, giving up themselves to him in baptism! Thanks be to his name, one was my sister Dinah. May they both go on their way rejoicing!

Lord's-day morning. "Let me devote this day wholly to the Lord! May Jesus reign and conquer, not only in my heart, but in the hearts of many who have not hitherto bowed to his sceptre! May the dear ministers who are sent out as ambassadors for God, have abundant cause to-day to rejoice in the success of their labours!"

A little before her last illness, when the family was in trouble, she wrote a letter to her husband, in which she says, "If this trial do not lead us more earnestly to a throne of grace, and make us more concerned to honour our profession, we shall have perhaps a greater. We had a great trial lately in your personal affliction; perhaps the next may be the loss of our beloved David, or some other of our dear children; or the stroke may come nearer still, to one of us. O how much ignorance and pride lie undiscovered in our hearts, at least in mine, which I am ready to call by some other name! Lord, cleanse thou us from secret faults."

When it was intimated to her, that her medical attendant thought her case a serious one, she said that she was not alarmed—that she wished to lie in God's hands as clay in the hands of the potter; and declared, that she would not wish to recover from her afflictions, unless they might be sanctified, and she might be the better for them.

Her patience was exemplary.—"What," said she, repeatedly, in great pain, "are my sufferings to those of Christ?"

She was uniformly of a meek and quiet spirit. I never heard of her having any kind of personal difference with any individual.

Her admonitions to her unconverted relatives and friends to be ready to meet the coming Judge, *were very striking.*

Near the last solemn moment she said, "I am not afraid to die. It is certainly a trial to part with an affectionate husband, and dear children; but I leave the children in the hands of a kind father, and they will not be wholly destitute of a mother;" referring to the care which she believed their grandmother would take of them.

Perceiving the great sorrow of her husband, she said to him, "Time is short—we shall soon meet again—I shall hail your arrival in glory."

The sabbath previous to her dissolution, her afflicted partner stood near her dying bed, with the Bible in his hand; and as she had been a little delirious, he asked her if she knew what book it was? She replied,

"Holy Bible! Book divine!
Precious treasure, thou art mine!"

Her pastor called on the last day she lived, and in solemn prayer commended her departing spirit into the hands of God her Saviour. Among many other things, she said to him, "I cannot talk much. The Redeemer said, 'In my Father's house are many mansions.' If it were not so, he would have told us—and he could have told us, for he knew, and he would not deceive us.—I am going, I trust, to those mansions.—I am not afraid to die.—I know in whom I have believed.—I have no raptures, but I have a good hope through grace, which I would not part with for all the world.—What a pitiable situation should I be in, if I had my religion to seek in this moment of extremity!—Blessed be God, this is not the case."

Just before she expired, in reply to the question, "Are you happy?" she said, "O yes, I am!" and calmly entered into her Master's joy; leaving her afflicted husband, and five little children, to lament her irreparable loss. May they all seek and find her in that blessed state of unspeakable felicity, where FAREWELL is a word unknown!

Thus ardently prays their affectionate friend

B.H.D.

Coseley.

Review.

Serious Remarks on the different Representations of Evangelical Doctrine by the professed Friends of the Gospel. By John Ryland, D. D. Part II. 70 Pages. 1s. 6d.

THIS excellent pamphlet, as well as the former part, which has been already reviewed, is principally directed against the errors of two descriptions of persons—the Pseudo-Calvinists,* and the Mock Calvinists, or Antinomians.

About ninety years ago, a few Calvinists among the Independents, that they might answer the argument of the Arminians in favour of general grace, founded upon the duty of sinners to repent and believe, denied that it was their duty to do so. The argument here referred to was as follows. "ADAM HAVING NO POWER TO BELIEVE IN CHRIST, his posterity *could not lose* that power by the fall. The plea, therefore, of the Calvinists, that *because man has lost the power to obey, God has not lost the right to command*, cannot avail them. Faith and repentance cannot be required of sinners, because Adam possessed the power to repent and believe, but lost it; *for he never did possess it.* But they are universally admitted to be duties. Therefore the doctrine of general grace is a true doctrine."

By this sophism, the above-mentioned Calvinists were driven to embrace a notion which *we* call Pseudo-Calvinism. They admitted what the Arminians alleged, namely, that before the fall Adam had no power to repent and believe in Christ; but they drew a different conclusion, and denied faith and repentance, and all other spiritual acts, to be duties.

The Arminians farther urged, that whatever God expressly *requires* of unregenerate men, they must certainly be *able to perform* without the special influences of the Holy Spirit.

To solve this difficulty was another motive for the above-mentioned Calvinists to deny that sinners were *under any obligation* to such repentance and faith as are connected with salvation; and hereby they unwarily joined with the Arminians in opposing the important truth, *That we need the influences of the* SPIRIT *to enable us to perform our* DUTY. With this grand error, two other errors were connected. One was, *wrong ideas of the nature of faith*, in which they included a persuasion of personal interest in Christ. The other was, a not entering *fully into the distinction* between NATURAL (or innocent) and MORAL (or wicked) inability. They did not reflect, that although an in-

* We use this term, Pseudo (False or Counterfeit) Calvinists, not by way of disrespect, (for we esteem many ministers and private Christians of this description,) but to show our conviction that their system is not real Calvinism.

The terms "High Calvinists" and "Rigid Calvinists" seem to us improper. The former seems to convey an implication that they are at a farther remove from Arminianism than the True Calvinists are; which is so far from being the case, that they in reality approach more nearly to it, as has been frequently shown. True Calvinism is at the FARTHEST POSSIBLE REMOVE from Arminianism. We dislike this term for another reason. There is a danger of its leading some persons, who are afraid of being thought High Calvinists, but who do not fully comprehend the nature of that system, to recede from true Calvinism, and to be afraid of defending the doctrines of grace; which doctrines we call Calvinistic, not because we bow to the authority of any uninspired man, but because the Reformer after whom they are named was an eminent defender of them.—We disapprove of the latter term, partly because we do not know the exact idea which it is meant to convey, and partly because it seems intended to cast the same kind of reproach upon a zealous adherence to truth, as the terms "puritanical and precise" were meant to cast upon eminent piety. The friends of truth *ought to be* as RIGID and unbending as Mordecai, and to give place to error by *way of subjection*, no, not for an hour.

nocent inability to obey the Divine commands *does* take away guilt, a wicked inability *does not;* but that, on the contrary, the greater the latter inability is, the greater is the guilt. They ought to have considered that a man who is the subject of the latter inability is not the less, on that account, under an obligation to do what God commands, whether it be to love God with all his heart, to keep the whole law, to repent of his sins, or to apply to Christ for salvation;—and that this inability is *as great* as natural inability; for though there are different degrees of it, according as men are more or less wicked, yet the very lowest degree can be removed by nothing short of the special and regenerating grace of the Holy Spirit.

These erroneous notions were imbibed, and this *Incorrect View* of Calvinism was maintained, by many of the Baptists, who in other respects were very great and truly orthodox divines, as well as men of eminent piety. At length, the venerable Mr. Hall of Arnsby, Dr. Ryland, and the late Mr. Fuller, relinquished this incorrect view, about thirty-five years ago, and returned to the Calvinism of the Reformers, and of our other pious ancestors who lived before the time of George the Second; and the great body of the followers of Mr. Brine, in our denomination, followed their example.

In this pamphlet the author, in a very luminous and masterly manner, entirely overturns this *incorrect system*, and shows, that under the appearance of doing more honour to the doctrines of grace than the ancient one, it is in many particulars opposed to those doctrines, to which he is a most sincere adherent. Like his two deceased friends, he firmly maintains the important doctrines of a Universal and Total Wicked Inability to repent and believe; Particular Election; Regeneration by the invincible operation of the Holy Spirit; Justification by the imputed Righteousness of Christ; and Final Perseverance in faith and holiness. These doctrines have sustained no loss by the change: on the contrary, *they shine with the same lustre that they did in the times* of the apostles and reformers, now they are freed from the unscriptural rust with which they were tarnished.

The system of which we have been speaking, though erroneous, was (as we have already said) maintained by wise and good men. But it has been succeeded by another of the most pernicious nature, into which it must be confessed, that many of the followers of those good men have turned aside, and have been more prone to turn aside than others. This shows how dangerous it is, in the smallest degree, to depart from the truth, or to tarnish it with error. All error proceeds from the wicked one; and though it may appear minute, yet it is, either proximately, or remotely, connected with other errors of the most fatal nature and tendency. These good men did not perceive the connexion; and the poison did not injure them, for they carried the antidote in their own breasts. But many of their followers, being destitute of true religion, feed upon the deadly poison, against which they have no antidote; and departing from the truth more and more, imbibe one error after another, until they become ANTINOMIANS both in heart and life.

We think, with Dr. Ryland, that one of the greatest evils that have afflicted the church of God, was the rise of that man whose

"Positivity, volubility, with abundance of low wit, and abuse of other ministers, acquired for him a considerable degree of popularity, though chiefly amongst the ignorant and illiterate: while he had a knack of so connecting detached sentences of scripture, without regard to their original import, as to make them appear to prove whatever he pleased. His profligacy before his supposed conversion, would have been no evidence that it was not genuine; but his effrontery in relating it afterward, in the most ludicrous and jocose expressions, must go far towards invalidating it; especially, since after he had left off the indulgence of the *lusts of the flesh*, no man seemed more completely under the dominion of the *lusts of the mind*. Pride, arrogance, and malignity, indulged for many years, without the least semblance of jealousy lest he should carry them too far, in any case whatever, are as inconsistent with all the ideas I can form of a Saved Sinner as lewdness or drunkenness. This man

never heard or saw, though I have read many of his writings, and have been shocked to see such a mixture of vaunting confidence as to his own safety, and rancorous bitterness towards every man who did not treat him as a prophet of the Lord. When I refused to surrender my pulpit, at the desire of two or three discontented persons, to this Ishmaelite, he printed a pamphlet, in which he charges me with shutting his Master out of the pulpit, by shutting out him; and says, 'Two clerical gentlemen at Bristol treated me, without any just cause, just as Mr. Ryland has done; but it did not pass unresented; both of them are now no more.' There is no doubt that he refers to Mr. Hoskins, and Dr. Caleb Evans, in this passage; and, in another place, alluding again to my honoured predecessor, he says, 'I would have Mr. Ryland take care how he calls the gospel a *pernicious notion;* lest, like the great Doctor at Bristol, God take away his speech, and then his breath.' . . . . This man is now gone, but his writings remain, an awful monument of the pride, censoriousness, and malignity, which may sometimes be connected with a distorted and mutilated gospel. Many others, inferior to him in their talents, imbibed similar sentiments, and, as far as they were able, propagated them in a similar manner. Dogmatical assertions, daring appeals to heaven, virulent abuse, and low wit, are the weapons of their warfare. One man, who did considerable mischief in the connexion in which he was for some years employed, after denying that the believer was *in any sense* under the law, was asked, 'Well, *Mr. Bradford*, would it be a sin for you to stab me to the heart?' He replied, 'It would be a breach of the law of the land, and I should be justly condemned to die.' 'But would it be a sin in the sight of God?' 'I do not choose to answer that question,' was the rejoinder.

"How lamentable is it, that any professors of evangelical religion can be seduced by such men; and even by those whose lives have most scandalously agreed with their Antinomian sentiments! Yet, in how many instances has this been the case! And how have hearers, whose own conduct has been disgraced by covetousness, intemperance, and the indulgence of bitter passions, and lawless affections, got comfort under the ministry of these unhappy men, and buoyed themselves up with an unscriptural confidence of their own safety, which no arguments *of others, no sins of* their own, could abate!"

We do not expect that any expostulations or entreaties of ours will have the least effect upon these preachers, or their wretched and deluded followers: the leprosy has taken so deep root in them, that we must leave them to the almighty Physician. But there is another set of lepers, in whom we hope the plague is not at present deeper than the skin;—we mean, some of the ministers who have lately seceded from the Church of England, and with a view to whom these pamphlets were written. To them we would affectionately say, The blood of those persons who shall be lulled to a deadly sleep in Antinomian confidence, and in carnal security, under your ministry, will be required at your hands.

We earnestly beseech those of them, who, we are sorry to learn, have departed still farther from the word of the truth of the gospel, by denying the true and proper divinity of the Son of God, and the distinct personality of the Holy Spirit, to pause before they are carried into the Dead Sea of Socinianism.

To our brethren in the ministry, who are not infected with Antinomian principles, we would, with equal importunity, say, Let not the abuse, which was made in the days of the apostles, and which is still made, of the doctrines of grace, tempt you either to relinquish them, or to be backward in asserting and defending them; for they are the doctrines of the apostles and martyrs, of the reformers, and of the true church of God in all ages; but beware lest, whilst you avoid Scylla, you fall upon Charybdis.

And respecting the people, we humbly implore the Holy Spirit of God, that the plague of Antinomianism may be stayed from them.*

* We never saw our own sentiments on the danger of verging towards Antinomianism on the one hand, or towards Arminianism on the other, better stated, than in two excellent Essays on "certain prevailing Theological Errors," by the Rev. Daniel Wilson, in the Christian Observer for October, 1814, and May, 1815, which essays we most earnestly recommend to our readers.

The Nature and Observance of the Lord's Supper: Two Sermons delivered in the Independent Meeting House, Chalfont, Bucks, February 21, *and* 28, 1819. *By William Gellibrand.* 8vo. pp. 48. *Price* 1*s.*

"THE simplicity of Christ," is an inspired expression, and designates all the parts of the gospel dispensation. To "beguile the minds" of Christians from that simplicity, has been the constant employment of Satan, from the origin of Christianity to the present day. But to succeed, he found it necessary to corrupt the system which he wished to subvert. His endeavours and success are particularly apparent in reference to the only two ordinances, which were appointed by the Saviour, as the test of the love and obedience of his disciples. While Baptism and the Lord's Supper were observed in the church, as they were at first delivered, pure and undefiled religion abounded. That kingdom which is not of this world, was composed of those only who called upon the name of the Lord. These two trusty sentinels, appointed to keep the doors of the palace, while they remained uncorrupted by worldly policy, refused to admit any persons who had not previously sworn fealty and subjection to the King of Zion. But their corruption led to their removal, and others were introduced to stand in their places, of whom it might justly be said, "This is not baptism;"—"This is not the Lord's Supper."

The two sermons before us are a well-meant, and not ill-executed attempt to replace one of these sentinels in his appropriate post, by restoring the simplicity of Christ, in the observance of the Lord's Supper. In the *first* of these sermons, the author treats of the "origin and institution of the ordinance;"—of the "nature of the institute;"—of the "design for which it was appointed;"—and of the "obligations which enforce and recommend its observance." In the *second*, he considers the "pleas and excuses which are brought forward by many, to justify or extenuate their neglect of this ordinance;" and "the qualifications of those who come to the Lord's Table;"—and concludes with some awakening appeals to those Christians who disobey this command of their Saviour.

The style of these discourses is lucid and forcible; the sentiments are purely evangelical; and they are animated by the spirit of Christian ardour, and glow with the flame of pure devotion. We could not dispossess our minds while reading them, of the superior influence of evangelical truth to that of Arianism and Socinianism. Had the author continued to reside in that cold and cheerless region, where the Sun of righteousness never warms or enlightens, he would never have felt nor expressed the devotional feelings which are apparent in these sermons. There was nothing in his former creed in relation to the Lord's Supper, which could interest his feelings or warm his heart. But *now*, having "with joy received the atonement," he exclaims respecting this sacred ordinance, at the close of the first sermon: "This he instituted, not after his resurrection from the grave, but on the evening previous to his sufferings and death; well knowing, that upon the mount where he expired, his apostles would soon display the trophies of his victory, and that to the cross on which he died they would direct the eye of the penitent and believing to look for pardon and salvation. We therefore preach Christ crucified. We believe it to be a faithful saying, and worthy of all acceptation, that he came into the world to save sinners. This is the distinguishing doctrine of the gospel, and this is decidedly recognized, and set forth in the ordinance of the Lord's Supper." We could with great pleasure make other extracts, equally impressive, but we should be more gratified if our readers would procure the sermons, which they will find to be instructive and devotional.

LITERARY INTELLIGENCE.

Our readers in general are acquainted with the name of Mr. Charles Stokes Dudley, who has devoted his time and talents so much to the establishment of Bible Societies, particularly Bible Associations, both in London and in the country; and from whose labours the Parent Society has derived a very large accession to the number of its friends, and to its annual income. Desirous of promoting the object of Mr. Dudley, in his proposed useful and important publication, we gladly seize the opportunity of publishing his "Prospectus," and shall be happy to contribute in any degree to restore such a useful agent in the cause of the Bible to his former publicity and usefulness; the necessity of which we understand is strongly felt in many parts of the country. We have been favoured with the sight of a List of the present Subscribers, and are highly gratified to find that it contains numerous subscriptions from some of the most respectable persons in the kingdom, of five pounds, ten pounds, fifteen pounds, twenty pounds, and one hundred pounds for a single copy,—of fifty pounds for ten copies, &c. which may be considered as a testimony of their great regard for the services of the Author. *Editors.*

"Speedily will be published.

"An Analysis of the System of the Bible Society, throughout its various Parts; including Hints for the better Regulation of Auxiliary and Branch Societies, and Bible Associations. Interspersed with Practical Observations, and a Consideration of some Popular Objections. By C. S. Dudley.

"The importance of a Work like that announced in the preceding Prospectus, must be evident. At the urgent request of several friends of the Bible Society, the Author was induced to turn his attention to the subject; and his few leisure hours, during the last three years, have been directed, principally, to a consideration of the *System* and organization of Bible Institutions. Experience and observation have led him to suggest many improvements in the mode of conducting those Societies, and the result affords ample evidence of their success.

"*Incessant* engagements in the *gratuitous service of* the Bible Society have *retarded the* completion of the Work, *while they have* afforded the means of rendering it more perfect. A paramount sense of duty now induces a total suspension of those engagements, and the Work will be submitted to the Public without any authority but that which it derives from its own merits, and from the success which has, under the Divine blessing, resulted from the adoption of the suggestions it contains.

"It was the intention of the Author to *present* this Work to the Public, but recent calamitous circumstances, *altogether unexpected by him*, induce the adoption of a different course. He takes the liberty of requesting those friends who kindly interest themselves in the object, to transmit their lists to him, but to make their remittances to Samuel Mills, Esq. Finsbury-place, who, with Benjamin Shaw, and John Fell, Esqrs. will take charge of the subscription.

*** Subscribers' names will be also received by Hatchard and Son, Piccadilly; Seeley, Fleet-street; and Pewtress, Low, and Pewtress, Gracechurch-street.

Lower Thames-street, London, 5mo. 1819."

Volume VII. of the late Rev. A. Fuller's Works will be published in a few days. —Volume VI. containing Discourses on the Apocalypse, is already published.

Richard Baynes, of Ivy-lane, has in the Press Part II. of his Catalogue, consisting of Works in the various Departments of Literature; with a large Supplement of Divinity, including the Libraries of the Rev. Mr. Parry, of Wymondley Academy, Rev. Mr. Williams, and two other curious Collections.

Just Published.

A Diary; or Precious Promises, &c. arranged for every day in the year. Second Edit. Fine paper, bds. 1s.: Common, 8d.

The Christian's Treasure; or, a Compilation of Scripture Sentences on nearly one hundred different subjects: being a most useful Selection of Divine Knowledge, particularly adapted for the Use of Charity and Sabbath Schools, and also for Servants, and the labouring Classes of the Community. Bds. 4s.

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A certain Remedy for existing Distresses; or the labouring Man's Advocate: an Appeal to the Justice and Humanity of the British Public respecting the Wages of Labour. By John Ovington.

Foreign and Domestic Intelligence.

JERSEY.

ALBION CHAPEL opened, and NEW CHURCH formed, at ST. HELIER'S; And ORDINATION at ST. JOHN'S.

One of our Correspondents has sent us the following Account of a late Visit to the Island of Jersey.

WE left Southampton on Tuesday afternoon, August 17, at three o'clock, and the next day, after a pleasant passage of twenty-four hours, found ourselves, (through the protecting care of the Father of mercies,) kindly welcomed to the island by the Rev. Mr. Jarvis, and his friends, some of whom were waiting on the pier to receive us.

On Saturday evening, we were, to our great surprise, informed of the sudden death of Mrs. Perrot, (wife of the Rev. Francis Perrot,) with whom we had conversed on the preceding day. The grief expressed in the island on this occasion was so strong, and so general, that Mr. Ivimey intimated the next morning, at the Baptist meeting-house, his intention of preaching in the evening upon the subject of death. Mr. Perrot, whose place of worship had been shut up for the day, hearing of this, requested that the sermon might be preached at his chapel. This was accordingly done, to a deeply-affected English auditory.*

On Lord's-day, August 29, the New Chapel was opened for public worship. A prayer-meeting was held in the morning at seven o'clock, when the Rev. Messrs. Saffery, Jarvis, and Ivimey, engaged. Mr. Ivimey preached in the morning, from John iv. 19—24; and Mr. Saffery in the afternoon and evening, from Luke vii. 1—7, and Philip. ii. 9. The hymns were given out by Mr. Jarvis.

This elegant and commodious place, thirty-seven feet by fifty-five in the clear, with a vestry behind it, has been erected in the Gothic style, under the gratuitous superintendence of John H. Hatch, Esq. Surveyor of the Government works. As it is built for the purpose of preaching to Calvinists in the English language, it is designated ALBION CHAPEL. The whole expense will be about £1400. It is at present private property; but it will be put into the hands of trustees, for the use of the Baptist denomination; after which, part of the money will be applied for to the Christian public. The congregation was large and respectable; and on the ensuing Tuesday, a small church of baptized persons, understanding the English language, was formed, under the pastoral care of the Rev. Thomas Jarvis, to which additions will soon be made, as several persons have applied for baptism.

On Monday, August 30, we went to the Parish of St. John's, to witness the ordination of Mr. Jean De Gruchy, a farmer, and a native of the island, who has been for several years the minister of a French Independent congregation, but who has been lately baptized by the Rev. Mr. Carré, a native of Guernsey, now resident in Jersey, who was baptized by Mr. Ivimey, at his former visit in the autumn of 1817.

The ordination service, (the minister and the congregation in general not understanding English,) was performed through the medium of Mr. Carré, as interpreter. Mr. Ivimey described the nature of a church of Christ, from Philemon 2. "And to the church in thy house." Mr. De Gruchy read (in French) his Replies, and the Confession of his Faith, which had been previously translated into English.

Mr. Carré offered the ordination prayer in French, which was acc

* By this term are here meant, not *natives of England*, but persons who *understand English*. Mr. Perrot preaches *in the French language*.

panied with the imposition of hands by the pastors present. Mr. Saffery addressed the minister and the church, from Acts xiv. 7, "And there they preached the gospel." Mr. Jarvis concluded with prayer.

The church at St. John's consists of nearly forty members, eight of whom have been baptized by Mr. Carré,* and Mr. De Gruchy. The apparent piety and simplicity of these villagers, our fellow-subjects, though they do not in general understand our language, was very gratifying. One of our company remarked, that the scene reminded him of the descriptions given of the ancient Waldenses. Mr. Ivimey said to a young woman, a member of the church, who was waiting at the table at a farm-house, where we were hospitably entertained, "Do you love the Lord Jesus Christ?"—She replied, "I do."—"What do you love him for?" said he—"Because," answered she, "I was in great distress of mind before I came to him for salvation." These friendly people treated us with the greatest Christian affection. Mr. De Gruchy, when we left the island, shed tears, and said, "Though I shall be absent from you in body, I shall be present with you in spirit."

The same evening, Messrs. Saffery and Ivimey gave an account at Albion Chapel of the state and progress of the Baptist Missions in India and Ireland.

It was extremely gratifying to hear, from some of the old religious people, accounts of the usefulness of one of our brethren, who was the first Missionary to the Island of Jersey. This was the Rev. Robert Stainer Bestland. Though he was blind; though but few of the inhabitants at the time (1782) understood English; and though he always preached in the midst of violent opposition; yet, notwithstanding these unpropitious circumstances, he was the honoured instrument of laying the foundation of all that has been accomplished since by other evangelical preachers.† The change produced in the morals of the inhabitants of this, and the other Norman Isles, by the preaching of the Wesleyan Methodists, Messrs. Perrot, and others, is, I understand, astonishing.

We were prevented from leaving the island on Wednesday, the captain refusing to put to sea, on account of the stormy weather. On Thursday afternoon, Sept. 2, we sailed; and though our passage was rough, we were mercifully preserved from all dangers, and we landed at Southampton the next day at one o'clock. We have since heard of many serious losses sustained by shipping on the day on which we were prevented from sailing. I hope we feel truly grateful for this fresh proof of the Divine care and goodness.

On reviewing the events which have taken place in Jersey, respecting our own denomination, I see renewed cause for saying, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Sept. 10, 1819. S.

NEW CHAPEL OPENED.

STAMFORD.

SEPTEMBER 2, 1819. A new Independent Chapel was opened at Stamford, Lincolnshire, when two sermons were preached by the Rev. F. A. Cox, A. M. of Hackney, the Rev. T. N. Toller, of Kettering, (who was expected to preach in the morning,) being prevented by indisposition. The devotional parts of the service were conducted by the Rev. Messrs. Everett of Whittlesea, and Green, of Uppingham. The Rev. George Wright, (the minister of the place,) closed the services. The attendance was

* Mr. Carré preaches to a congregation of about 150 persons at Longueville, about two miles from St. Helier's; and also at another place nearer the town. At *the different villages* where these two *ministers preach*, they have from 500 to *600 hearers.*

† See a Memoir of Mr. Bestland in our Magazine for March and April, 1813. Some anecdotes concerning this good man's labours in Jersey, may appear in a future Number.

n and respectable, and the col-
liberal.
hildren belonging to the Sunday
ere provided with a plain dinner,
xpense of an individual, to whom
iety is materially indebted for
and activity in the erection of
se.

CHAPEL REOPENED.

HAMMERSMITH.

reopening of the Baptist Chapel,
rsmith, (after having undergone
large and expensive alteration,)
ace August 12, when two sermons
reached. The morning service
nced with reading and prayer, by
v. S. Keene, of London; after
the Rev. Dr. Winter preached
s. cxviii. 25, "Save now, I be-
hee, O Lord; O Lord, I beseech
send now prosperity." After
he prayed, and the friends dined
Hammersmith Coffee House.
the evening, the Rev. Daniel
ourne, of Hammersmith, com-
l the service with praying; and
ev. G. C. Smith, of Penzance,
ed from Matt. x. 8. "Freely ye
received, freely give." Mr. S.
led with prayer.
hymns were given out by the
Thos. Uppadine, minister of the
. A numerous and most respect-
congregation appeared at both
s.

ORDINATIONS.

RICHMOND, YORKSHIRE:

AND

NEW CHURCH FORMED.

s church was gathered, and the
gation collected, by the labours of
idents from the Bradford Academy,
the patronage of the Yorkshire and
shire Itinerant Society. The first of
Mr. Chris. Kitching, now a Mis-
y in Jamaica, visited Richmond in
immer of 1817. In the following
Mr. Christopher Hunter, whose
at the Academy was expired, went
with a view to settle. His labours
have been acceptable and successful. Six persons were baptized in the river Swale, not far from the spot where the celebrated Paulinus, upwards of twelve hundred years ago, is said to have baptised twelve thousand. On Lord's-day, the 28d of May, these six persons were formed into a church, and Mr. Hunter was ordained its Pastor. In the forenoon Dr. Steadman preached on the nature and glory of a gospel church, from 1 Tim. iii. 15. "*The house of God, which is the church of the living God, the pillar and ground of the truth.*" After which, the persons baptized gave each other the right hand of fellowship, and pledged themselves to walk together in the fellowship of the gospel. In the afternoon, Dr. S. after introducing the service, asked the usual questions, and received Mr. Hunter's confession of faith. The venerable Mr. Terry, of Bedale, for thirty years the only Baptist minister in the North Riding of Yorkshire, offered up the ordination prayer. Dr. S. then gave the charge from 2 Tim. iv. 5. "*But watch thou in all things.*" In the evening Mr. Terry preached to the church, and to the people at large, from John xv. 17. "*These things I command you, that ye love one another.*" The congregations were large and attentive; and the prospects of this infant church, though small in its beginning, are very encouraging.

MASHAM,

About thirty miles N. W. of York.

Rev. John Haigh.—This church, the several branches of which meet at Snape, Bedale, and Masham, was gathered by Mr. William Terry, who became a Baptist, and commenced his ministerial labours in these places near thirty years ago; and who, after standing alone, and persevering under great discouragements, has lived to see a great increase to the church and the several congregations, and a colleague raised up as a fellow-labourer in the work of the Lord.

The ordination was at Masham, on Monday evening at six o'clock. The Methodists kindly accommodated the Baptists with their place of worship. It was much crowded. Mr. Hunter began the service by reading and prayer. Dr. Steadman delivered a brief introduction, asked the usual questions, and received Mr. Haigh's confession of faith. The ordination prayer was offered up by Mr

Terry. Dr. S. then addressed the minister and the church from 2 Thes. iii. 1. "*Pray for us, that the word of the Lord may have free course, and be glorified.*" Mr. Wrightson, late of Driffield, but now resident at Bedale, and who assists Messrs. Terry and Haigh in the different places in which preaching is carried on, concluded the service with prayer.

BROMSGROVE,

WORCESTERSHIRE.

On Wednesday, May 19, 1819, the Rev. Thos. Thomas was ordained Pastor over the second Baptist church in Bromsgrove. The Rev. J. Scroxton, Pastor of the Old Baptist Church, began the services of the day, with reading the scriptures and prayer. The Rev. J. Smith, of Astwood, described the nature of a gospel church, asked the usual questions, and received the confession of faith. The Rev. L. Birt, of Birmingham, prayed the ordination prayer, which was accompanied with imposition of hands. The Rev. T. Waters, of Pershore, gave the charge from 1 Tim. iv. 16. The Rev. B. H. Draper, of Coseley, preached to the church from Phil. i. 27, 28, and concluded with prayer.

The Rev. Mr. Hinton, of Haverfordwest, preached in the evening from 1 Pet. ii. 9. The Rev. J. Price, of Alcester, preached on the preceding evening, at the old meeting-house, from 2 Cor. ii. 15, 16. All the services were peculiarly interesting, and numerously attended. Bromsgrove is a very important station. The prospect of usefulness in the town and neighbourhood is truly pleasing. Since Mr. Thomas commenced his labours here, the congregation has been very large, and several have been added to the church. May the little one become a thousand, and the small one a strong nation!

BIGGLESWADE,

BEDFORDSHIRE.

Thursday, July 15, the Rev. T. Middleditch, (late of Rattlesden,) was set apart to the pastoral office over the Baptist Church at Biggleswade. Mr. Tapp of South Cave, Yorkshire, commenced *the service* with reading and prayer. *Mr. Freeman* of Bedford, delivered the *introductory* discourse, and asked the usual questions. Mr. Hillyard of Bedford, offered up the ordination prayer. Mr. Edmonds of Cambridge, gave the charge from 1 Cor. xiv. 12. Mr. Daniel of Luton, preached to the church, from 3 John 8. And Mr. Geard of Hitchin, concluded. Mr. Dobson, jun. of Chishall, gave out appropriate hymns. In the evening Mr. North of Ware, prayed, and Mr. Hobson of Maulden, preached from Acts x. 38. The meeting-house, which was considerably enlarged in November last, was filled with a numerous congregation, and the services were very solemn and interesting.

SOUTHILL,

BEDFORDSHIRE.

Thursday, May 5, the Rev. T. Tay was ordained pastor over the Baptist church at Southill. Mr. Hawkins of Keysoe, read the scriptures and prayed; Mr. Middleditch of Biggleswade, delivered the introductory discourse, and asked the usual questions; Mr. Vorley of Carlton, offered up the ordination prayer; Mr. Shenston of London, gave the charge; Mr. Upton of London, preached to the people; and Mr. Skillter, of Gransden, prayed. In the evening, Mr. Catton of Blunham, prayed, and Mr. Vorley of Carlton, preached. The church and congregation are increasing, and present a pleasing prospect of success.

BROUGHTON, CUMBERLAND.

June 30, 1819.

Rev. Samuel Ruston. — Reading the scriptures and prayer, Rev. Mr. Peele, Independent minister of Workington; introductory address, Rev. R. Pengilly, Newcastle-upon-Tyne; ordination prayer, with laying on of hands, Rev. S. Saunders, of Frome, who also gave a most impressive charge, from 1 Tim. iv. 16; Rev. Mr. Cecil, Independent minister of Whitehaven, concluded with prayer. Devotional services, Rev. Mr. Pengilly. In the evening, the Rev. Thomas Harbottle, Tottle Bank, Lancashire, prayed, and preached to the people from Phil. ii. 29, an affectionate discourse, and concluded with prayer. Singing, Rev. S. Ruston.

WELSH ASSOCIATION,

NEWTOWN, MONTGOMERYSHIRE,

June 15—17.

ON Tuesday afternoon at two, the meeting commenced with prayer by Mr. Davies. The letters from the churches were read by the ministers and messengers, from which it appeared that the several churches stand fast in the faith, and are, in general, peaceable among themselves; that the brethren T. Jenkins, Bethesda, J. Harries, Newport, and T. Leonard, Bethany, were set apart to the ministry the year past; and that religion prospers in several places. Brother J. Palmer concluded with prayer.

Met at six; brother T. Morris prayed, and the brethren J. Evans, Brecon, and J. Evans, Penygarn, preached from 1 Thess. iv. 13—18. Rom. viii. 16, 17. Wednesday morning, at six, J. James prayed, and the brethren Cooke of Oswestry, and D. Saunders of Merthyr, preached from 2 Thess. iii. 1. Gal. iii. 13. At ten, brother J. Jenkins prayed, and the brethren Fisher, of Liverpool, and Jas. Lewis, Lanwenarth, preached from Canticles ii. 4. Psalm cxviii. 27. At two, brother M. Jones prayed, and the brethren M. Thomas, Abergavanny, and C. Evans, Anglesea, preached from John vi. 40. Ephes. i. 18, 19. At six, brother Wm. Jones prayed. The brethren J. Palmer, and J. Harries, preached from Luke v. 8, 10, 11. Exod. xxxii. 26, and concluded with prayer, singing at intervals. We have great cause to bless God for his gracious presence.

The subject of the Circular Letter, written by the Rev. J. Jones, is Christian Diligence.

State of the Churches since the last Year.

Clear increase since the last Association	340
Ditto in the Western Association	295

The next Association is to be held at Ebenezer, in Merthyr Tydvil, Glamorganshire, on the first Wednesday and Thursday in June, 1820; the letters from the churches to be read on Tuesday, at two o'clock.

CAUTIONS.

THE Rev. D. Jones of Hereford, desires us to caution our readers against a man of the name of John Isaac Levi, who calls himself a converted Jew. Mr. Jones *was deceived by him*, and after rendering him considerable pecuniary assistance, recommended him to the Rev. C. Evans, Anglesey, who baptized him in 1815. He has proved to be a wicked man.

He is a little man, of dark complexion, very intelligent, and speaks good English.

A MAN, who calls himself John, and says that he is a walking stationer out of employ, is imposing upon the religious public as a member of Dr. Steadman's church at Bradford. Dr. Steadman informs Mr. Evans that there is no such person in connexion with his church. He is a wicked character. He is tall and slender, rather dark, and has full eyes. His conversation is free, and his manners are rather insinuating.

EMPLOYMENT OF THE POOR.

MR. WILLS has sent us the following extract from an account given by Mr. B. Overseer at Birmingham: "That he was an Overseer of the Poor in the years 1817 and 1818; that there were 800 adult poor in the work-house, for whom there was no employment; that about thirty acres of land belonged to the town; that these were let to different tenants; but that four acres were obtained, on which they planted cabbages and potatoes, and obtained a sufficient supply for 600 persons in the house from July to September. In March, 1818, he took seven and a half acres more, and cultivated two acres in flax. The soil was hard and sterile, but being dug by the spade, and the turf buried without manure, it has a very promising appearance." Mr. B. accedes to the sentiment that the culture of land by hand labour is the only suitable employment for the parochial poor.

RECENT DEATH.

DIED during the past month, at Govilon, near Abergavenny, Mr. Harris, an aged and respectable Deacon of the Baptist church under the care of the Rev. Micah Thomas. His loss will be severely felt. His end was peace.

Erratum in our last Number.

ART. SURMAN. For Chatham, read Chesham.

Poetry.

ST. PHILIP NERI AND THE YOUTH.

St. Philip Neri, as old records say,
Met a young stranger in Rome's streets one day:
And, being ever courteously inclin'd
To give young folks a serious turn of mind,
He fell into discourse with him; and thus
The dialogue they held comes down to us.

St. Philip Neri.
Tell me what brings you, gentle youth, to Rome.

Youth.
To make myself a scholar, Sir, I'm come.

Neri.
And when you are one, what do you intend?

Youth.
To be a priest, I hope, Sir, in the end.

Neri.
Suppose it so—what have you next in view

Youth.
That I may get to be a canon too.

Neri.
Well; and how then?

Youth.
Why then for aught I know,
I may be made a bishop.

Neri.
Be it so,—
How then?

Youth.
Why, cardinal's a high degree;
And yet my lot it possibly may be.

Neri.
Suppose it should—what then

Youth.
Why, who can say
But I've a chance for being pope one day?

Neri.
Well, having worn the mitre, and red hat,
And triple crown, what follows after that?

Youth.
Nay, there is nothing further, to be sure,
Upon this earth that wishing can procure.
When I've enjoy'd a dignity so high,
As long as God shall please, then—I must die.

Neri.
What, must you die, fond youth, and, at the best,
But wish, and hope, and may be, all the rest?
Take my advice—whatever may betide,
For that which *must be* first of all provide;
Then think of that which *may be*; and indeed,
When well prepar'd, who knows what may succeed,
But that you may be, as you're pleas'd to hope,
Priest, canon, bishop, cardinal, and pope!

Irish Chronicle.

Extract of a Letter from the Rev. Mr. Wilson, dated

Ballina, August 7th, 1819.

I NEED all your prayers, and all the assistance that can be given by all my friends; more wisdom than the serpent possesses is essential to the proper discharge of the duties of my station: but thanks be to God *the wisdom which is from above* is equal to every difficulty.

There was a fine and generous spirit evinced at your Annual Meeting. I hope something of the same kind is extending in this country. Am I to appoint an "Eagle-street School;" a "Hackney School;" and a "Russel-street School?" I can find plenty of room for them, although my next return will contain as large a number of schools as ever, notwithstanding *eleven* have been destroyed.

The progress of the children in most of the schools, where they have not been prevented from attending by their working in the fields, or by opposition, is particularly pleasing. Applications for *schools* are increasing, and where some have been broken up, great dissatisfaction prevails among parents and children.

From the same, dated

Ballina, August 23, 1819.

I HAVE now to inform you, that since my last, I have been in Erris. It is true, that I had travelling enough without taking this long journey; but I was very anxious to know the state of the schools there, and therefore I accompanied R. M. in his inspection. We have six schools in that remote part of the country; there are more wanting, in order that the poor creatures may obtain the means of instruction, but the *present* is not the time to appoint them. The schools already established have been in a very flourishing state; but have experienced a little interruption from a young priest. The children of the school nearest to his parish attended the public inspection, though he had attempted to prevent it.

In these schools, which have not been established more than twelve months, upwards of one hundred children have learned to read; and many who had never seen a Testament, can now read it to advantage, and some can *repeat* from *one to nine chapters. One of these schools is in a populous village at the western extremity of Europe.*

I believe this country was originally colonized by Protestants; if they were so *indeed*, how is the gold become dim, and the most fine gold changed! for alas! the glory is departed. The schools, with the scriptures, and an *Irish Reader*, are the most likely instruments to be productive of good. But the man who goes must be of *tried principles*, sound in the faith, and, if possible, proof against the characteristic *beverage* of this country, which I fear destroys its tens of thousands.

We returned by Westport, where I preached to a congregation of about 150 persons. I preached also at Castlebar. I was never at either of these places before; but was obliged to promise to visit them again as soon as possible.

The result of my enquiries and observations in this direction constrains me again to say, "*Send more labourers;* the field is widening, and though I exert myself to the utmost, I cannot cultivate half the land that was before possessed. May the Lord strengthen and fit me for my labours!"

Extract of a Letter from a Reader of the Irish Scriptures, dated

July 18, 1819.

I AM happy to inform you, that I perceive a vast change for the better in some of the schoolmasters. I had a long conversation with Mr. W. to-day, and it appears that putting the scriptures into his hands has proved a blessing to him, as he acknowledges that he was in utter darkness until it pleased God to give him an opportunity of reading his sacred word. It would be tedious to enumerate many similar instances. Another of our schoolmasters, J. M. came to my house, bringing some of his neighbours with him, saying, that he thought my conversation would have a better effect than his. I read to them those portions of scripture which I considered best adapted to bring them to the feet of a crucified Redeemer. These were persons who could not read, and who all their life-time had received no instruction, excepting the mass might be so called. I explained to them how Jesus Christ had accomplished the work of our redemption, and that ten thousand masses could never bring peace to a guilty conscience. While at home, I am seldom long alone, as persons from the country, as well as in the town, often

come to my house with a desire to hear the scriptures. They have generally a long list of new questions to ask. This brings to my recollection that scripture, that it will not be necessary for any one to say to his neighbour, Know the Lord; for all shall know him, from the least unto the greatest. I cannot but notice what a very great change there is in this part of the country, since the time when I myself used to find some secret place for reading the New Testament, lest I should receive injury from my bigotted neighbours: this was about four years ago.

The week before last, being in the parish of K. I went to a wake which was held there. It is customary in this country when a person lies dead, for the house to be crowded with people; some cursing, some jesting, &c.; and at some periods of the night, they all join in prayers for the dead! It grieved me that my neighbours and relations should be labouring under so much ignorance, and I rebuked them for their conduct. This was the commencement of a controversy. One said, "What knowledge can you or the Harts have?" I replied, That I did not profess to have any high education, but that I read the Bible, and it was my sincere wish they would do the same. I then read the eighth chapter of Romans to them; and answered their numerous questions as well as I could, attempting to expose the absurdity of masses for the dead, &c. They appeared to take great notice of what was said, and I trust that some of them will be benefited by it, as there are some on the enquiry in that part.

The wish too that many people express for the speedy return of the Rev. Mr. Wilson, convinces me that the exertions of the Baptist Society are not lost in this part of Ireland.

From the same, dated

August 19, 1819.

I AM happy to inform you, that I have lately met with many persons who appear to have been much benefited by the reading of the scriptures; particularly Roman Catholics, who were, till lately, prevented from hearing the word of God through the influence of their "blind leaders." The priests are, at this period, in great confusion on account of the children in the schools committing the scriptures to memory; and also from finding Testaments in the cabins of the poor: this is a great source of uneasiness to *them.* They appear to think that their *craft is in danger;* as they well know that *the scriptures* are the most powerful engine for shaking the foundation of Antichrist's kingdom.

Some of my old neighbours last week accused me of having changed my religion. I said that the name of religion would not save any person. I took out my Irish Testament as a sword by which to defend my cause; and read some passages from Rom. iii. 19—24; John iii. 36, *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.* They appeared to be very thankful, and one old man took off his hat, while I was attempting to explain to them how Jesus Christ had made an end of sin, and brought in an everlasting righteousness. Another of the men said, that though he generally attended mass, yet he was quite ignorant of what it meant. I told him, that I was quite ignorant too, until the Lord thought fit to show me the efficacy of the blood of the Lord Jesus Christ, who offers free salvation without money and without price, to such as put their dependence upon him. There were a good many present, and not a word was said against me, but all asked me when I would call again.

Extract of a Letter from Mr. James M'Quige.

THE opponents to your plan think *English* a superior medium of instruction. No man could think so, who is capable of reading and understanding the Book of Job alone, as it is in all the sublimity of the Irish language: and the pious Friar King's Irish Version of the Bible, (commonly called Bedell's Bible, now reprinted in the Roman character by the British and Foreign Bible Society,) will be ever esteemed as a monument of his profound learning, and a decisive proof of the powers of his native tongue. Why should such a language be abolished—the language of an ancient and once learned people? Help to restore it, Sir; convey the gospel through it to the race of Erin, and your memory will be blessed by future generations.

It is said, "Teaching them Irish will increase their animosity to the existing Government." I have never known a truly learned Irishman, who was also a believer in revelation, and yet an enemy to the state; and I am sure that if instructing the Irish will not increase, it cannot diminish their gratitude. The gratitude of English children is frequently and affectionately expressed in public. The Irish children have kind and generous affections. Your books are simple—they are calculated to inspire religious senti-

ments, and to produce in their minds humility and attachment.

They object still farther, "Comparatively few require instruction in the Irish language." You have stated that 1,500,000 can receive moral and religious instruction only through Irish—Who can deny this, and on what grounds?

It must be granted, that a gentleman in travelling through Ireland is generally addressed in English at the inns where he alights: this, however, arises from the policy of the landlord, in taking care that no one approach the stranger but those who speak English; but were he to hear the master conversing with his servants, or the servants with each other, he would be led to conclude that they could speak only their native tongue; and I venture to assert, that in the majority of those inns, almost every member understands Irish; indeed, the servants in many families, and the principal part of the inhabitants of some counties, are unacquainted with English; hence the great necessity for an interpreter in suits at law. I have seen the court in Londonderry idle for several hours for want of an interpreter; and I have myself acted in that capacity in the Protestant counties in the north: viz. Londonderry, Donegal, and Fermanagh. How necessary, then, must they be in the counties of Cork, Limerick, Galway, Sligo, Mayo, and many others, where Irish is almost solely spoken?

In many parts of Ireland I have travelled frequently twenty miles without being able to obtain directions on my way, except in Irish. From Sligo to Roscommon, through the plains of Mayo and Galway, and around Loch Coirib, along the extensive banks of the Shannon, around the wild mountains of Kinturk, by ancient Innbhirsgeinc to Bantry, and through all the country of Brendin, from Mount Gabriel at Bantry Bay, to Mount Brandon on the Shannon mouth, with vast tracts of country in the north which are too numerous to name, Irish is not only the favourite language, but the only one the inhabitants in general can speak, or through which they can receive instruction. On the western borders of North Thomond, (anciently a kingdom,) where the inhabitants are as numerous as the fowl on its sea-beaten rocks, English is scarcely known. I need not dwell on the Catholic counties, Cork and Kerry, where even the few Protestants speak their native tongue; in it religious obligations are made, and in it the children are taught the principles of their faith. In *some of the largest* southern towns, *including Cork, Kinsale*, and even the Protestant town of Bandon, provisions are sold in the markets, and cried in the streets, in Irish. Must the Gospel of the Son of God be denied to all this people, because it is acceptable to them only in the ancient and beloved language of their fathers?

SUNDAY SCHOOL SOCIETY *FOR IRELAND.*

PATRON, His Royal Highness the DUKE of KENT, EARL of DUBLIN, &c.

PATRONESS, Her Grace the DUCHESS of DORSET.

PRESIDENT, The Right Hon. and Right Rev. the BISHOP of KILDARE.

GUARDIANS.

The Most Noble the Marquis and Marchioness of Downshire, the Right Hon. Countess of Kingston, Countess of Charleville, Earl and Countess of Meath, Earl of Bandon, Earl of Gosford, Vicountess Powerscourt, Viscountess Lifford, Viscount and Viscountess Lorton, Viscount and Viscountess De Vesci, Mrs. P. La Touche, Mrs. Shaw, Mrs. Armstrong, Hon. and Right Rev. Bishop of Ferns, Bishop of Elphin, Bishop of Dromore, Bishop of Cloyne, Hon. Count De Salis, Right Hon. W. W. Pole, Right Hon. Robert Peel, John D. La Touche, P. La Touche, J. Goff, T. Parnell, Esqrs. and James D. La Touche, Esq. Secretary to the Society.

THE Committee of the Sunday School Society for Ireland, having, by upwards of nine years experience, proved the importance and efficacy of their Institution, (for proof of which they refer to their Annual Reports,) and perceiving that their Funds do not increase by any means in proportion with the demands upon them, from the rapidly augmenting number of Sunday Schools throughout the Country, deem it a duty to lay their claims before the British Public. The unfavourable circumstances of Ireland, arising from the diversity of opinions existing among the mass of its population, together with the habitual non-residence of many of its richest proprietors, render the public institutions of this country the more dependent upon British assistance.

The principles of this Society are, that it shall promote the establishment of Sunday Schools in Ireland, by circulating approved plans for conducting them, by supplying them gratuitously, or at reduced prices, with Spelling Books and copies of the Sacred Scriptures, and

extracts from them, without note or comment, (the only books of religious instruction which it disseminates among them,) and sometimes by grants of money; but without interfering in their internal arrangements otherwise than by kind admonition and advice.

It appears from the Report made at the Annual Meeting on the 21st of April last, that since the establishment of this Society in November, 1809, 806 Schools, containing 84,174 scholars, have received gratuitous assistance from it: out of which number, 44 Schools, containing 3,060 scholars have failed. It also appears, from the statements sent into this Society, that during *sixteen* years *preceding* its formation, only 57 Sunday Schools, of those in connexion with it, were established; while within the *ten succeeding* years 749 have been established. During the last year the business of this Society has increased in a proportion nearly double to that of the preceding year, as it respects the addition of new Schools, the increase of scholars, and the issue of books.

The Committee would humbly presume that the progress of this Society has been marked by the blessing of the Almighty, and as his cause they would commit it to his people, in the confident hope that they will afford assistance to a Society which exerts itself in dispelling mental and moral ignorance, by the diffusion of religious instruction throughout a most interesting portion of the United Kingdom.

Subscriptions in aid of the Funds of this Society, will be received by Messrs. Puget, Bainbridge, and Co. Warwick-lane, London; by Messrs. Robert Raikes and Co. Hull; by Samuel Hope, Esq. Liverpool; by Messrs. George La Touche and Co. Dublin, and at the Depository, No. 16, Upper Sackville-street, Dublin.

2d June, 1819.

It affords sincere gratification to the conductors of the Baptist Irish Society, to mark the progress of those measures which have been employed to bestow a scriptural education, and the means of religious instruction, upon the rising generation in Ireland. Amongst the Societies that have been formed for this purpose, the "Sunday School Society for Ireland" stands pre-eminent; and we are happy to find, from some of their recent publications, that their field for labour is *much* widened. A zealous individual of *that Society* has lately visited London, *for the purpose* of proposing a union of *effort in Ireland* and England for establishing a "Religious Tract Depository in Dublin," from the consideration of the extreme scarcity of cheap religious books in that country, and the abundance of ludicrous pamphlets which are circulated among the poor. One of them is now before the writer, entitled, "The Pilgrimage to Lough-Dergh. Approved and written by B. D." It has a rude woodcut, consists of 24 pages, and is said to have been "Printed in the *present* year." The concluding paragraph is a specimen of the kind of *religious* instruction it affords. "Therefore, my brother, after leaving this lough [lake] give thanks to God, singing gloriously a new song of praise. Suffer temptations, thirst and hunger, and obey God: Fear not the sons of Anak, though great and strong, *viz.* your great and irregular passions, for by the grace of God, you will overcome them, with Og and Sihon, *i. e.* the devil and the world. And weaken the Amalekites, *viz.* your corporal senses, or lustful desires.

"And Jesus being your captain, by Jordan, or good life, you will enter the land of promise, which is eternal life, (though highly walled with lofty virtues,) which God grant me and pilgrims by the intercession of the blessed Virgin Mary, and all the saints, especially St. Patrick, our holy patron. Amen."

From this specimen it will appear how necessary it is that this vile trash should be counteracted, and, if possible, superseded, by the circulation of cheap publications, containing a scriptural answer to the most important question that can be proposed by a guilty sinner, *What shall I do to be saved?*—We wish success most cordially to a Dublin Tract Society, and are happy to find that the Committee of the Religious Tract Society in London has agreed to send tracts to Dublin upon credit, to the amount of £1,000.

The Fifth Annual Report of the Society, with the Appendix, List of Subscriptions, &c. is now printed, and will be soon forwarded, so far as practicable, to the subscribers.

Any other person wishing to assist the Society, who is desirous of procuring a copy of the Report may be supplied either at the Publishers of the Magazine; by Wm. Burls, Esq. Treasurer, 56, Lothbury; or the Rev. Joseph Ivimey, Secretary, 20, Harpur-street, London.

From a Ladies' Association at Hammersmith, Eight Pounds have been received towards a Hammersmith Female School in Ireland, by the hands of Miss Salter. This is principally the produce of some Pasteboard Castles, placed by the Ladies on their side-boards, and is to be continued annually.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

Dr. Carey, in a letter from Serampore, dated the 19th of January, says,

The Wuch New Testament will be finished in two months, and the Assamese will not be long after it. Our new plan for schools, I mean the Copy Book plan, has received the most unqualified approbation from Mr. T. Mr. I. &c. and all are going to act upon it. Brother Chamberlain has left us: I am afraid for him. Our brethren at Calcutta have taken a piece of ground at Chitpore, for 200 rupees a year, and intend to live there alternately a month at a time among the natives. I like this. Brother Adam has been married to Miss Phebe Grant.

We further hear from Serampore, as follows:

Brother Marshman left us on the 27th of December, and we expect him home this evening, (January 21.) He has visited Malda and Dinagepore. At the latter place he preached in Mr. Fernandez's house, before the Judge, the Collector, the Circuit Judge, the Surgeon, &c. After service, he baptized eight natives, in the presence of those persons, who attended with great seriousness. Work proceeds with great rapidity. We are pushing on the Translations with all speed. While Dr. Carey's precious life is spared, we ought to use, and shall use, all diligence. Several are waiting for baptism at Cutwa. The Copy Book plan has given great satisfaction, and will be adopted by the School Society. Our subscription to the native schools has hitherto gone on well: 3000 rupees have been raised in Calcutta, and the subscription is not yet closed. General O. has subscribed 500 rupees to the College, and Mr. M. 1000. Mr. Peacock has raised at Chittagong, a subscription of 285 rupees for the support of the Benevolent Institution there. We are preparing a fount of small Nagree, similar to the small Bengalee: when it is finished, Dr. Carey will print a complete edition of the whole Bible in Sungskrit, in a large octavo size. The Bengalee Bible, in one volume octavo, goes on well; and will proceed more rapidly after the Pilgrim's Progress and the History of England, in Bengalee, are finished at press.

From Mr. Randall to Mr. Saffery.

January 23, 1819.

Since Mr. Ward left us, I have buried a member of the church, named Toonoo, whose death rejoiced me much. I visited him the morning before he died, and asked him where his hope was? With tears, he said, "In Jesus Christ." I inquired if he feared death? With a smile he replied, "He hoped Christ had taken it away: that he had no desire to live longer, he wanted the happiness of heaven." We have also buried another member, whose name was One. She has been a follower of the Saviour many years, and died in the same happy state. Dr. Marshman is returned from Malda. While absent, he preached much, and baptized eight persons at Dinagepore. Captain W. from Chittagong, is with us. Though they have *no stated preacher*, the Mug converts increase.

CHITTAGONG.

In our Number for August, p. 337, we inserted a farewell letter from Mr. Ward, to the converts at this station. The following is their reply, as translated by Mr. F. Carey:

The Mug brethren to their much esteemed and honoured elder brother [illegible]

Serampore, send greeting, and their thousand, and ten thousand salams. We are extremely happy to inform you, that all the brethren who live at Harboung are enabled without molestation to make known the glad tidings of our Saviour Jesus Christ to many. On the other hand, we are sorry to tell you, that the distresses of the brethren living at Cox's Bazar continue much in the same state they were when you were here. The preaching of the word also meets with much opposition from the persons who are well known to you. Notwithstanding, we preach and talk about the truths of the Gospel in private houses, and many come to hear. The letter you left with us for our instruction, Gnu-lha and Soo-ba-oung have also copied, and have distributed many of them among their Christian brethren. The boy who wished to come with you, but was prevented by his mother, now wishes to come, and she is willing to part with him; we intend sending him by the first opportunity. After the receipt of this letter, we pray you will favour us with a reply as soon as convenient. Thus much we have to say to our much esteemed teacher in Christ.

DACCA.

THE following communication from the friend presiding at this station, to the brethren at Serampore, bears date July 10, 1818.

IT is with much pleasure I am enabled to inform you, that all our schools go on prosperously, especially the Christian school. My exact number is thirty, twenty-five of whom were present this morning, and the remainder have been absent in consequence of the heavy rains. My monthly account, which left this yesterday, will shew the present state of the Persian and Bengalee schools: and I shall merely add, that the scriptures are freely read in the whole of them. We united two of the disciples of the Sut gooroo in marriage a few days ago, and hope to see four or five of them come forward for baptism in a short time. We have taken no more than one piece of land for them as yet, the ground rent of which is two rupees a year, but we will take spots here and there, according as we find it suit our design. We endeavour to keep up a *constant communication* with them, (*although some of* them live at a *considerable distance from Dacca,*) by sending Rama-Prisad out amongst them once a month, when he generally brings some of them with him, who remain in our place three or four days at a time for instruction. Indeed we are seldom without a party of them, male and female, who all appear anxious to hear the word of life, evincing a warm affection for us, and expressing themselves only happy when amongst us. Numbers of them who visit us have never seen a European face before mine, through which I appear as great a wonder to them, as an elephant would to some of the wild Irish that I can call to remembrance. In short, it appears as if the Lord had brought us to a knowledge of this people, to keep our hopes alive in these dreary parts.

JESSORE.

FROM the subjoined petition, addressed to the Judge and Magistrate of the district of Jessore, by several native Christians, residing there, some idea may be formed of the various inconveniences to which these converts are exposed, in consequence of their embracing the Gospel. The application, we are happy to add, received prompt and effectual attention.

YOUR Petitioners beg leave to lay the following circumstances before you, and to solicit your kind attention to their case. Ever since they were converted to Christianity, the barbers, though offered the usual payment, have refused to attend upon them, and the midwives upon their wives: this has been more especially the case in the following villages: Bakuspola, Vishoo-huree, Chougacha, Badpookhur, Vusi-poora, Ounit-poora, and Hingulpara. The pretext for this refusal is, that the persons thus serving the Christians will be deprived of their cast, which is by no means the case, for these persons attend upon native Portuguese and European Christians without hesitation, and fear no loss of cast. Hindoo barbers also shave Musulmans without losing cast, and Hindoo midwives do not refuse to attend a Musulman mother when she is in childbirth. But this refusal is attended in the case of our lying-in women with great danger, both to the mother and the in-

sant. In some late instances some of your petitioners, after the birth of the child, were obliged to go and fetch a midwife from a distant village to do the offices necessary at those times; so that on these alarming occasions your poor petitioners have been brought into the greatest distress. Your petitioners also, unless they go to some distant town, are compelled to remain unshaved for weeks, and even months together, to their great annoyance.

In large towns the barbers are ready to shave all casts without inquiry. Your petitioners have no doubt but that the barbers, &c. would do their duty, if not kept in terror by the rich, who thus exercise a petty tyranny over villages without any lawful authority, or the countenance of any law whatsoever.

Your petitioners therefore humbly implore, that their case may be graciously noticed, and that they may be delivered from an oppression which the voice of the Magistrate can remove in a moment, affording, without the shadow of injury to any, substantial relief to those whose only crime is, their having embraced the religion of their governors; and who having the strongest attachment to the English Government, hope to share in the blessings it diffuses through the whole of their country.

And your petitioners, as in duty bound, shall ever pray.

Journal of Mr. Thomas.

JULY 5.—This afternoon we held a church meeting, when Haro gave an account of his conversion, and was received for baptism. After this, we went to the pond opposite my house, where a great number of Hindoos and Musulmans were collected to see the baptism; I was enabled to preach to them, and afterward we went into the water, and I baptized Haro. In the evening we held our usual prayer meeting, for the spread of the gospel, when we agreed that brethren Huridas, Ramsoondura, Didhera, and Tristee Dhura, should go and preach the gospel to the heathen and Mahometans at Deb-nugura, about three days journey from Chougacha.

16th.—Shakur muhumud, a hopeful Musulman, sent a Bengalee letter to me this evening by a brahmun, who expressed a wish to join us; he has lost cast by eating with us, and Shakur muhumud has promised to join us with his family, and to bring 500 or more friends of his way of thinking, to join us. My dear Pastors, *pray to the Lord of the harvest*, that these people may soon join this little church by baptism into the death of Christ.

August 10.—Akbur Sha, the son of Akmani Sha, came to me, and said that he had been to Serampore, and had much talk with the Reverend Mr. Marshman; he wants to know from the Pastors, if he, and one or two hundred if his disciples, come to be instructed in the religion of Christ, how they are to be maintained while under instruction. He also asked for a complete set of the Old and New Testament, but I was not able to comply with his request: I therefore hope that you will send me two sets of the Old and New Testament; one set for my use, and another for Akbur Sha.

BEERBHOOM.

From Mr. Hart to Mr. Ward, dated Shiooree, June 20, 1818.

YOU will no doubt be glad to hear of a brahmun who has thrown away cast, and has embraced the true religion. He has an ardent desire to receive baptism; he has brought with him his Radha and Krishna, the latter a black image covered with jewels, as well as his shastras. (These are the Bhaguvut-Geeta,—Vishnoo-shastra-nam,—Juyu-deva,—and the Panduva-Geeta; all in Sungskrita.) On Lord's-days I preach twice to the congregation in Bengalee, and once in English to the families here. Tuesdays and Fridays are market days here, exclusive of the great bazar, to which I go twice. This is indeed a very poor journal for a Missionary; but I must say with the good Kiernander, "My heart is full and overflows, but my tongue is weak."

This brahman has since been baptized at Serampore.

BENARES.

From Mr. Smith, dated July 2, 1818.

ON the 28th ult. I baptized Rama-Dasa, a brahmun, at Pruhlad-ghat, in the presence of many persons, and in the evening administered the Lord's supper. At the request of Juya-Narayuna-Ghosal, I have established two Hindee schools, one in my yard, and another at Kutva-poora, about 400 paces from my house. In the former are twelve children, and in the latter thirty. The expense of both schools is seven rupees per month, which

Joya-Narayuna-Ghosal has promised to pay. Our meeting at Sicrole is going on as usual.

JUBBUL-POORA.

THE letter from which the following extracts are made, was addressed to one of the brethren at Serampore, by a private in the Artillery, from the place mentioned above, which is situate in the newly acquired province of Rajpoothana. It describes, in artless language, the feelings excited in the mind of the writer at beholding the grossest idolatry all around him.

HERE is a large city: my heart aches to see what idol worship is carried on in it. I think I have seen images of the devil since I came to this land of darkness, both white and red, but till I came to Jubbul-poora I never saw a black devil. There is a gloss upon it, in which you could almost see your face; it stands upon a pedestal facing the door of one of their temples; it struck me very forcibly to see their god painted black, that the idea was just; but I was sorry, and came home: and O lamentable to think, that out of the vast multitudes (including Europeans) that are around us, only three are to be found who wait upon the Lord. All travelling the downward road, and are angry when people tell them they ought to consider their latter end. But to come nearer the mark; is there no champion in the cause of the Lord our God, who will come and declare boldly salvation by Christ and none other, that the poor creatures in time may be enabled to say with a glad heart, "These are the servants of the most high God, who show unto us the way of salvation?" I say, will none have compassion on Jubbul-poora, and come, beseeching them to lay hold on one that is Mighty? I have just now received a letter from our brethren at Sicrole, with the pleasing intelligence of the conversion of two more of the same company; one, whose name is Fox, an old man, and once a very wicked persecutor, is going on his way rejoicing; the other a young man of the name of Donaldson, is in the hospital *under the afflicting hand of the Lord, but is patient* and resigned; and though very low, resting upon this promise, "as thy day is, so shall thy strength be." Oh! that the Lord would arise and shine, and cause his light to come, and his glory to shine, in this dark benighted country. We are completely in the wilderness; however we have reason to bless God that since we have been in it we have had one joined to us; his name is Jeremiah Leary, fife-major in the 8th Native Infantry. Three of us meet every night for worship on the left of the line in the dark.

COLUMBO.

Extract of a Letter from Mr. Chater, dated Columbo, 24th Nov. 1818.

I HOPE to have it in my power to forward a few copies of our new translation of Genesis by the same conveyance by which I send this letter. The printing of it is just completed. The book of Psalms to about the seventieth, is ready for the press. I hope we shall soon see the end of this invaluable portion of the sacred volume, and be ready to proceed to the next that the Society shall think proper to put into our hands.

Things go on in Columbo much as they have done for a long time. Our congregations are still small. Two have been added to us by baptism. One is an elderly man who has long been a servant of brother Siers, and the other a servant who was lately in our employ. The young man was brought up a Boodhist; and the old man has been a worshipper of Boodh also. I hope now they both worship that God who is a spirit in spirit and in truth. But I am sorry to add, that though two have been added to us, we have increased our number only one, Mr. H., concerning whom this time last year, I expressed much satisfaction, has been excluded. You have long been given to understand that Columbo is a field that as yet affords but very little encouragement. I would however still encourage the hope, that we may live to see a change even in this valley of dry bones. We know there is a power that can effect it. On this power alone, we are taught by long and painful experience, we must place all our dependence. O that we could pray more earnestly, and expect more confidently, such an exertion of that power as it is desirable to witness! Before the coming of the 59th regiment, excepting the hospital, I had no English congregation to preach

to; and, indeed, were it not for the soldiers, English preaching by the Missionaries might almost be dispensed with in Columbo. Not having what we deemed sufficient labour for myself and brother Siers in Columbo, and seeing but little prospect of good being done by our preaching here, we have for a long time looked out for some favourable opening for brother Siers, at some other place. Some months ago, he was invited to visit Hangwell, a village almost twenty miles from Columbo, on the road to Kandy. And there a promising opening for usefulness presented itself. It is impossible to do any thing among the natives of this country without the concurrence of the headmen. At Hangwell, this help is obtained. The modliar and mohandirams were just on the point of making application for a Missionary, at the time that brother Siers (without knowing this) paid them a visit. The opening being so promising, I applied to Government for leave for him to go and settle there as a Missionary. Leave was readily granted; but there was no place of worship, school-room, or any residence for a Missionary in the place. Brother Siers procured an estimate of the expenses of preparing such places as would be suitable for these important and necessary purposes. It was stated, that the purchase of a piece of ground, the expense of building a place of worship, school-room, and a residence for a Missionary, would not exceed 1000 rix-dollars; and if we obtained leave to cut timber, free of duty, in the Government forests, it would be even less than that. Such a favourable opportunity, we thought, ought to be embraced. This, therefore, in future is to be considered as brother Siers's station. The ground has been purchased, permission has been granted by Government to fell timber for the buildings, and the work has commenced. I have visited the place once, and find it a promising field of labour. Its distance from Columbo is not so great but that I can sometimes spend a Sabbath there; and yet it is a step into the interior. Several villages are so near that it will be easy for the inhabitants to attend the preaching at Hangwell, and brother Siers expects to have a school at least in one village besides; so that I hope the prospects for usefulness at this place are such as fully justify us in turning our attention towards it in the manner we have done. Another consideration might also be mentioned here, which is, that it is quite a new field. For many years there has been no place of worship, school, or any thing of the kind, in or near the place. We are not, therefore, entering on other men's labours, but are endeavouring to preach the Gospel where, with a few exceptions, scarcely a person knows that there is a Saviour for sinners, or a Bible in the world.

Our school at the Grand Pass is going on as well, I believe, as any thing of the kind in this country. A good number of the boys who came to us perfectly ignorant of letters, can now read well in the New Testament, both in English and Cingalese. They repeat the whole of that beautiful catechism, called Milk for Babes; and some of them know nearly all Watts's Songs for Children, and sing them in such a manner as would please you to hear them. Many of them write a decent hand; of this I intend shortly to send you ocular demonstration, when I shall also write some farther particulars relative to schools, to write which by the present opportunity I am too much straightened for time.

JAVA.

A LATE communication from Mr. Bruckner contains the following remarks on Hindoo remains in Java.

THERE are several places in Java where remains of idolatry are found, such as temples and idols. But a place, called *Prembunan*, about ten English miles from Djocjocarta, seems to have been the Juggunna'th of Java, or the principal seat of idolatry. I was there myself about two years ago. On approaching it, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the hill, and I saw that it was a large temple composed altogether of hewn stones, about fourteen cubic inches each. Each stone had a tenon by which it was fastened to another. In this manner the whole temple was built up from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill in which this temple was, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head was a crown and other ornaments. The upper half of the body was naked, and the lower part dressed in royal apparel. In my

hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were at that time numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge thick image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no farther indulgence; except that I went on from those parts for ten minutes farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the palace itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance, sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, wherein such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in its neighbourhood, so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

Beside these, I have seen several images scattered abroad in different places. I saw lately one huge image like a man, whose crown and other apparel consisted of human sculls, also his seat was composed of them Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head, and many arms. To these I observed the sepoys paid their reverence; they would burn lamps before them, and paint them with different colours.

Some, who pretend to possess a complete knowledge of the Indian mythology, say that the old religion of Java was not entire Brahmunism, but a mixture of Boodhism and Brahmunism. And I have also observed in the Javanese books, that they call the old heathen religion, before Mahometanism was introduced, Boodhism, and from that is derived the Javanese word for a heathen, which is *Boodha*, that is, a heathen. It must be observed, that all the features of the faces of those remaining images are not the features of the Javanese, but of the Bengalees or Siamese.

I have also seen words engraved on stones brought from an old temple in the mountains, which resembled neither the Javanese characters, nor the Sungskrit. Some say that it is the square Siamese character which is found in these old temples. Had I thought of it at the time I saw them, that I should write about them to some one in Bengal, who might have an opportunity of decyphering these characters, I could have made a copy from them, and we might have got some important information respecting the antiquity of the Javanese, or at least about the time when heathenism was introduced here from Siam or Bengal. But now I am not in the way to get any of these inscriptions, and I cannot now give any more particulars about these remains. Were I to investigate them again, my observations would be more particular.

JAMAICA.

Extracts of a Letter from a Gentleman at Kingston, to a Baptist Minister in England, dated

May 9, 1818.

The population of Jamaica is very great; there are, it is said, 350,000 slaves, besides Europeans and free men of colour; but of all the different classes of beings I have seen in the other three quarters of the globe, the black inhabitants of Jamaica are by far the most barren of ideas, and of the most contracte

ed minds. Although the island has been so long in the hands of England, it seems that nothing has been done for the improvement of the slave population in knowledge.*

One great and dreadful thing is, that the market-day is on Sunday. From day-light in the morning of that day, till dark, every road leading to Kingston is covered with people, on their way to or from the market. Thousands of blacks are employed in carrying the productions of their ground to market; while others resort thither to purchase, from its being the day when the best and cheapest commodities are to be had. Thus the only day on which the sound of the gospel can possibly reach their ears, (for there is no preaching in the week,) is employed in providing for their own subsistence, and not unfrequently is the day passed in drunkenness and open profaneness. Surely, it is desirable that something should be done to remove so foul a stain from the fair Christian character of England.

The religious societies formed in Kingston are numerous, and the Baptists more so than any other. When they have no minister, they meet together in classes for prayer, and occasionally one of their own number preaches. I have once or twice been near them while at prayer; it always appears at a distance like some one chaunting; often times they positively sing their prayers, and always raise their voice to the highest pitch of elevation: but there is great order in their prayer-meetings, and I have heard them use very good language. They certainly pray with much earnestness. Much, very much, might be done here by enlightened men. There are, on a moderate calculation, from 10 to 12,000 Baptists in this island, and at present not one white preacher among them.† There is not, therefore, a place of worship open to them of their own persuasion, or which they dare enter without being liable to punishment by the laws of the island. The consequence of this is, that they put themselves under the guidance of the first poor ignorant black man who puts himself forward as a class leader. To this person they shew a great deal of respect, and the greatest attention to his wishes. This shows what might be done with them, if coloured persons of good abilities were well instructed, and employed in teaching them to leave errors, and cleave to the truth. Mr. Coultart bade fair to be extremely useful. He is much esteemed and respected by all that knew him; but his exertions were soon arrested. He was ill nearly the whole time he was in the country. His return is looked for with a great deal of anxiety; but what can one Missionary be expected to do in a climate like Jamaica? Indeed the chapel in Kingston is not at all adequate to hold the numbers who would flock thither were there room.

My dear Sir, if you can assist the poor ignorant perishing creatures in this island, do, I beg of you, by every means in your power. It may be possible for you to do so, or to influence others to turn their eyes towards them. There is a field for exertion here, which can scarcely be equalled in any part of the world. By the laws of the island, no one can preach, pray, read, or sing, while even two or three are present, without being subject to a severe penalty, unless duly qualified from England. Some black people do, notwithstanding, preach at times; but little can be expected from teachers who are themselves uninstructed. Few places, I think equal Jamaica for the number of inhabitants in proportion to its extent, or for ignorance in proportion to the number of inhabitants.

* Evidence that a pleasing change is taking place in this respect, is afforded by the fact that, very recently, the Baptist Missionary Society have been requested to furnish a Missionary for an estate on the northern side of the island. *Editor.*

† This was prior to the arrival of *Messrs. Kitching and Godden.—Editor.*

AMERICA.

Extract of a Letter from a Friend lately settled in Bermuda, to Mr. Dyer, dated

May 30, 1819.

Not being able to meet with a vessel direct for Bermuda, we sailed from Liverpool in an American ship bound to Savannah, and after having been at sea near a fortnight, were obliged to put back in distress. We next sailed in a British ship, and after a passage of forty-three days, made the low and marshy shores of Savannah. Here we staid three weeks, and not meeting with a conveyance to this place, we sailed to Charleston, where we happily succeeded. I found upon inquiry that our denomination was fast increasing in the state of Georgia, though the greater part of the ministers are uneducated men, and some, probably, not the most judicious or correct in their religious sentiments.

In Savannah there are two churches of our denomination composed of people of colour, with pastors of the same complexion. I was a hearer of one of them, and on the whole was satisfied with him: he was originally a slave. These two churches contain near *fourteen hundred* members; the greater part slaves. It appeared to me, if religion was making any progress at all in this city, it was amongst these despised outcasts of society. There is also a Baptist church of whites, who are without a pastor. They appear in a lifeless state; their place of worship, I should suppose, will hold 2000 people. We spent one Sabbath in Charleston; heard Dr. Furman, the Baptist minister. He is not a popular, but a very solid and judicious minister of the Gospel. I was told his church consists of near 500 members. - - - -

The Bermudians generally are a polite, kind, and hospitable people. Their disposition seems to partake of the mildness of the climate. Parental and filial affection appear much stronger amongst them than any other people I have yet seen. Their humanity towards their slaves is commendable; the cracking of whips, and other instruments of torture, are not seen or heard here, as in other colonies where slavery prevails. In fact, slavery here is divested of its more horrid features; although it is no uncommon thing for human beings—bone of our bone, and flesh of our flesh—to be put up at auction, and sold like so many beasts of burden. The negroes themselves are an intelligent race, compared with those of the West Indies; being employed principally as domestics, and having much intercourse with the whites, may partly account for it. The climate of Bermuda has been long famous for its salubrity. In summer, the heat is very oppressive, yet it is healthy; but the winters are healthy. Frost and snow are unknown; the weather being much like an English summer. Grass, flowers, and vegetables, grow all the year round. Yet Bermuda is not a plentiful place; many of the necessaries of life are dear and scarce. - - - - I am happy to inform you, that on my arrival here, I found a small society of Independents and Baptists in this town—a people who have borne much persecution, as Dissenters from the church. This society is of recent date, and I can assure you is truly respectable—if not in numbers, yet in the exercise of every Christian grace—perhaps no church on earth contains more excellent members than this society does. The *place of worship* is neat, but small—some steps have been taken towards the erection of a new one, but I fear the expense will be too great to accomplish it. The present minister is a young man from Rotherham; he is not eminently gifted, but is modest and affectionate. - - - This is an old settled colony. The first settlers came here about the year 1612, and no doubt many of the Puritans found here an asylum from persecution. Tradition reports, that all the old churches in the colony, now occupied by the Episcopalians, (excepting the church in St. George,) were built by the Nonconformists, and continued in their possession till the ministers dying, and it being impossible at that time, in this isolated spot, to obtain successors, the governor succeeded in persuading people to admit Episcopalians in their room, in whose hands they remain to this day. One of these churches bears date 1621. It appears from Andrew Marvel, that in the reign of Charles II. numbers of Nonconformists were driven here by the tyranny of the bishops. The only remains of *ancient* Nonconformity is a Presbyterian church at the west end of these islands, built about the year 1716; which place Mr. Whitfield mentions in his life as occupied at that time by a Mr. Paul. That good man (Mr. W.) left many seals to his ministry during his visit to these islands. It is only a few years since the last of his spiritual children died; there are still a few old people living who remember his visit. The Methodists have one Missionary employed here; they have three chapels, but their societies are not increasing. We have no preaching in the churches that can be called evangelical. There has been lately formed in these islands, an Auxiliary Bible Society. This has not been accomplished without opposition; but the oppositionists have been forced to retire from the contest covered with disgrace. The Hon. James Easton, Chief Justice of Bermuda, has been the principal agent in originating this society. This gentleman is coming to England in the vessel that brings this letter; and is a most upright, liberal, and enlightened man, deserving the thanks of all the friends of liberty, and the Bible Society.

THE thanks of the Society are presented to the Rev. Richard Pengilly, of Newcastle upon Tyne, for "Lexicon Linguarum Ebraic. Chald. Syr. Arab. Æthiop. et Persic. et Gram. Linguarum earundem. Auctore Fred. Nicolai, 1670. 4to." presented by him to the Mission Library at Serampore.

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THE

Baptist Magazine.

NOVEMBER, 1819.

MEMOIR OF JOSEPH HARDCASTLE, ESQ.*

MR. HARDCASTLE was born in the year 1752. He was a member of the church at Rotherhithe, under the care of Mr. John Townsend, who says of him, that he was, of all the Dissenters he ever knew, "one of the most free from bigotry and a party spirit, and yet most decided in his principles." The Christian graces shone conspicuously in him, and few men have attained to greater eminence in the religious world.

We will select from Mr. Townsend's account, a few traits of his character.

1. MODESTY. A mere statement of the plain truth would excite in him the modest blush; and he would say, "Who made me to differ? What have I that I have not received?"

2. EARLY PIETY.

3. MERCANTILE INTEGRITY, INDUSTRY, CAUTION, FORESIGHT. He carefully shunned those dashing and adventurous speculations, which have proved so unprofitable to some, and so ruinous to others, especially to the young and inexperienced. He pursued his tranquil course with such caution, foresight, and industry, as seldom fail, under the blessing of God, to issue in extensive and permanent prosperity. Indeed, all his commercial engagements were executed with such promptitude and precision, as placed him in the first and most honourable class of British merchants, not only on our own Exchange, but in all the great trading cities of Europe.

4. FREEDOM FROM ANXIOUS CARE. "I have met him," says Mr. Townsend, "at the gate, or on the steps of his hospital mansion, on his return from the great metropolis, and have noticed his countenance, beaming with the placid and cheerful smile of disinterested friendship, free from the corroding care and those agitated feelings with which too many return from business. Indeed, when he laid down his pen, and turned the key of his counting-house desk, it seemed to me as if he had there deposited all his worldly cares and anxieties, with a solemn charge to intrude upon him no more until he returned."

5. FAMILY DUTIES. To his honoured and dear partner he was uniformly tender and affectionate; to his well-instructed and dutiful children he was familiar, cheerful, and communicative, without losing his authority; to his servants he was condescending, humane, and beneficent, anticipating their wants, and exceeding their expectations.

6. IN THE CHURCH OF GOD.

* We have been informed that Mr. Hardcastle was a lineal descendant of the Rev. Thomas Hardcastle, Pastor of the Baptist Church at Broadmead, Bristol, of whom an account is to be found in the Rev. J. Ivimey's History of the English Baptists.—EDIT.

Humble, serious, fervent. An attentive and candid hearer. He estimated the preacher, not by his denomination, his erudition, his logical precision, or his eloquence; but by the excellence of his matter, his seriousness, and his zeal to promote the salvation of souls, and to enlarge the Redeemer's kingdom. He sometimes heard itinerant preachers with the warmest approbation. Believing the divine origin of religion, and feeling its influence, he was anxious to share in its privileges and consolations. "I have sometimes," says Mr. T. "had the pleasure of being in his company after his return from public worship, and have been delighted to observe how fully he entered into the nature and importance of the subject discussed; and while I have been profited by the spiritual and animating conversation which he had raised out of the sermon, I have been equally surprised at the judicious and edifying remarks with which it was enriched. The spirituality of his mind was so habitual, indeed, that it shone forth whenever an opportunity was given for its manifestation: it was, however, entirely free from that obtrusiveness which is too often displayed by some, and which is disgusting rather than profitable."

7. BENEVOLENCE AND LIBERALITY. His faith was operative. Whilst he derived all his hope of justification and eternal life from Jesus, and his atoning sacrifice, he was zealous of good works.

"I have seldom," says Mr. T. "seen an individual whose mind was so deeply penetrated with sympathy and compassion for the children of poverty and misery. The poor and the afflicted, throughout the neighbourhood which surrounded his habitation, found, in him, a feeling and generous benefactor. He not only gave food to the hungry, medicine to the sick, and clothing to the naked, but he was particularly anxious that the rising generation should be instructed, and that their parents should become acquainted with the glad tidings of salvation: he therefore cheerfully incurred a considerable annual expense in the support of schools and the preaching of the gospel. In addition to these local operations, he was often resorted to by persons from every part of the kingdom, for his assistance upon various occasions: but the largeness of his heart was equal to the means with which Providence had blessed him; and that case must have furnished some very striking ground of objection, which he dismissed without aid."

He was also a liberal supporter of Public Institutions.

8. AS TREASURER OF THE LONDON MISSIONARY SOCIETY. "How admirably," says Mr. T. "he was formed for that office, and how acceptably and usefully he discharged its duties, can never be forgotten by those who have been his associates in that great and good work. The qualities of his mind—the ardour of his zeal—the suavity of his manners—his patience and perseverance amidst difficulties and discouragements—his willingness to labour in its cause—and especially the alacrity and accuracy with which he drew up letters, and other Missionary papers of importance, all conspired to show the wisdom of the choice, and, under the blessing of God, tended to advance the permanent interests of the Society. Nor ought it to be forgotten, that by granting to its Directors the use of some of the

spare rooms of his counting-house, and allowing one of his own clerks to receive donations and subscriptions, and to keep their accounts, he in fact became the largest and most effective benefactor to the Institution."

9. THE CLOSING SCENE.—"The paralytic stroke," says Mr. T. "which ultimately carried this eminent saint to his long home, took place on the evening of the 1st of November, 1817, while he was engaging in family prayer; but as it did not deprive him of his recollection, or of his speech, while his sons were raising him from his knees, he uttered, with his usual mildness, this pious sentiment, 'Well, it is all right — it could not come at a better time: it would be pleasing to remove from a throne of grace to a throne of glory.' On receiving the afflicting intelligence of his situation, I embraced the first favourable opportunity of visiting my friend, and of sympathizing with his beloved and distressed family, to whom I knew it must be a sore trial. Much do I regret that my distance and my numerous avocations prevented me from seeing him so often as I could have wished. It was indeed my loss; for his conversation was always instructive and edifying, and tended greatly to strengthen my conviction of the excellency and beneficial effects of the religion of Jesus Christ.

"I shall never forget the state of my own mind, as I entered and passed along the avenue to the house. Here I had frequently walked with him, and engaged in close and familiar conversation on the things of God in general, on the state of religion in the world, and more especially on the *concerns of the Missionary* Society, the prosperity of which was always dear to his heart, and uppermost in his thoughts. When I recollected how long he had attended upon my ministry and united in communion with the church over which I preside, and what sincere and ardent friendship he had shown to me, I felt I was likely to sustain one of those bereavements, which, as we grow older, become more painful to our feelings. The pensive gloom which had taken possession of my mind, gave a sombre appearance to every thing around me, and all seemed changed. The gentle wind which shook the trees and scattered the withered leaves at my feet, seemed to my imagination to utter in melancholy accents the words of the prophet, 'We do all fade as a leaf.'

"Arrived at the house, I would not ring the bell, lest the repose of my afflicted friend should be disturbed. The door being open, I entered the hall. Not an individual was to be seen. All was silent as the grave, except the hall clock, the ticking of which *seemed* more loud and more solemn than I had ever heard it before. After musing for some time on this unusual appearance of the mansion, where I had so often enjoyed the animating sounds of friendly conversation and domestic cheerfulness, I perceived a female servant coming towards me, whose eyes were full of tears: shaking her head in a significant manner, she seemed to say that all hopes of recovery were gone; and whispering, (as if afraid of disturbing her revered master,) she told me that he had experienced another stroke in the night, and had been addressing his family in a most serious and affectionate manner, exhorting them to make religion their great concern.

"On my arrival being intimated, I was admitted to an interview, and had a short but interesting conversation with him. He grasped my hand in a tender and affectionate manner, and said, 'You are come to see your dying friend: *I*, however, have not the sentence of death in myself *yet*; but Jesus holds the key, and when he pleases I shall go home.' He lamented his inability to speak plainly. I reminded him of the blessing of having one to speak for him—an Advocate with the Father; when his countenance immediately assumed a placid smile, and he said, 'Yes; as the high priest under the law went into the holy of holies, so Jesus Christ has entered with his own blood into the heavens; and in this there is an efficacy which cannot be resisted.'

"Every time I visited this dying Christian, I was much pleased with observing the resignation and submission of his will to the all-wise providence of God. He was willing to live or to die, as seemed best to his heavenly Father; and it was in this temper that he expressed the following passage:—'If I am to live, I shall welcome life, and thank its Giver. If I am to die, I shall welcome death, and thank its Conqueror. But if I have any choice, it is to die and be with Christ, which is far better.'"

THE FRUIT OF THE SPIRIT.

No. III.—*PEACE.*

PEACE is a privilege which *cannot be* too highly prized, or too fondly cherished.—National peace is an invaluable blessing. There is a deliberate cruelty in the art of war, at which the mind shudders. What extended devastation, and what complicated wretchedness, does it occasion! Human nature never appears so sunk and degraded, as when congregated armies are drawn up in battle array, and those who are perfect strangers, and who, therefore, can feel no personal antipathy, are eagerly engaged in aiming the deadly blow, and shedding each other's blood. Who can reflect for a moment on the scene of slaughter, and fancy its agonizing sights and sounds, and not exult in the cessation of war? What though, in the present instance, national peace has not been blended with national prosperity, still, who that has a heart to feel for the welfare of mankind, would not pray for its continuance, and deprecate the renewal of hostilities as the heaviest curse that could be inflicted on the nation? What a happiness is it for the human race, when the potentates and princes of the earth dwell together in friendship; when the destroying sword is returned to its scabbard; and the tumults of battle are hushed! It is in peace that agriculture, commerce, and the arts, are generally the most flourishing: then does benevolence put forth her finest energies; and the greatest facility is given to the circulation of knowledge, and the spread of divine truth.

Domestic peace is a blessing not less to be valued than national, and perhaps even more closely connected with the happiness of mankind. It is essential to the welfare of families; to the improvement and preservation of the younger branches; and to the

comfort of all. It is this which endears home to the heart; and renders it a sacred asylum into which we can retire from the tumults and perplexities of life, and where we find that refreshing repose which is needed after the weariness of this world's occupations. How deeply is it to be deplored, that strife and animosity should ever be suffered to intrude into the domestic circle; that jarring notes should sound, where every chord should be in unison! That abode is truly blest, over which peace extends her halcyon wings, and sheds her choicest influences: where no murmuring discontent, no peevish fretfulness, no angry bickerings, are found; where mutual kindness and good offices prevail, and all is harmony, and gentleness, and love.

But there is a peace still more highly to be prized than that which is national, or even that which is domestic: it is peace of mind. Without this, there can be no real enjoyment; for happiness must have its seat in the mind; and if the mind be restless and anxious, no external circumstances, however pleasing and prosperous, can possibly render us happy. All may be serene and cheerful without, but while there are sources of inquietude within, we shall be incapable of receiving any satisfaction or delight from surrounding objects. Hence peace of mind is not only valuable in itself, but it enhances the value of every other blessing, and is absolutely essential to our comfort.

Now the gospel has a tendency to promote both national and domestic peace; but its immediate and invariable result is to create peace of mind. Its author, its *spirit, and its principles,* are all pacific. "The Prince of Peace" was one of the glorious titles which the prophet Isaiah applied to the promised Messiah. The birth of Jesus was hailed by the angelic choir, as the era of "peace on earth." The kingdom of God is righteousness and *peace,* as well as joy in the Holy Ghost. It was the dying bequest of the Saviour to his disconsolate disciples: "Peace I leave with you, my peace I give unto you." And this too is "the fruit of the Spirit;" the peculiar privilege of those on whom the Spirit is bestowed.

But all peace is not the result of divine influence. There is a deceitful and dangerous security in which those are often sunk who are strangers to the grace of God. Satan lulls the conscience asleep, and produces an insensibility to danger; and frequently leads on his deluded votaries in a smooth and declining path, securely to destruction. Hence the importance of discriminating between that peace which is false and delusive, and that which is well grounded and true; for the one is the device of Satan—the other, "the fruit of the Spirit."

There is a peace which arises from the absence of all serious thought. Some there are who live without reflection; mere sensitive beings; scarcely raised above the level of the inferior animals; whose thoughts never extend beyond the present necessity; whose mental faculties lie dormant and inactive. Others again, are engaged in the regular routine of business, or occupied in the constant succession of amusements, or engrossed by the cares and perplexities of life. These confine their attention almost entirely to this present world, and pass their days in the

total oblivion of God, of eternity, of heaven, and of hell. They are at ease only because they do not suffer their minds to dwell upon their present circumstances, or their future prospects. Reflection would disturb their repose; and hence it is the constant aim of the great adversary of souls, to banish thought from their minds, as that which would prove inimical and destructive to his influence.

There is a peace which is founded on a nominal and hereditary faith. They who are born in a Christian country, sprinkled in their infancy, and trained up in a belief of Christianity, and an attention to its solemn rites and services, often rest satisfied here, and console themselves with the idea that they are neither infidels nor idolaters: and although their belief is barren speculation, and they feel not the importance, and live not under the influence, of the religion they profess, yet they vainly imagine that all is well, and they shall be happy at last.

There is a peace which is founded on morality. From the influence of education and example, from a regard to the good opinion of others, or their own personal aggrandizement, many are led to avoid the grosser vices of society; to maintain an upright and honourable character in the world; to be just in their dealings, and charitable in their lives. These often pride themselves in their superiority to others, and place their firm and entire dependence on their own fancied merit. They indulge in vain self-complacency; and entertain such an exalted sense of their own excellencies, as to relieve them from anxiety and fear with regard to *their future* and eternal state.

There is a peace which is founded on the uncovenanted mercy of God. This is frequently the last resource of the sinner. When driven from every other hiding-place of comfort, he rests in the hope that God is a merciful Being, too kind to punish him for the sins he has committed: and though his heart is alienated from God, and filled with enmity against him, he still clings to the fond expectation that he shall escape with impunity. He forgets that the Deity is just as well as generous, and that pardon is the exclusive privilege of the penitent.

All these are so many false grounds of confidence. This peace does not rest upon a solid basis; and it will prove fatal to those who indulge it. It is a deceitful calm: it resembles the stillness which precedes the storm. These refuges of lies must all be swept away. No peace will prove permanent, unless built upon the right foundation, and resulting from the influence of the Divine Spirit.

True peace is founded on a sense of pardon. When conviction fastens on the conscience of the sinner, and he is aroused from his lethargy, and led to a discovery of the guilt which attaches to his character, and the danger which hangs over him, what agitation does he feel!—what remorse of soul!—what dread of punishment! He trembles lest every moment should be his last, and divine justice should plunge him in eternal torment. Nothing can give relief to the mind, thus torn and distressed, but the application of the blood of Christ; that precious blood, which was the price of our redemption, by which atonement was made for our transgressions, and which alone has efficacy to cleanse the

soul from guilt. Now it is the office of the Holy Spirit to apply the blessings of salvation, and to communicate a sense of interest in the atoning merits of the Saviour. "He takes of the things of Jesus, and shows them unto us;" reveals to the mind the efficacy of that sacrifice which was offered on the cross; produces a sincere reliance on it for acceptance with God; and clothes the soul in the unspotted robe of the Redeemer's righteousness. Thus "being justified by faith, we have peace with God through our Lord Jesus Christ;" the guilty conscience is appeased, and the dread of punishment gives place to the hope of pardon.

True peace is founded on a consciousness of a change of heart. "The heart is deceitful above all things, and desperately wicked;" and while it remains unchanged, must continue a stranger to real and solid peace, for peace cannot dwell with pollution. The mind that is engaged in the pursuit of evil, is ever restless and unsatisfied; but when renovated by the Spirit of God, and purified from the love of sin, a sacred calm is experienced; the unruly passions are tamed and brought into subjection; and the heart that was before perturbed and wretched, becomes the seat of serenity, and the abode of peace. A sense of pardon is blended with the consciousness of a change of heart; for the Lord Jesus invariably sends his Holy Spirit to sanctify those whom he saves; all whom he rescues from punishment, he cleanses from pollution. To the influence of his Spirit, therefore, we are indebted for that purity of heart, that spirituality of mind, which is life and peace.

True peace is founded on a belief in the superintending Providence of God. In the present world we meet with many things which have a tendency to disturb the serenity of the soul; many things which are painful and distressing to the feelings. Various are the trials and afflictions of life to which we are continually exposed. But a firm persuasion that we are the objects of Divine care; that we are under the peculiar and powerful protection of the Deity; that he condescends to our mean affairs, and orders all things well, checks every anxious feeling which might otherwise arise within us. How pleasing is the thought that the very hairs of our head are all numbered! How tranquillizing to the spirit is the assurance that, under the guidance of infinite wisdom, "all things work together for good to them that love God, and are the called according to his purpose!" "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." A reliance on Divine Providence will produce resignation to the will of God, even in the midst of poverty and pain, and all the numerous and complicated ills of life. It will repress every murmuring thought, and subdue every complaining disposition. He who feeds the ravens when they cry, and clothes the lilies of the fields with inimitable beauty, will never suffer those to want who place their confidence in him. But such a state of mind as this is not natural to man; it is only possessed by the Christian, and is produced by the influence of the Holy Spirit.

True peace being thus built upon a firm and solid basis, proves a permanent blessing. It

is experienced, not only in scenes of adversity and on the bed of sickness, but even in the last trying hour—the hour of dissolution. Death is indeed terrific to those who have no hope beyond the grave. Although they may have lived in careless gaiety and guilty unconcern, they cannot die at ease. As they approach the borders of an eternal world, their fears become alarmed; conscience is at last aroused to do its duty; and its accusations are felt like the stings of a scorpion. With all their efforts, they cannot expel the dæmon thought; it haunts them like a spectre, and fills their minds with unutterable terror. They look back upon the past, and the retrospect is dreary and dreadful—a life spent in vanity and sin; they look forward to the future, and the prospect is gloomy and appalling—devouring flames and endless punishment; they cast a wishful look around them, but in vain; they die in the agonies of despair. But what a different scene is exhibited on the death-bed of the Christian! The tranquillity which he enjoyed in life is preserved to him in death. Trusting in the all-sufficient merits of the Redeemer, he anticipates the result without dismay. He desires to "depart and be with Christ, which is far better." And amid the weakness of decaying nature, and all the pains of dissolution, his soul is serene and happy; a heavenly smile is diffused over his pallid countenance, and a ray of seraphic hope lights up his faded eye. He does not *die*—he sweetly sleeps in Jesus! Mark the perfect man, and behold the upright, for the end of that man is peace.

H.

A VICIOUS LIFE *PROMOTES ERROR.**

A WILFUL persisting in the love and practice of sin is an undoubted cause of error; and, on the contrary, a godly and upright life conduces both to the acquiring and the retaining of truth.

1. It is evident from *scripture*, that "evil men understand not judgment," Prov. xxviii. 5. Their minds are depraved and corrupted by vicious practices, and are thereby prepared for the reception of error, but are not in a capacity to receive and entertain, no, not to judge of truth. "Why do ye not understand my speech?" said our Saviour to the wicked Jews; and he answered the question himself, "Even because ye cannot hear," that is, "obey my word," John viii. 43. They would not, they could not, by reason of their long habit of vice, obey Christ's word, and therefore they could not understand what he said. Their understandings were hindered by their wills. The apostle tells us of some who "put away a good conscience, and concerning faith made shipwreck," 1 Tim. i. 19. These two go together. He that makes no conscience of his ways, will soon bid adieu to faith, and all the substantial articles of it. And of the same sort of men the apostle speaketh to the like purpose, but more plainly, in 1 Tim. iv. 1, 2. where he lets us know, that "their departing from the faith, and giving heed to seducing spirits, and doctrines of devils," was the effect of "having their conscience seared with a hot iron," that is, of their acting against their con-

* This Essay was communicated to us by our late highly esteemed friend, the Rev. Thomas Thomas, and is in his own hand-writing. EDITORS.

science, and continuing in their sins, without sense and remorse. Men are seduced into the worst of errors, and entertain the most hellish doctrines, by indulging themselves in lewd and profane practices. Men lose their good and wholesome principles by a disorderly and vicious life. Trip up a man's heels, and his head will soon come to the ground. When men's ways are disordered, when they cease to walk and act religiously, you shall presently see them faulter in their notions of religion. This is implied in 2 Tim. iii. 6, where the apostle relates, that it is the guise of *seducers* and *false teachers* "to lead captive silly women," that is, to pervert them with their false doctrines; but withal he acquaints us that these seduced souls were "laden with sins, and led away with divers lusts;" their sins and lusts prepared them for error, and caused them to be captivated by the pernicious doctrines of those seducers. This is further attested by the same apostle, in 2 Tim. iv. 3. "The time will come (says he) when they will not endure sound doctrine;" that is, they will be running into unsound and erroneous opinions: and if you would know the source of it, he discovers it in the next words. "After their own lusts shall they heap to themselves teachers;" that is, their lusts, which hurry them on to wicked practices, will make them throw off their former teachers, and attend to such only as are of debauched notions and principles. It is no wonder then that the apostle adds, in the following verse, "they shall turn away their ears from the truth, and shall be turned unto fables." *They shall not endure to hear the wholesome doctrine of the gospel*: they shall abandon the evangelical truth, and delight in nothing but in lies and fables.

2. It is evident from *reason*, as well as scripture. In the very nature of the thing itself it must be so; for irreligion and profaneness indispose men for the very reception of divine and spiritual dictates. The depravation and pollution of the life intercept the beams of spiritual light. "Into a malicious soul wisdom shall not enter," says the Apocryphal writer. Wisdom i. 4. The entrance of wisdom is made by calm and peaceable thoughts, by purity of heart, by sincerity of mind, and by a love of wisdom and truth. But none of these are to be found in a man of a vicious and wicked life. Therefore it is impossible that *wisdom* and *truth* should so much as *enter* into his heart: and consequently he lies open to error and delusion. Or suppose them to find entrance, yet they cannot stay there: for it is well suggested by the fore-cited author, that "wickedness altereth the understanding." Wisd. iv. 11. Sensuality depraves the reason, and a perverse will corrupts the judgment. Vice begets error, because it debauches a man's mind, and sullies and obscures, yea, even blinds the understanding. Sin and iniquity do violence to the soul; they distort its notions; they dull and beset its apprehensions; and they even stifle and devour its reasonings.

Hence it cannot but follow, that a wicked life is the root of ignorance and mistakes, and directly leads to error and falsehood. This and the reason of it were declared by our blessed Saviour long ago. "Men love darkness (said he) rather than light, because their deeds are evil; for every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20. They are (as Tertullian styles heretics) *Lucifugæ*, persons that fly from the light, especially that of scripture. They, with great study, wrest the Holy Writ, that it may serve their lusts, and favour their ungodly actions. They slight, they renounce, they defy, not only the principles of Christianity, but of reason. The vicious lives of some men forbid them to assert and own *a God*, because such a doctrine is absolutely against their interest. If they could own *a God*, they might thence gather that he will severely punish them for their profligate lives: but *this* they are unwilling to credit, and therefore they disbelieve that likewise. This infidelity must be maintained against all reason and sense to the contrary. An *Atheist* will hold, that this fair fabric of the world arose out of a casual jumble of atoms, and that those atoms gave existence to themselves; or any thing else, though ever so absurd and ridiculous, will he aver, rather than own such a Being as can and will call him to an account for his wicked practices. It is evident from unquestionable records, that the great majority of heretical teachers and seducers were noted for some moral turpitude. We are told that *Hymeneus* and *Alexander* made shipwreck of *faith*, by "putting away a good conscience." 1 Tim. i. 20. The *Corinthians* and *Nicolaitans*, who set up new sects, introduced the most bestial parts of heathenism. The *Gnosticks* were addicted to all lewdness, wantonness, and incontinence, as *Irenæus* and others *testify*. Nay, St. *Jerome* tells us *that this* was a vice common to most heretics, and that it was hard to find one who was not guilty in this kind.

3. It is thus by the *just judgment of God*. So the apostle ascertains us, that because the *Gentiles* gave themselves up to idolatry, and all manner of lewdness and wickedness, "God gave them over to a reprobate mind," or, as the original word properly signifies, a *mind void of judgment*. Rom. i. 28. They sinned so long, that they could not at last discern between right and wrong, truth and falsehood. This was the just recompense from God of their hardened folly. The just Judge oftentimes punisheth sin with sin, giving men up to Satan, to be blinded and hardened, that those who wilfully refuse to acknowledge and practise the truth, may give credit to the most palpable lies and falsehoods, and so perish eternally. The same may be gathered from what is said concerning the deluded sinners of the last times, in 2 Thess. ii. 11, 12. "For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Hence it is manifest, that sinning against the truth, already known and believed, is the occasion oftentimes of being led by God into delusions, and false persuasions; that sin is the road to blindness; and that error is the punishment of a wicked life. Unpurged hearts and unsound heads go together.

But as a wicked life leads men to error, so a godly life advances truth, and rectifies men's notions and speculations.

1. We are assured from *the* scriptures of truth, that holiness is the best guide of rational facul-

ties, and that we shall have further discoveries of what is true and right, if we live according to those things we know. Psalm cxi. 10. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." This he declares from his own experience. Psalm cxix. 100. "I understand more than the ancients, because I keep thy precepts." And in Psalm xxv. 14, he assures us, that "the secret of the Lord is with them that fear him; and he will shew them his covenant." Those who truly fear God, and walk in his ways, shall be blessed with extraordinary communications of truth. If there be any *secrets* and *mysteries* which are useful for them, they shall be acquainted with them; and the covenant of life and salvation, which contains the greatest secrets and mysteries imaginable, shall be unlocked to them. They shall be permitted to look into the *ark*, they shall be honoured with wonderful discoveries, and their understandings shall be illuminated above those of other persons. Solomon goes higher, and informs us that "they that seek the Lord understand *all* things." Prov. xxviii. 5. There is no part of knowledge whatsoever, that may be any way useful to them, which shall be kept from them.

Daniel, another inspired penman, joins together "a turning from iniquities, and the understanding of the truth." Dan. ix. 13. Thereby intimating, that the understanding of God's will, and of all saving truth, is the companion of heart repentance, and of a godly life. Again, speaking of the great mysteries which were to be revealed in a short time, he says, "that none of the wicked *shall understand*, but the wise," who are opposed here to the *wicked*, and therefore are the *godly*, "shall understand." Dan. xii. 10. Let us pass on to the scriptures of the New Testament; and there, if you consult John vii. 17, you will find these words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Our Saviour's meaning is the same, when he says, "He that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. It is as if he had said, he that liveth according to my laws and precepts (for that is the *following* of him,) shall be truly enlightened with all spiritual knowledge that is necessary to life and happiness. And this may be the import of his words in John viii. 31. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Paul reckons it as a qualification of a *deacon*, that he must "hold the mystery of the faith in a pure conscience." 1 Tim. iii. 9. He intimates, that we must keep a *good conscience*, if we would keep the *faith*; that holy practice preserveth as well as promoteth the truths of the gospel. Let me add that remarkable text, 2 Pet. i. 8, where, after the apostle had exhorted them to all virtues and graces, he adds this as an encouragement, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." If ye be fruitful in good works, ye shall also be fruitful in knowledge. There is another text, in Rom. xii. 2. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect will of God." Which is as if he had said, If ye be not conformed to this world, that is, the evil manners and practices of it, but be transformed by the renewing of your mind, that is, by living a holy life, ye shall be able to know and discern what is the will of God.

2. It is so *in the very nature of the thing itself.* Purity and innocency of life disposes us to receive communication from God. Our faculties have a near alliance and affinity with one another: they are but different modifications of the same soul. When by real holiness our wills and affections are changed, there must be a great change and amendment in the understanding.

3. It is thus also by *the particular blessing of God,* who is wont to reward a godly life with singular discoveries of his will. Thus, when God said, "Shall I hide from *Abraham* that thing which I do?" It is added as a reason of it, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The exemplary holiness of the patriarch, who was not content to be good himself only, but promoted religion in his family, was so acceptable to God, that he would not hide from him his secrets. This is confirmed by the prophet Amos, chap. iii. 7. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." To which may be added, John xiv. 21. "He that hath my commandments, and keepeth them, *he it is that* loveth me: and he *that loveth* me shall be loved of my Father, and I will love him, and will manifest myself to him." This divine manifestation is annexed to the practice of Christianity. A sincere practice of what we know will bring down a blessing. "To him that hath, shall be given." Those are excellent words of *Gregory of Nazianzen,* "Wouldst thou be skilled in theology, keep the commandments, and walk in God's precepts, for practice is the way to come to theory."

One thing more I must add, that we ought to *pray* with great fervency and importunity. This is to be looked upon as a proper means to gain truth. We must earnestly crave the direction of heaven, and implore the influences of the Holy Spirit. For as error is from Satan, who was a liar and a deceiver from the beginning, and blinds the mind so that the truth cannot shine into it; so truth is from God alone. He opened the understanding of the apostles, that they might understand the scriptures. An inward enlightening and irradiating of the mind by the Holy Spirit is absolutely necessary for apprehending the divine mysteries of the gospel. We are obliged then to implore with all zeal and ardency the heavenly aid. Let every one of us pray with David, "Lead me in thy truth, and teach me." "O send out thy light and thy truth; let them lead me." "Teach me thy way, O Lord, I will walk in thy truth." "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. xxv. 5. xliii. 3. lxxxvi. 2. cxix. 18.

We are sensible, O Father of Heaven, that there is a natural darkness and blindness in our minds: we cannot perceive the things of the Spirit: they are

foolishness to us. And besides this natural indisposition, we are on every side beset with impediments in our way to truth. The occasions of errors and mistakes are almost innumerable. We are miserably misled, and it is not in our own power to direct our steps, and to keep the right path. We therefore, with all humility, beg thy guidance: do thou vouchsafe to direct and assist us. Let thy Holy Spirit illuminate our minds, that we may have a clear discovery of thy will, and that we may arrive to a sufficient insight into all the mysteries of the gospel. Sanctify our wills, and renew our affections, that they may have a powerful influence on our understandings and judgments, that so we may be enabled to embrace those excellent doctrines which prejudiced and perverse minds refuse to entertain. Teach us to make use of all the helps and means which are in order to the acquisition of truth, and to apply the several remedies which are prescribed us against error and falsehood in religion; and let us ever look up to thee for a blessing upon the use of all.

To encourage you in your petitions, let me remind you of the *promises* which our Saviour has made, namely, that "the Holy Spirit shall teach you all things:" John xiv. 26. And that the Spirit of Truth "shall guide you into all truth," John xvi. 13. *John* also assures believers that "the anointing which they have received of him teacheth them of all things, and is truth." 1 John ii. 27. But you cannot have this anointing unless you *beg it;* and if you do so, it will certainly be bestowed upon you, according to what another apostle ascertains us of, saying, "*If* any man lack *wisdom, let him ask of* God, and it shall be given him." James i. 5. Pray, therefore, heartily and sincerely, not neglecting *other means* of attaining divine truth, and you shall assuredly be blessed with this heavenly gift, than which man cannot receive, nor God confer a greater.

ON THE

ATONEMENT OF CHRIST.

By atonement is denoted the satisfaction which a person receives for the dishonour and wrong done to him by another, on account of which satisfaction he is pacified, and the offender is forgiven. This doctrine is taught in the scriptures with reference to the righteous indignation of God against sinners, and the satisfaction made by the death of Christ to the perfections of his nature, and the honour of his government.

The sufferings and death of Christ more signally display the heinousness of sin, and the Divine hatred against it, than the execution of his wrath upon the offenders could have done; at the same time that provision is thereby made for the exercise of mercy towards them, and for their reconciliation to himself, their purification from all uncleanness, and their eternal happiness.

Of all the doctrines of the gospel, there is none more important than this, either in respect to our future salvation, or our present comfort: whatever tends, therefore, to lessen that importance in our estimation, should not only be dreaded as dangerous, but should be rejected as highly injurious.

When God is said to be pac

fied, it does not suppose that he is subject to those perturbations of mind to which we are liable; but the expression is used in accommodation to our capacity. This does not render the atonement unnecessary; for were he to pardon sin without it, he could not do justice either to his character or government. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Any other method of pardoning the guilty would have been inconsistent with his nature; but in this we behold his spotless holiness and infallible justice, his infinite wisdom and boundless mercy, so combined, as to display their brightest excellences, and so wonderfully exerted, that the beauty of each singly, and of the whole together, is manifested in all its strength, riches, and glory, to the astonishment of the whole intelligent creation.

It has been said, that it belonged to Divine sovereignty to determine, whether man should be saved by the death of Christ, or in any other way. This assertion, however, not only reflects upon infinite wisdom, but lessens the value of the atonement, by making its necessity and efficacy to depend, not on any intrinsic worth or fitness in itself, but solely on sovereign appointment. If it became God, it must be conducive to his glory. And if a sacrifice of less dignity and worth had been sufficient, he would not have given his beloved Son to die upon the cross.

They who believe in a future *state, but* reject the atonement, *either rely* on their own repentance, *or* suppose that God will, of his mere mercy, receive them into his favour. These persons would have us believe that the justice of God is modified by his goodness, and that under his administration there can be no need for the exercise of severity, at least upon penitent offenders. Yet we do not read in the scriptures that God pardons sin, and reconciles man to himself, upon his repentance as a satisfaction for sin; but, on the contrary, that our sins are forgiven us for Christ's sake, and that without shedding of blood there is no remission.

It was necessary that this atonement should be made by One, the dignity of whose person could give sufficient efficacy to his sufferings and death. Therefore he who was in "the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The early institution of sacrifices, the Mosaic economy, the scriptures of the prophets, and of the New Testament, all confirm this doctrine. Sacrifices were instituted at an early period, and in one form or other have existed in most, if not all, nations. The Gentiles lost the true knowledge of God, yet they all entertained a dread of his displeasure, and a persuasion of his placability by sacrifice. When a custom which is not founded on the nature of things, has prevailed in every part of the world, is it not reasonable to conclude that it must have been derived from some revelation, which, though corrupted as

lost, has left this custom to testify its former existence? Guilty man, left to himself, could never have imagined that the Deity was to be appeased by taking away the life of his creatures. The sacrifices of blood and death could never have been offered to him without impiety, much less would they have been accepted but by his appointment. "By faith Abel offered unto God a more acceptable sacrifice than Cain." As he did this in *faith*, he must have had a revelation of the will of God in that respect; for faith always has regard to a testimony. The sacrifices offered by Noah, Abraham, and Job, were all expressive of the original law, and more or less pointed to the same object. Do we not recognize the Divine authority in the Levitical institution? It was a shadow of good things to come; its ordinances and ceremonies prefigured the way of salvation by Christ, and the spiritual blessings conferred on believers through him. It taught the holiness of God, and the claims of his justice. In admitting a substitute for the guilty, it expressed the doctrine of imputation, and typified him who was to be made a sin-offering for his people. The imposition of hands upon the head of the victim, joined with the confession of sin, was a symbolical translation of sin to the sacrifice, and a deprecation of the punishment due to the offender on its account; which, when attended by faith in the promised seed, was acceptable to God, and became the medium of an expiation, not of their ceremonial pollutions only, but of all their iniquities. The animal was polluted, and this became a type of him on whom Jehovah laid *the iniquity of mankind.*

To suppose that the sacrificial economy of the Jews was adopted by God, in deference to the absurdities of the Pagan superstition, is derogatory to his supreme glory; but even allowing this, the question as to the origin of sacrifices would return:—From what did they take their rise? Did they originate in human or Divine authority? Shall we ascribe them to God, or man? If any assert they were altogether human, let them come forward and give us an account, at what time, and on what occasion, they began to be offered. On the other hand, if they were of Divine origin, they must have been prefigurative of the offering of the body of Christ once for all.

The writings of the prophets unite in this doctrine. Their grand theme is the character, obedience, sufferings, and death of him that was to come. They speak of other things, as the circumstances and times in which they lived required; but this is the centre in which all their lines meet. Their language is not so express as that of the apostles; yet, in some instances, they were favoured with such clear and decided views of the death of Christ, as a sacrifice for sin, that they cannot be mistaken by one who reads their writings with a humble mind. David not only foretold the sufferings of Christ, but used his very language on the cross: "My God, my God, why hast thou forsaken me?" Psalm xxii. 1. Isaiah was favoured with such discoveries of Christ's sufferings, that his fifty-third chapter is more like a history of them than a prophecy. It declares their nature with such exactness, and describes their consequences with such precision, that infidelity must shrink from a comparison of

the prophecy with the events recorded in the gospel history. Daniel foretold that the Messiah should be cut off, but not for himself, that he should finish transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness. Daniel ix. 24—27. These predictions demonstrate, not only that Jesus of Nazareth was the Messiah, but also that the redemption of men was to be accomplished by means of his death. Zechariah foretold that a fountain should be opened to the house of David, and the inhabitants of Jerusalem, for sin and uncleanness. But if repentance alone had been sufficient to obtain the forgiveness of sin, this fountain could not have been necessary, nor should we have known on what principle to account for the fact. This prophet refers to the same subject when he says, "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts!" During the season of God's patience and forbearance, the sword of divine justice seemed to sleep; but in that important hour when the types and shadows were to be accomplished, and satisfaction made for sin, it was commanded to awake, not however against an ordinary or common person, but against the *man* who in his divine nature is the companion and equal of Jehovah. He must be stricken, smitten of God, and afflicted; wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace must be laid upon him.

The Spirit which was in the prophets testified before hand of the sufferings of Christ, and of *the glory* which should follow. When our Lord's disciples, through remaining prejudices, could not perceive the consistency of his death with the purposes for which they imagined he came into the world, he thus addressed them: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" As though he had said, "According to the prophecies of the Old Testament, it was necessary that the Messiah should die for the sins of his people, rise again for their justification, and take possession of his glory as their head and representative; and having these scriptures in your hands, you ought to have been acquainted with them." Surely, then, we, who have the New Testament in our hands, in which this doctrine shines with meridian splendour, shall be highly culpable if we reject it. Had the evangelists and apostles been silent on the subject, we must have sought a different meaning for the prophetic declarations; but as the sacred penmen illustrate and confirm each other, we cannot doubt that our interpretation is according to truth. The evidence is so various and conclusive, that it seems wonderful any should attempt to evade its force, especially they who profess a desire to understand the will of God; men too, whose manners are refined by the polish of education, whose minds are enlarged by science, and for whose general character we feel great respect. But when we consider the depravity of human nature under all its modifications, and that no natural qualifications nor incidental advantages are sufficient to teach the true knowledge of God, we cease to wonder,

being convinced of the necessity of divine influence to enlighten and sanctify the soul. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned."

I will refer to only a few passages: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 28. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness.....that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 25, 26. Is it not evident from this passage, that remission of sins is connected with faith in the blood of the Saviour; and that the Divine justice is hereby manifested? "As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Eph. v. 2. "Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish, and without spot." 1 Peter i. 18, 19. "Christ suffered for sins, the just for the unjust, that he might bring us to God." iii. 18. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6. These writers would not have used such language, had they not wished their readers to understand that the death of Christ was a sacrifice for sin. Writing to a people, the ceremonies of whose religion were sacrificial; if the doctrine of the atonement had been false, *such language would have been absurd. No rational* account can be given of the sacrifices and services of the Jewish dispensation, but by the admission of the atonement by the death of Christ, nor is it possible, on any other system, to understand the apostolical writings.

If any thing more were necessary on this important subject, we might refer to the state of mind which Jesus manifested under his sufferings. Death presented itself to him arrayed in more than its usual terrors. *He was in an agony; his sweat was as it were great drops of blood falling to the ground.* What could so overwhelm him with consternation and dismay, but the consideration that his death was to be an expression of the Divine displeasure against sin; and that in passing through it his soul was to be made an *offering for sin?* Had he died merely to confirm his doctrine, we cannot suppose it would have been thus; nor have we any method of accounting for his singular distress, but the peculiarity of his condition. Which of the martyrs ever so cried out under the greatest sufferings? and can we imagine that the Lord of life and glory had less strength and fortitude than any of his servants? This could not be. We conclude, then, that he died in the stead of sinners; that their sins were imputed to him; and that God required him to feel his indignation. But he conquered when he fell. Sin and Satan were vanquished, and condemned; sinners were redeemed; and occasion was given for the rapturous song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" which will be sung by ransomed millions, to all eternity.

Juvenile Department.

HISTORICAL ESSAYS.

No. XIII.

On the Corruption of Christianity in Britain, during the Reign of King John. A. D. 1199—1216.

In our introductory remarks to this essay, in the month of April last, we endeavoured to show the Anti-christian nature of Popery, by the contrast of it with Christianity in its purest state. The occurrences of this reign abundantly confirm the truth of those remarks.

Innocent III. who now filled the papal chair, was a prelate of great ability, and unbounded ambition, and having arrived at that dignity at the early age of thirty-seven, he had greater encouragement to devise, because he had greater hope of executing, a system of tyranny; and he was favoured in his object, as it respects England, which even then had attained a commanding station in the rank of nations, by the weak and contemptible character of John. To complete the usurpation of the see of Rome, it was necessary that its various agents should be entirely under its controul; and the better to effect this, Innocent determined to make them tributary, and, accordingly, imposed on them a tax of one-fortieth part of their revenues, on the pretence of a new crusade, aware that for so pious a purpose, it would ill become them to refuse.

The work of encroachment on the royal prerogatives soon commenced. Hubert, archbishop of Canterbury, by virtue of his legatine commission, ventured, in the absence of the king, and without his permission, to summon a meeting of all the English clergy, notwithstanding the remonstances of the chief Justiciary, —an innovation of a novel nature: *yet dangerous* as it might prove, it *received* not those marks of the king's displeasure which might have been expected.

The death, however, of the archbishop afforded a much more favourable opportunity for royal humiliation, and the advancement of clerical power. The canons of Christchurch, Canterbury, had the privilege of voting in the election of their archbishops. The growing power of the clergy so elated the younger among them, that they anxiously waited for the primate's death, and secretly met on the same night, and appointed Reginald, their subprior, as the successor, elevated him to the archiepiscopal throne, and dispatched him immediately to Rome for the papal confirmation. Reginald, intoxicated with his new honours, observed not that secrecy which had been enjoined on him, but tattled to every one of his errand, on his arrival on the Continent, and thus afforded the means of information at home, before the object of his journey could be accomplished.

The king was exasperated on hearing of this extraordinary proceeding; the suffragan bishops of the see, who were generally consulted on such occasions, were offended at the neglect of their privileges, the senior monks of Canterbury were not a little displeased at the temerity and assuming conduct of their juniors, and even the agents in the choice of Reginald, seeing he had manifested so much weakness and vanity, were ashamed of what they had done. John, who had good reason to fear that so fine an opportunity for ecclesiastical encroachment would not be lost, hastily resigned somewhat of his right, in merely informing the canons of Christchurch, privately, that they would greatly oblige him if they would make choice of the bishop of Norwich for their primate. The request was granted, but the suffragan bishops would not concur in the election, and accordingly sent an

agent to Rome, to remonstrate concerning the contempt with which they had been treated. The king and the canons forwarded twelve monks to plead their cause; and thus all parties virtually acknowledged the power of this great tribunal.

Innocent, that he might secure the disposal of this great dignity in future to the see of Rome, decided against the appointment both of Reginald and Norwich, and insisted, before the twelve representatives, on their chosing Cardinal Langton, who was peculiarly attached to the great see, on pain of excommunication. One only of their number had sufficient courage to oppose so flagrant an innovation.

The pope, in order to appease the king's indignation, endeavoured to amuse him by four pretty rings, accompanying the present with a letter explanatory of their invaluable properties, exhorting him to regard the instructions suggested by their *form*, their *number*, and their *matter*. What effect these conceits had on the weak mind of John we know not; but certain it is that he was greatly enraged at the insult offered to his dignity, and the inroad made on his power, and the monks of Christchurch were the first to feel the weight of his indignation. His threats against the clergy were inordinate, and it is probable the pope judged from the violence of his anger, that it was less likely to be lasting, and therefore persevered in enforcing the pretended rights of the church.

The first degree in the scale of punishments was to visit with an interdict, which Innocent artfully suspended for a time over the kingdom, but without effect, for not all the humble entreaties of the clergy, nor even their tears, could induce the king, by submission, to avert the dreaded calamity. John proceeded, on the contrary, to retaliation. He confiscated the estates of those who obeyed the pope, exiled the disobedient prelates, imprisoned the monks, particularly the friends of Langton, and moreover put into confinement the *concubines* of the *clergy, which, awful to relate, were very numerous.*

In this state of reciprocal hostility affairs remained for some years, until the pope inflicted his next punishment, excommunication, which had seldom failed of success with abler princes than John. It was no sooner pronounced, than the remaining bishops refused to act, and, to avoid the king's fury, stole out of the kingdom; and their example was followed by many of the nobility. John became alarmed; he requested a conference with Langton at Dover, consented to acknowledge him primate, to receive the clergy, and make them some compensation; terms which, though so humiliating, were refused. Complete compensation for all losses, &c. was demanded: a condition, probably, which if he had the inclination, he had not the ability to fulfil. The next step in papal discipline was the absolution of the subjects from their oaths of allegiance to the king, and the excommunication of every one who had intercourse with him; which also failing of success, it only remained to declare and execute the sentence of deposition. To pronounce the decree was easy, but to carry it into effect required an armed force. The pope applied to the King of France, promising him in return for his aid, the pardon of all his sins, great spiritual blessings, besides the possession of the kingdom of England; which last consideration, it is likely, induced him to assemble his troops. John immediately prepared to act on the defensive, and collected an army of 60,000 men.

Innocent aware, that should Philip prove victorious, he should have to treat with the conqueror for any advantages he sought from this quarrel, rather than with John, whose character was better suited to his purpose, instructed his legate, if possible, to contrive an accommodation. Two knights templars accordingly waited on the threatened king, represented to him his impious and perilous situation, and brought him to obedience on terms the most abject and ignominious. He consented to abide implicitly by the judgment of the pope, to acknowledge Langton primate, to re

store and remunerate the exiled clergy and laity, and even to resign his kingdom to the church, as the surest means of evading the hostilities of France, whose forces were waiting for the signal to invade this kingdom.

John now declared, that of his own free will, and for the remission of his sins, and those of his family, he resigned his kingdom to God, St. Peter, and St. Paul, and to the pope, and his successors for ever, and agreed to hold it tributary to the *holy* see, by paying annually 1000 marks, and to show his sincerity actually submitted to do homage for his kingdom, according to all the degrading ceremonies of the time.

It was with difficulty, however, Philip could be prevailed on to abandon the hopeful undertaking of visiting England, for which he had undertaken so much trouble and expense; and had not John, roused to a little courage, succeeded in destroying at the time the French navy, it is not probable that even the anathemas of Rome would have deterred him from the enterprize.

The weakness and wickedness of the king at length led to the demand from his barons of Magna Charta, a glorious instrument, which his deplorable circumstances would not allow him to refuse. And although the pope was indignant at the privileges granted by the charter, contending that England was now his patrimony, and that therefore such grants could not be made without his consent, and well judging that its influence would render abortive all the measures which his policy had recently contrived for the future subjugation of the country; yet the charter was granted, and has ever since been the glory of Britain.

Such complicated trials, with others that followed in their train, dispirited the king, and finally ruined his constitution. He died in less than two years after.

This reign displays the nature and tendency of popery in the most undisguised manner. And if modern *times have* afforded no such illustrations, *it is* not to be attributed to *any improvement* in the system, or *reformation* in the spirit of its votaries; its doctrines are still the same, and the spirit only restrained by that very policy which then urged its manifestation, and its wicked discipline is even now displayed in less enlightened countries. Let the youthful reader be thankful that Britain is now the seat of religious liberty. H. S. A.

THE BIBLE ADVOCATE.

No. I. The argument from internal and external evidence combined. This the late Mr. Ryland used to call "the good old argument."

As I was born in a Christian land, and of Christian parents; and as I am a rational and immortal creature, it highly becomes me to give some account why I believe the Bible to be the word of God.

I have four grand and powerful arguments, which strongly induce me to believe that the Bible cannot be the invention of good men or angels, bad men or devils, but must be from God; viz. miracles, prophecies, the goodness of the doctrine, and the moral character of the penmen. All the miracles flow from Divine power; all the prophecies from Divine understanding; the goodness of the doctrine from Divine goodness; and the moral character of the penmen from Divine holiness.

Thus I see Christianity is built upon four grand pillars, viz. the Power, Understanding, Goodness, and Holiness of God: Divine Power is the source of all the miracles; Divine Understanding of all the prophecies; Divine Goodness of the goodness of the doctrine; and Divine Holiness of the moral character of the penmen.

I beg leave to propose a short, clear, and keen argument, to prove the divine inspiration and authority of the Holy Scriptures.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were

writing it, saying, "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell for all eternity.

3. Therefore I draw this conclusion, that the Bible must have been given by Divine Inspiration.

No. II. *The argument from the character and conduct of Judas Iscariot.*

Even the character and conduct of Judas Iscariot furnish us with a strong argument for the truth of the Gospel. How came it to pass that he first betrayed his Master, and then was so stung with remorse as to put an end to his own life by hanging himself? How came he thus to own himself guilty of the vilest sin, when in fact he knew that he had done an act of justice to the world, by freeing it from an impostor? For if Jesus was not really what he professed to be, he deserved all, and much more than what Judas was the means of bringing upon him. Now if there had been any base plot, any bad design, or any kind of imposture in the case, Judas, who had lived so long with Christ, who had even been intrusted with the bag, (which shows he was not treated with any reserve), and who was acquainted with his most private life, must certainly have known it; and if he had known of any blemish, he ought to have told it, and would have told it! duty to God, to his own character, and to the world, would have obliged him to it: but his silence in this respect gives the loudest witness to Christ's innocence; his death and damnation prove Christ's Divine authority.

No. III. *The argument from the harmony of the writers.*

"Whence but from heaven should men unskill'd in arts,
In diff'rent ages born—in different parts,
Weave such agreeing truths, or how or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."
DRYDEN.

To the Editors of the Baptist Magazine.

MY DEAR BRETHREN,

"This day is a day of trouble, and of rebuke, and of blasphemy."* While there are men in this country who dare even to revile the Saviour, and trample under foot the unspeakable gift of his word, I recommend it to the teachers of our charity-schools and of our Sunday-schools, to make the children acquainted with such arguments as the above extracts contain, which may serve for an antidote to the poison of infidelity.

Affectionately yours,
W. N.

Stepney, Oct. 16, 1819.

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* Isaiah xxxvii. 3.

Obituary.

MISS MARY ANN MANN,

Of Leighton Buzzard, Bedfordshire, aged 34.

SOME persons, on account of their splendid talents, are the idols of the world, and are worshipped both alive and dead; whilst others are *but little known, except in* their own domestic and social circles, and are in a few years entirely forgotten. In what a superior light will humble piety appear in the last great day, to some of those whom the world pronounced great and wise! Nothing is truly worthy of our regard but that which will then meet with the approbation of God. To be

holy will then be to be happy; and to be unholy, will be to be wretched and hopeless. How little do men consider that "the fashion of the world passeth away," but that he, and *only* "he, that doeth the will of God, abideth for ever!"

The subject of this memoir was called away in the midst of her days, from a scene of usefulness and honour. She was greatly admired and greatly beloved. O that she may be equally imitated.

She was born March 4, 1784, and brought up to the established religion, which she continued to profess until about her seventeenth year, when, having removed into the family of her uncle, Abraham Mann, Esq. of Clapham, Surry, she occasionally worshipped with the congregation under the ministry of the Rev. J. Philips; where her mind, through the agency of the Holy Spirit, was enlightened by divine truth. After much self-examination and deliberation, she became a member of the church.

About eight years ago her health required her to remove into the country, to try the effects of repose, and of her native air. Some time after this change of situation she was publicly baptized, and became a member of the church at Leighton Buzzard, under the pastoral care of the writer of this article, where her general deportment will not soon be forgotten. We hope that some of the benefits accruing to others from her example will spring up to life eternal.

From the time that she became a member of this church she attended all the means of grace; no weather nor ordinary indisposition detained her at home, summer or winter, from the prayer-meeting at seven o'clock on the morning of the Lord's-day, nor from the services of the remainder of it. She also attended on Monday and Friday evenings. She highly prized the means of grace; and was desirous of being more abundantly excited to the discharge of those relative duties, which, as a Christian, she piously fulfilled.

She visited the sick, and promoted *their comfort.* She sought out those who seemed declining from the path of duty, and exerted herself to restore them. She endeavoured to animate and encourage those who seemed dispirited, and loitering in the good way. She also took her share in instructing the adults in the Lancasterian school. But in the Sunday-school at her own place, her efforts were unceasing. The urbanity of her manners, the benevolence of her heart, and her patience towards the children under all the trials attendant on those labours of love, have embalmed her memory in the hearts of the rising generation.

In the midst of all these labours, the spirit that reigned within was more akin to heaven than earth; she was ripening for that better world, where "all the air is love." We could not for a time permit ourselves to think that we should lose her so soon; but our hopes were delusory, Her final sickness did not continue more than three months. When the sentence of dissolution was evidently passed, she felt, and lived, and spoke like an heir of the inheritance that passeth not away, eternal in the heavens.

At one time when I visited her, she said, "O Sir, I am glad to see you, to tell you how dear Jesus Christ is to me; and that, as I am perfectly satisfied with all his conduct towards me, I would not exchange my condition with that of any mortal." At another time she exclaimed, "It is not possible to speak of the divine goodness in terms adequate to its excellence. I have seen it; I admire it; I adore it." At another time, upon my saying that I was but just returned, and that I did not expect to see her again in the present world, her speech being reduced to a mere whisper, leaning on her pillow, she said, "O Sir, I had such a sight a few hours ago of the felicity of the unseen world, and my difficulty of breathing had at the same time so much increased, that I thought the period of my dissolution was arrived; but I am still here without a wish to go one moment sooner than my dear Lord shall appoint." She continued to speak thus nearly to the last,

This was Saturday evening; and on the ensuing morning about six o'clock, she asked for a little water, which cooled her mouth, and seemed to afford her great pleasure. After this she lay still, and said, "I am quite faint;" and without a struggle breathed but twice or thrice, and expired. Thus lived, and thus died, one of the best of women. She was interred in the family vault, in the church, on the following Friday; and on the Lord's-day afternoon the event was improved by a discourse delivered by her pastor, from Luke ii. 29, 30, to a crowded audience, many of whom came from other places of worship, to testify their esteem for her.

It was, as I have since been informed, her request, that if a sermon should be preached on account of her death, she might be kept out of sight, and the riches of divine grace only might be magnified, which had been manifested in the salvation of so great a sinner.

Leighton Buzzard.

Two letters are now before us. One of them, written by a minister, says, "She was one of the most eminent Christians for her age I ever knew. Her whole character was so seasoned with piety, that it was not possible to be long in her company without taking knowledge of her that she had been with Jesus." The other, written by the physician who attended her when she was last in London, says, "Too much cannot be said of the state of Miss Mann's mind. The sting of death was taken away: her eyes were within the veil; her mind was constantly stayed upon God; and she was kept in perfect peace." *

RECENT DEATH.

On Monday, October 11, died at Peckham, in the 61st year of his age, the Rev. Thomas Thomas. We request his surviving friends to favour us with a Memoir of this excellent man.

* A Correspondent informs us, that at some future day a more extended Memoir will probably be presented to the public of this excellent woman.

EDITORS.

Review.

Two Dissertations. The first, an Inquiry into the Kind of Evidence on which Men believe in the Christian Revelation, and how far Divine Wisdom appears in connecting Salvation with the Belief of a Testimony. The second, on the principal Design of the Law of Moses, and the Relation it bore to the Covenant made with Abraham. By William Innes, Minister of the Gospel. Pp. 175. 12mo. Hamilton.

THE subjects of both these Dissertations are important. The first is peculiarly deserving of attention, and we thank Mr. Innes for bringing it forward, and giving us his sentiments upon it. He divides the Dissertation into two parts; and in the first he inquires, what the kind of evidence is on which men believe in Christianity as a divine revelation. Here he states what Christianity is—what it proposes to attain—and how it proposes to accomplish the ends it has in view.

After having given us a short account of the Christian system, he observes, that in order to promote the happiness of such a being as man, in his circumstances, it is obviously necessary, first, that his guilt should be pardoned; and, secondly, that his depraved nature

should be removed;—that a remedy is provided for both these evils;—that the difference between a man who reaps personal benefit from the Gospel, and one who does not, lies in this,—that the first *believes* what the scriptures testify respecting Jesus as the Saviour, and the other does not;—and that here comes forward the inquiry, "On what kind of evidence do men believe the revelation contained in the scriptures?" p. 7. In answering this question, Mr. Innes observes, that many able statements have been laid before the world, of the external evidence of Christianity; but he properly remarks, that it is not by this kind of evidence that Christianity becomes the religion of the cottage, or the workshop, or of the mass of the people; and that this evidence cannot be carried with any great effect into the heathen world. But he observes, that the gospel has an evidence to present, "which is accessible to all to whom the revelation itself is communicated;"—that on the ground of this evidence, the great body of Christians in all ages have received it;—that even in the days of the apostles it was often the case, that when miracles were wrought, belief did not follow; and when there was no display of miraculous agency, faith was produced; and that in the present day, the external evidence of Christianity is not sufficient to produce real faith; but true Christians are led to believe in the divine word, from something which they discover in the Bible itself. Many parts of the gospel system, he remarks, exhibit an internal evidence of their divine origin;

"But that which more than any thing else produces a conviction in the great body of Christians, of the divine truth of revelation, is its obvious accommodation to the circumstances, the character, and the wants of men—its bringing peace to the troubled conscience, under a sense of guilt, and placing the hope of pardon on so solid a foundation, while it points to that atonement which was made for sin by the Saviour of our fallen and guilty world," &c. p. 37.

In the second part of the Dissertation, *which* is an inquiry, "how far the Divine wisdom appears in connecting salvation with the belief of a testimony;" our author observes, that the gospel must be *believed* before the blessings which it holds out to men can be enjoyed; and that there is a peculiar wisdom in making "this simple operation of the mind, a belief of the divine testimony in the gospel, the medium of our restoration to the favour and enjoyment of God." p. 45, 46. Our author then states the effects which are produced by the gospel when *believed*, both on the understanding, and on the affections: and in p. 69, he makes a very important remark; that "wherever this belief of the truths contained in the Christian revelation is found, in whatever way it may have been produced, and whatever supposed deficiency there may be in the evidence on which, in the minds of the individuals, it rests; if the belief exists, the practical consequences are secured." Hence, he afterwards observes, there is a "grand radical distinction between true and false religion in the tendency of the respective systems:" p. 71; and he illustrates the tendency of eastern idolatry by dreadful examples from Dr. Buchanan, and the Abbe Dubois.

In this dissertation, though the design of Mr. Innes is to show that the plan of God's operations is both intelligible and wise, yet he by no means forgets the necessity of Divine influence. Speaking of faith, as requisite to enable the Christian to wield the sword of the Spirit, he says,

"And the Spirit of God," by *producing this faith in the mind*, gives this weapon that power by which the depravity of the will is subdued, by which the enmity of the heart is slain." p. 61, 62.

Our analysis is short, for our limits prevent us from going farther into Mr. Innes's reasonings; but as he has brought the subject forward to notice, we cannot resist the temptation of making a short observation or two upon it. On the principles already laid down, divine influence is prior to faith, and the cause from which it proceeds. It is the first link in the chain; it is that which disposes the mind to attend to the

declarations of the word of God, to consider their real nature, to observe the evidence which they exhibit of a divine origin, to believe them in consequence of the perception of this evidence, and to seek everlasting life in a humble reliance on the Lord Jesus Christ. We cordially admit the doctrine of divine influence, and the general process now described necessarily results from it. For the object of divine influence must be *the mind;* and the effect, a disposition to attend to the concerns of eternity in a manner it never did before. Hence two inferences naturally arise;—first, that it is the duty of the minister, and the missionary, to hold up to view the suitableness of the gospel to the state of man, and not to forget any striking proof of the divinity of the sacred record, because it is by the perception of some portion of this evidence that men are led to believe and live; and, secondly, that they must still remember their entire dependence for success on that divine influence which disposes the mind of the sinner *so* to attend, as to see *that* in the word of God which was *always there*, but which he neither perceived nor felt before. This is the practical result of every thing that can be urged on the present subject. The plainest preacher whom God sends to proclaim his truth, according to the extent of his abilities, proceeds in this track; and often with great success: the most learned and acute man that ever adorned the church, has no other path in which he can glorify God.

The second Dissertation is "on the principal design of the law of Moses, and the relation it bore to the covenant made with Abraham." It has a text at the beginning: whether it ever was a sermon or not, Mr. Innes does not tell us. The words are, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come." Gal. iii. 19. The Dissertation is short, and the subject is extensive; but we believe Mr. Innes is correct in his main design; and we wish that his observations on this subject may be extensively considered. We know that some good men draw very wrong conclusions from certain passages in the Epistle to the Galatians, through not attending to the drift of the apostle's reasoning. If these persons would become Mr. Innes's disciples, he would teach them a more excellent way.

In reading these Dissertations, we observed here and there a Scotticism, and we think a little condensation of expression would, in some places, be an improvement. When a second edition is called for, the worthy author will probably give the whole a revision. He always writes like a sensible good man, and though in every sentiment we may not exactly think with him, yet we sincerely respect both his talents and character.

A Discourse, the Substance of which was delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, Sept. 1818. *By John Foster.*

If one were now, for the first time, informed that the Almighty had created a world in every respect adapted to the continued existence and happiness of the intelligent beings he had formed to inhabit and enjoy it, no one would be disposed to imagine that they would fail to obey the command of God, or to use his gifts with gratitude and wisdom. Endowed with reason, and possessing no evil bias, disobedience would not be expected to be the act of such creatures, infelicity their condition, or death their doom.

But he, the work of whose fingers are the heavens, who ordained the moon and the stars, who made man a little lower than the angels, and who crowned him with glory and honour;—He made him to have dominion over the work of his hands, and put all things under his feet. But all this did not long preserve man from sinning. He disobeyed the mandate of the Creator, and was driven out of Eden into a wild of thorns and thistles, to eat his bread in the sweat of his face, until he returned to the earth whence he was taken. He transgressed, and found that the wages of sin is death. By the evil spirit sin was

introduced into our earth; and the infernal pestilence has not only infected the parents, but has tainted all the children. Since this hour of evil, there has not been one good; no, not one. The voice of Revelation declares, that the carnal mind is enmity against God, and that all have sinned and come short of his glory; while the eye of reason observes the universal disease of the human soul, and expects not moral perfection from any of the children of men. However astonishing, such is the character of human nature. We are not called to account for it; but it is our constant duty to obtain a cure for this plague ourselves, and to employ means, to the full extent of our ability, that others may be healed.

The Son of God has visited our world as the Physician of souls, telling us, that the whole need not a physician, but they who are sick; that he came not to call the righteous, but sinners to repentance; that he died the just for the unjust, to bring them to God; and that whosoever believeth in him shall not perish, but have eternal life. Now, it is the design of the sermon before us to produce powerful, combined, and persevering efforts, for the purpose of convincing all mankind that they are sick unto death; of announcing to them that there is one who is able and willing to heal them; and of inducing them to come to him that they may have life.

The text is taken from Judges v. 23.

The introduction is very striking and impressive, and naturally leads us on to the great objects of the whole discourse. Speaking of the conflicts of man with his brother in the savage wars of nations, and the general disregard of the worst and mightiest enemy—moral evil;

"Truly," says he, "it is a spectacle for the most malignant intelligences in the creation to exult over, that such creatures should be seeking glory in destructive conflicts with one another, while their most dreadful foe is invading *them all*. It is a spectacle of still darker *character* than that which would have *been presented* by opposed armed parties or legions, gallantly maintaining battle on the yet uncovered spaces of ground, while the universal deluge was rising."

This moral evil is most affectingly represented as having "invaded, robbed, polluted, chained, tormented, murdered the wide multitude of human souls."

Having alluded to the destroyers of our earth, such as Attila, Jenghis Khan, and Timur, and remarked that the ravages of sin are far more dreadful, he reminds us, that these human pests are soon removed, but that moral evil is a foe that has destroyed for ages past, is now in full operation, and will continue his work for ages to come.

How eloquently does this preacher summon us all to war against our adversary! We are told, that if any forms of sin may seem at a distance from us, all the moral evil in the world is acting against our Lord; and we are excited to astonishment at the fact that the Christian world generally should have so long neglected Missionary exertions.

As this discourse was delivered at the Anniversary of the Baptist Missionary Society, it was to be expected that the scene of the labours of its Missionaries would be particularly described, and this is most powerfully done. We cannot do justice to the delineation by any quotation our limits would admit: it must all be read; and by every holy and benevolent heart it will all be deeply felt, and the entire destruction of the evil it exhibits will be prayed for and attempted. Thus, our author shows how mighty is the enemy against which the servants of God are, in the present instance, summoned to his help.

"Who would not wish," says he, "that the effect of the pious indignation, and prayers, and inventive study, and subsidiary liberality of all good men, might be, as it were from heaven, to which this would all be an appeal, reflected in burning radiance to scorch here and there the extended array of idolatry, and at length to annihilate it?"

The discourse before us notices and refutes the opposition, and the infidel, selfish, and impious reasoning of the enemies of missions; and

especially of that to the East. These fierce, though by profession Christian advocates of paganism, would be severely punished, if they would read, and if their obdurate hearts could feel, this indignant reprehension of their errors in judgment, the cruel coldness of their hearts, and the wickedness of their actions.

The objections of cautious good men; of good men of small means; of good men absurdly justifying their inactivity by the decrees of God, as if they were intended to accomplish themselves, or to be accomplished without any human agency; (which senseless objection is completely destroyed;) and of those who pretend to be waiting for signals from heaven, to indicate when they are to arise "to the help of the Lord," are answered. Party spirit is noticed, as it should ever be, with strong reprehension; and love of money is denounced as a chief preventive of assistance to this good cause.

The preacher "having recounted some of those things which are most apt to prevent the assistance called for by an undertaking like that now presented," proceeds to suggest incitements to activity in so good a cause. The honour of being employed in such a work as the agent of God's most beneficent designs; the certainty that all contributions will be well applied; the astonishing abilities and laborious activity of the fraternity at Serampore; and the extensively grand and good results of this holy undertaking; are forcibly introduced and applied.

The language of this performance is peculiarly strong; but the style is too wordy and involved; the allusions are numerous, and not quite plain to general readers; the periods are too long; and every one who sits down to read it instantly perceives that it will require undistracted attention to understand its full meaning and mighty power. It is perhaps the most original production of the size in our language, on a theme than which none can be more interesting. Sermons so much above the general ability of mankind to understand sufficiently well to reap *the full advantage of hearing* them, it is not in the least needful to caution preachers to avoid, since there never, perhaps, were two men at any one time on the earth, who could have produced such a work.

Meditations on the Fall and Rising of St. Peter. By Edward Reynolds, late Lord Bishop of Norwich. A new Edition, with a Preface, and a Life of the Author;—and a Recommendation by R. Winter, D.D. 12mo. Boards. 74 pp. 3s.

Bishop Reynolds was born in the year 1599. He was one of the Assembly of Divines, at which time he was a Presbyterian minister; but at the Restoration he was made Bishop of Norwich, at which city he died in the year 1676. He wrote, among several other works, "Annotations on Ecclesiastes," which have been lately reprinted in octavo. He was a sound and judicious divine. The following is the recommendation of Dr. Winter, which exactly coincides with our own opinion.

"I have very great pleasure in complying with the request of my much esteemed friend, the Editor of this little Work, by assuring him thus publicly of my earnest wishes for its success. The theological views of Bishop Reynolds are so scripturally correct, his spirit so truly devotional, and his language, allowing for the age in which he lived, so chaste and energetic, that I most cordially recommend this very excellent treatise to general attention, and pray that the ends so well stated by the editor in the preface to this second edition may be accomplished in the hearts of many readers. Robert Winter."

We lament, on his own account, the abandonment of his religious friends by this excellent man. If, instead of being "spoken for to the king," he had resolved with the Shunammite to "dwell among his own people," and to enjoy the high privilege of being the companion of such men as Baxter, and Owen, and Manton, and Flavel, and Howe, and Henry, and many others whom "the time would fail us to mention," he would not only have possessed this inexpressible gratification, but he would have escaped the mortification of being looked upon

and treated as a speckled bird by the intolerant and irreligious prelates and clergy of Charles the Second.

The Resurrection of the Dead: a Sermon delivered at Saffron Walden. By the Rev. J. Wilkinson. 40 pp. 1s.

THE author remarks, that *the resurrection of the dead* is

"A subject which, in one view of it or another, is the common faith of all that profess Christianity. However wide their differences, or however near their approaches, upon other topics, here they stand on *common* ground. It is at once the centre around which they rally, and the focal point to which their hopes and their wishes converge. Nor is it a little to be wondered at, that such a subject should have so partial, and apparently so *accidental* a place in public discussions; and that among the few important topics of conversation, it should be so rarely admitted; while it has so happy, so divine a tendency to lessen the terrors of death; —while it carries forward our thoughts beyond a dissolving world,—while it teaches us to cherish, in delightful anticipation, the liveliest prospects of an approaching eternity,—and while it enables us to admit within the grasp of the mind a portion at least of the blessedness of that state which *shall never pass away.*"

In this sermon are discussed, not so much the evidences of the Resurrection, as "what ideas we are to attach to this doctrine, and what it is of man which is to be raised again from the dead." The reader, who has never heard or read any thing upon the question, will here find it critically treated, and will learn the result of the inquiries of the author, who has consulted the works of some of our most celebrated writers upon the subject.

A recent Instance of the Power of Divine Grace, exemplified in the Experience and happy Death of Anna Emery, late of Islington, near London, who, after a long and painful affliction, fell asleep in Jesus, Nov. 2, 1818, aged twelve Years and one Week. Sewed 6d.

A BRIEF account of this child having already appeared in our Magazine, we shall only insert the following extract:

"Although no apology can be necessary for the publication of the following memoir, it may not be improper to state, that a numerous body of Christian friends have urged its appearance with kind and earnest solicitations. They believe it would be useful to survivors, and particularly to the young; and with this sentiment the writer fully concurs, adding a fervent prayer that it may be attended with the divine blessing. A brief account has, indeed, already appeared in the Baptist Magazine for January 1819, but not such as to supersede the present narrative; because the issue of it in a separate form will facilitate its more extensive circulation, and has afforded the opportunity of recording some further interesting details."

LITERARY INTELLIGENCE.

Just Published.

The Spiritual Nature, and Scriptural Order, of Public Worship; a Sermon preached at the opening of Albion Chapel, Jersey, the 28th of October, 1819; containing a brief Statement of the Principles of Protestant Dissenters, and some Strictures on a Sermon preached by John, Lord Bishop of Sarum, at the Consecration of a New Church in the Island of Guernsey, the 6th of August, 1818. By Joseph Ivimey.

The Third and Fourth Volumes of Ward's View of the History, Literature, and Mythology of the Hindoos may shortly be expected. Two Volumes of this Work, including the Mythology of the Hindoos, are already before the Public. The Third Volume, now in the Press, we understand will contain a History of this People, selected entirely from Hindoo Materials, and a very copious Account of Manners and Customs, the State of the Arts, &c. The Fourth and last Volume will comprise a View of the ancient and present State of Hindoo Literature, Catalogue of the Works still extant on Philosophy, Astronomy, Law, Physic, Poetry, Mythology, &c. and a History of their Philosophy, arranged after the Manner of Enfield. The Work will be closed with an Address to the English Nation, on the Importance and Necessity of improving the mental and moral Condition of our Asiatic fellow-subjects.

Foreign and Domestic Intelligence.

VILLAGE EXERTIONS *CROWNED WITH SUCCESS.*

About three years since, the Rev. Henry Hawkins, accompanied by two of his friends, made a tour of inquiry into the state of the villages within a few miles round the station in which he has long laboured, and finding them utterly destitute of the means of instruction, they attempted to introduce Sunday-schools, and the preaching of the gospel, into several of the most populous of them, and for these purposes a room or a barn was rented in each village.

At Winstone, one of the villages above alluded to, the Sunday-school, which was supplied with teachers from Eastcoombs, increased rapidly, until the establishment of a parochial Sunday-school, under the patronage of the clergyman, and a baronet residing in the neighbourhood, which lessened the number of pupils. The glad tidings of salvation continued to awaken and preserve attention; and increasing congregations, accompanied by the conversion of several individuals, who have since been baptized, and added to the church at Eastcoombs, afforded evident marks of the Divine blessing on these efforts. Mr. Hawkins being thus encouraged, purchased and fitted up a barn at Winstone, at the moderate expense of £150. The opening of this rural place of worship, which took place on the 3d of September, was highly interesting. Mr. Opie Smith began with prayer; Mr. Burder, of Stroud, preached a most excellent sermon, from 2 Thess. ii. 16, "A good hope through grace;" and Mr. Thompson concluded with prayer. The afternoon service was commenced by the Rev. Mr. Dean, of the Copse; the Rev. D. White, of Cirencester, preached from John xii. 21, "Sir, we would see Jesus;" the application of which was particularly suitable to the circumstances of the congregation: the Rev. Mr. Wear preached in the evening. The collections made at the doors, and the subscriptions of several friends, were liberal; but there still remains a considerable deficiency, which the friends of their country, and the cause of Christ, are respectfully invited *to assist in liquidating*, in order to prevent *the unpleasant necessity* of Mr. Hawkins's leaving his own extended sphere of action, to make a personal application for such assistance. If a few of our churches would each remit a small donation to Mr. Opie Smith, of Bath, or to Mr. Hawkins, of Eastcoombs, it would be the means of preventing much expense, and many inconveniences, both of which are unavoidable in the case of a minister's leaving his flock to solicit the pecuniary aid of his friends. This will appear the more necessary when it is understood that there are several other villages depending on Mr. Hawkins's attention besides Winstone, the expenses of which form only a small part of the aggregate: these are Tunley, Water Lane, Poole, Daglingworth, Elcome, North Sirney, Tarlton, and Colesburn, which being central with respect to others, there are perhaps not fewer than twenty continually looking up to Mr. Hawkins, Mr. White, and Mr. Burder, for suitable supplies. Hitherto the Lord has helped and blessed their labours, and the success which has attended them will afford every encouragement to the pastors of Christian churches to go and do likewise; and will, it is hoped, urge the friends of the Baptist, and the Home Missionary Societies, to yet more extensive efforts for the best interests of their country, the church, and the world.

The scene on the day of the opening was of the most gratifying description; many poor persons being present, to whom, in these trying times, the consolations of the gospel were essentially needful, who had believed through grace, and were walking honourably and humbly in their Christian course, diffusing the truth, with its blessings, amongst their unenlightened neighbours. The presence of others who were known to be inquiring after the way of life; the transformation of the barn into a neat and comfortable place of worship; the union of different denominations; the attendance of the teachers and village preachers; were circumstances highly calculated to transport the worshippers in thought, in expectation, and desire, to that delightful period, when engagements like these shall terminate; when, the salvation of sinners having been accomplished, the labourer shall reap the reward of his toils, and his bliss be heightened by the society of the objects of his solicitude, through a happy eternity!

Brixton Hill, October 13, 1819.

MY DEAR SIR,

I shall feel obliged by your inserting the foregoing in the Baptist Magazine for the 1st of November. The heavy expenses attending the exertions in the villages can only be defrayed by engaging the attention of the religious public, and of your friends in particular; and no medium is so well calculated to prepare them for those applications as our periodical publications. Your compliance will confer a favour on the church at Eastcoombs; and on, dear Sir,

Yours respectfully,
THOMAS THOMPSON.

Rev. J. Ivimey.

MORAVIANS.

GREAT efforts are making by Christians of different denominations to aid the Missionary exertions of our Moravian brethren, whose unwearied labours among the heathen are so well known, but who, in consequence of calamitous events, are obliged to solicit the pecuniary assistance of their fellow Christians.—See Address of the London Association in aid of the Missions of the United Brethren, where there is a list of subscribers: J. W. Warren, Esq. Great Ormond-street, President; J. G. Lockett, Esq. Upper Conway-street, Treasurer; Rev. John Bull and John Clayton, Jun. Secretaries; also their "Periodical Accounts," and "Particulars respecting their Missions, Nos. 1, 2, 3, 4."

ASSOCIATIONS.

WELSH WESTERN ASSOCIATION,

CARMARTHEN, June 8—10.

ON Tuesday afternoon, brother R. Williams, of Glyn-ceiriog, prayed; brethren J. Morgans, Narberth, and J. Reynolds, Middle-Mill, preached, (Col. i. 21, 22. Rev. v. 9.) In the evening, brother D. Davies, Aberdaar, prayed; brethren J. Jones, Newtown, and D. Evans, Dolau, preached, (Psalm lxxxix. 14. Rev. ii. 1.)—Wednesday, brethren D. Jones, of Liverpool, and R. Edwards, *Maesyberllan*, preached, (1 Cor. iii. 8. 1 Cor. xv. 24.) Brother Ellis Evans, *Denbighshire*, prayed; brethren J. Thomas, *Oxford*, and J. Herring, Cardigan preached, (Isa. lv. 10, 11. Eph. i. 21.)—Brother J. James prayed; brethren W. Winterbotham, Horsley, and C. Evans, Anglesey, preached, (Acts xvi. 30, 31. 1 Tim. iii. 16.)—Brother T. Rippon, Edinburgh, prayed; brethren J. Thomas, and J. Harris, Swansea, preached, (Isa. liii. 10. Heb. xi. 6.)

Thursday morning, brother H. Davies, senior, prayed.

The churches in general enjoy peace and concord, and the Redeemer's interest, upon the whole, gains ground.

The Association was concluded in prayer by brother T. Symmons, London.

Clear increase since the last Association, 295.

The number of churches in this Association is 52.

The next Association is to be held at Rhydwilym, Carmarthenshire, on the second Wednesday and Thursday in June, 1820.

WILTS AND SOMERSET.

THE Twenty-seventh Meeting of the Wilts and Somerset Association was held at Trowbridge, Sept. 29, 1819.—Brother Shoveller of Melksham preached in the morning from 1 Cor. i. 20.—Seymour of Bradford in the afternoon, from Colos. i. 28. and Porter of Bath in the evening, from Psalm l. 2. Brethren Winter, Phillips, Stevenson, Mitchell, and Edminson engaged in the other services. The next Association to be at Keynsham, on the Tuesday in the Easter Week, 1820; brother Stennett of Calne to preach; in case of failure brother Thresher of Crockerton.—Robert Edminson, Secretary.

ORDINATION.

CAERLEON,

MONMOUTHSHIRE.

WEDNESDAY, July 28, D. Phillips, late of Abergavenny Academy, was ordained pastor of the Baptist church at Caerleon, in the county of Monmouth. At ten o'clock the service commenced by reading and prayer by the Rev. T. Harris, Pencrel; the Rev. W. Jones, Cardiff, delivered the introductory discourse, asked the usual questions, and received Mr. P.'s confession of faith; the Rev. J. Hier, Castletown, offered up the ordination prayer; the Rev. J. Jenkins, Hengoed, delivered the charge from Acts xx. 28; the Rev. J. James, Pontnby-

dysun, addressed the church from Phil. ii. 29; and the Rev. E. Jones, Llanmartin, (Calvinistic Methodist,) concluded in prayer.

The Rev. J. Morris of Newport, and the Rev. W. Edmonds of Tromont, preached the preceding evening, from 1 Tim. iii. 13. Col. iii. 16.

SUDDEN AND AWFUL DEATHS,

Communicated to us in a Letter signed Peter Tyler, Haddenham, Bucks.

In the month of August, 1818, as T. G——, a carpenter, was taking down an old building at H——, part of it fell on him, and so dreadfully bruised him, that he survived only three days. On the day of the fatal accident he jocosely observed, "I hope I shall not get killed to-day, nor while I live as I do."

Some years ago this man made pretensions to religion, and attended the preaching of the gospel at Aston Sandford, in order to gain an object on which his affections were placed. When this object was secured, he almost immediately addressed his wife in the following domineering language: "Remember, before we were married, *you* were master, but now *I'll* be master." From that time he very seldom attended any gospel ministry, nor suffered his wife. She was called about four years since to give an account of her conduct to him who says to his followers: "Fear not them which kill the body, but are not able to kill the soul"—"He that loveth father or mother more than me is not worthy of me"—"He that findeth his life shall lose it"—"Whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

On Lord's-day, May 9, 1819, four men retired into a field near Hartwell, Bucks, to regale themselves with two gallons of gin, which had been secreted for the purpose the preceding evening. Having nearly emptied the cask, all of them fell into an intoxicated sleep, from which *one* of the party awoke no more in the land of hope and forgiveness.

NEW ZEALAND CHIEFS.

The following letters were written by two New Zealand chiefs, who have lately left England to return to their native land.

JOSEPH TYSO.

Wallingford.

Baring, in the Downs, Jan. 16, 1819.

MY DEAR FRIEND AND BROTHER, MR. HASSALL,

I have been very ill since I received your letter, at Missionary House, and on board ship. Our ship got aground, and came back to Chatham, and put into dock, and we went to Brompton to lodgings very comfortable; and in a few days I better, and Mr. Bickersteth come to see me, and I in sick-bed. I quite rejoice to see him—I could not speak, my voice quite stop. When I in my bed sick, I look to Jesus. I pray to him to make me better and happy. I no fear death when I sick, because Jesus die for me, poor sinner. He gives me new heart. I no feel happy when on board ship. You told me one day you never learn bad language—suppose you learn bad language, I no love you: Christians no sware. When I came to England I began to pray to Jesus Christ to forgive me my sins, and make me happy.

Suppose I hear any body read the Bible, I quite rejoice. I go home to my own country, and tell my countryman what Jesus has done for my heart. Captain Lamb a very kind man. Thank you, for take care of me aboard. God bless you. Farewell.

Your affectionate friend,

THOMAS TOOI.

MY DEAR BROTHER FRIEND MR. HASSALL,

I hope you very well; I very well myself. I pray Jesus Christ every night make me happy. I on board the Baring now; very big ship, three hundred convicts, besides sailors, soldiers, and passengers: in all, five hundred people. My heart very sorry. Three men flogged yesterday, all the same as [on board the] *Kangaroo. I no like to see it. I could not like to be flogged at all. Thank you, Mr. Hassall for your long sweet letter, only I can not read it [very well], yet Mr. Hall read it to me. I pray dear Jesus to learn [me] to read the book. How kind Missionary people pray for me every night, and all New Zealand men. My heart no quite good yet. I pray Jesus make it good. My heart most break, leave kind friends behind: Mr. Pratt, Mr. Bickersteth, and many kind friends. Never see them no more.

* Kangaroo. The vessel in which they sailed from New Holland.

Hope meet again in heaven, if I be good boy. I go home to my country, and learn to build house, and ship, and boat, and do as Englishman do, and worship Jesus Christ our Saviour. New Zealand † taboo, and New Zealand god, all nonsense. Englishman's God the true God. I pray to him, and have no more Mr. ‡ Coughee. I shall be very glad if you come and preach to New Zealandman. God bless you. Farewell.

TEETERREE.

N. B. Mr. Hassall is the son of a Missionary, who sailed in the ship Duff. He is come to England to receive instruction for the ministry, and intends to return to New Holland.

† Taboo. A ceremony by which New Zealanders make any thing sacred.

‡ A cough.

POOR-RATES.

Mr. Wills, King's Head, Poultry, informs us, that highly gratifying accounts are received of the benefits accruing to the industrious poor from letting to them land in small portions. It encourages industry, promotes virtuous habits, and is a blessing to the rising generation. Mr. Wills solicits information as to the comparative advantages of the spade and plough husbandry; the comparative produce of wheat, potatoes, &c. by the two systems; and modes of employment not interfering with present occupations; and urges attention to the Act "to amend the laws for the relief of the poor," authorizing parishes to rent land, for the purpose of letting it out in small portions.

Poetry.

PRAYER.

Prayer is the soul's sincere desire,
Utter'd, or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
The watch-word at the gates of death;—
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
The turning from his ways;
While angels in their songs rejoice,
And cry, "Behold! he prays!"

In Prayer, on earth the saints are one;
They're one in word and mind;
When with the Father, and his Son,
Sweet fellowship they find.

O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of Prayer thyself hast trod;
Lord, teach us how to pray!

B. H. D.

THE CHRISTIAN MARINER.

"In your patience possess ye your Souls."—Luke xxi. 19.

The world's a sea of sins and woes,
Of tempests, floods, and storms;
But Jesus ev'ry trial knows,
And checks our false alarms.

"Why are you fearful, saints?" he cries,*
"The waves shall not o'erwhelm:
"To me direct your weeping eyes;
"Your Saviour's at the helm.

"Be patient; tempests soon shall cease,
"And floods no more annoy;
"Possess your souls—in me is peace,
"Tranquillity and joy."

In thee, O Lord, our souls confide;
Dispel our guilty fears:
Make us each boist'rous storm outride,
And wipe away our tears.

Grant that at length we too may come
To mansions of the blest;
With Jesus find ourselves at home,
The port of endless rest.

September 18, 1819.

* Mark. iv. 40.

Erratum.—Page 466, Line 44, for Corinthians, read Cerinthians.

Irish Chronicle.

THE Committee of the Baptist Irish Society have been very desirous to establish native Irish Schools in the county of Cork, in some parts of which the Irish language is extensively and exclusively spoken. They have met with many difficulties in their attempts to accomplish this object, but begin to hope that their labours will be successful. The following extracts from the Journal of Mr. Wm. Thomas, one of their itinerants, are encouraging.

Kilfinnin, near Killmallock, Sept. 20, 1819.

I AM just returned from my inspection of the schools in the county of Cork. On my arrival at K. J. I found that the priest had denounced threatenings against the master of the school, and the parents who sent their children to it. In consequence of this, the master, through fear of his life, as he said, had discontinued the school, and returned the books, excepting three Irish Testaments. He kept one of these for himself, and gave the others to some of his friends, offering to pay me for them. I refused to take his money, telling him, that as they were so pleased with the Testament, I would undertake, on behalf of the Society, to make a present of them. He has committed three gospels to memory, and left off going to mass, as he tells me he has discovered the errors of popery. He is resolved to learn the whole book. He is an excellent schoolmaster, and a man of good character.

Three miles west of B. I visited the school at G. T. M. master. There are fifty-three names upon the list, and I found forty-four children in the school: eighteen were reading, and the rest spelling. Three could read well in the Irish Testament: there were five others who had been forbidden to continue. Many false reports had been in circulation respecting the Testament, and the design of establishing the free-school. The parents desired the children should read it over first before they committed any of it to memory, lest it should be of dangerous consequence; which accounts for no chapters having been repeated in this school. I endeavoured to remove their prejudices, and to allay their fears.

I next visited the school at D. four miles north-west of C. master W. F. I found sixty-five children in the school; *thirteen of these were reading the scriptures.* Catharine and Jane Wolf each repeated the whole Epistle to the Romans. Several others repeated from one to seven chapters. This school has been greatly opposed, but all is quiet at present. The master is a good man, and much respected.

In the school at B. four miles north-west of C. I found eighty-six children in the school, and one hundred and five on the lists. Of these, thirty were reading, and seven of them repeated from one to six chapters of the Gospel of John: the master, D. S. is very attentive to his duty. He was, some time since, summoned to appear before the Roman Catholic bishop and some of his priests, who wished him to teach their Catechism. He informed them, that as he taught none for the Society by which he was supported, he would teach none for them. He thinks but little of popery.

I visited the school at W. three miles west from G. There are but thirty on the list, twenty of whom were in the school. These are all the children of Protestants, as the priest had strictly forbidden his flock to send their children. I hope this opposition will soon give way. The master's name is J. C.: the improvement of the children is very creditable to him: eighteen of them repeated several chapters from the Gospel of Matthew, and the Epistle to the Romans. I hope that this account of the schools will meet the approbation of the Committee. The masters have persevered through great opposition; they are moral in their conduct, and devoted to their work. There are two others who have been recommended to me as well qualified for teaching Irish, whom, I hope, the Society will employ.

In the Sunday-school at Kilfinnin there is a boy, fourteen years of age, named C. H. whom I beg leave to recommend to the attention of the Committee. He has made a surprising progress i

learning, and evinces an uncommon capacity: he can learn and repeat perfectly a long chapter in the Testament in an hour's time. He frequently learns two chapters on a Lord's-day morning, and comes to school, and repeats them perfectly. He has no time on a week-day, as he is employed in gathering fuel on the mountains to dress their potatoes. He is an orphan, descended from a respectable but reduced family.

His eldest brother is a stay-maker, who attempts to support five of them by his labour, but they are very poor. He can repeat the Gospel of John, the Acts of the Apostles, and six chapters of one of the Epistles. I found this boy going to destruction, and took him to the Sunday school when I first came hither. He is now seriously inclined; and his answers to questions relating to the scriptures are highly gratifying. His attention to my lectures I hope proves him to be a lover of religion; and he has separated himself from the company of the other boys. It would be my earnest wish to take this boy under my own care, if I could afford to cloath and maintain him until he was better provided for. The Sunday-school is very useful, and I hope my labours here are not useless.

Mr. Thomas had many opportunities of preaching, while inspecting the schools in the county of Cork: he appears to have endured much fatigue, being obliged often to sleep in damp beds, and to put on his clothes quite wet, from the excessive rains, and not being able to get them dried.

Extracts from the Journal of Mr. M'Carthy, dated

Sept. 13, 1819.

After mentioning that since his last he had preached at Abbyliex, Waterford, Ballycumber, and Croggan, he adds, "On my way from the latter place, I was called into a house, where some Roman Catholics and Protestants were contending about what they called religion; and they requested me that I would give my opinion about the worship of angels, the power of the clergy, and the texts of scripture on which the papists build their opinion of purgatory. I took the opportunity of directing them all to the atonement of the Redeemer, and showed them the necessity of their becoming new creatures, through faith in Jesus Christ, or they could never inherit the kingdom of God. Both parties appeared to be pleased with the conversation, and I observed some of them were much affected.

"*In my last* I mentioned that a young woman, a Roman Catholic, had been lately converted. She has suffered greatly from the persecutions of her connections. She informed me that the priest had caused her father to take an oath that he would force his daughter to leave his house, if she would not promise him that she would forsake all the religious meetings. She informed her father, that however painful it would be for her to leave his house, yet rather than make such a promise she was determined to seek her bread by the labour of her hands."

Extract from the Journal of Mr. Keen, Newry.

To the Committee of the Baptist Irish Society.

Gentlemen,

Having just returned from an excursion of two months to Athlone and other parts of the country, I am anxious to forward an account of the places where I have preached. They are as follows:

Lord's-day, July 11, at Athlone.

Tuesday, —— 13, Ditto.

Thursday, —— 15, Preached at Ferbane, in the dwelling-house of Mr. J. Bagnale. Mr. B. is a zealous friend to the cause of the Redeemer in this county: through his exertions to obtain a congregation, there were, I suppose, about sixty hearers. I need not give you any account of the church there, as you are I believe in possession of more information respecting it, than I could communicate. I understood that the Society's school had received great injury from the opposition of the priest.

Lord's-day, July 18.—Preached twice at Athlone, and also on the evening of Tuesday the 20th.

Wednesday, 21.—Preached at Tullamore, in the house where Mr. M'Carthy resides and preaches. We had a congregation of about twenty, or twenty-four, persons.

Thursday, 22.—Preached at Rahue, morning and evening.

Lord's-day, 25.—Preached at Athlone; also on the evenings of Monday, Tuesday, and Wednesday.

Thursday, 29.—Preached in the town of Moate, eight miles from Athlone.

Friday evening, 30.—Preached again in Athlone. This was the sixth time I had preached in the town that week, yet I was gratified by hearing some of the people ask, if I was not going to preach again the next evening, (Saturday.)

Lord's-day, August 1.—Preached again in Athlone.

Tuesday evening, 3.—Preached at Egglish.

On Thursday, arrived at Thurles,

where I preached the following evening, and on Lord's-day twice, and also on Monday evening. Things are very discouraging at Thurles, the place is nearly sunk in popery, and the people seem destitute even of that curiosity which in most places exists. The Lord, however, is not altogether without witnesses even here.

Lord's-day, 15.—Preached in the Baptist meeting-house in the city of Waterford, and also on the following Tuesday, and again in the morning of the following Lord's-day; same day, in the evening, preached at Chuk-point, a small village on the banks of the river Suir, and about six miles from Waterford. We met for worship in the parlour of a friend's house, and had from sixty to seventy attentive hearers, who seemed much rejoiced at an opportunity of hearing the glad tidings of salvation. This is a place where the gospel is seldom preached, and consequently where the people are very anxious to hear it.

Lord's-day, 29.—Preached again in Athlone; as also on the evenings of Tuesday and Friday.

Lord's-day, September 5.—Took my leave of the people in Athlone, in order to return to my station in Newry. I am happy to inform the Committee, that there is a pleasing prospect of usefulness in Athlone. Brother Dunlop, who is preaching the gospel in the most effectual way, viz. by his judicious conduct and blameless walk, will, I hope, be the means of reviving the interest there. There is evidently a considerable spirit of hearing amongst many of the people of Athlone. The place of worship is much against the prosperity of the cause there; it is too small, and very damp. I left the people with considerable thankfulness and regret: the former, that I had visited them for a time, and the latter, that that time was so short. And I am sure these feelings were mutual. May the Lord prosper the exertions of the Society in that town! few places, I believe, need them more. I may add, for the information of the Committee, that the school in Athlone is doing well; the average attendance of children is from fifty to sixty. The master attends very closely to the instruction of the children.

Monday, 6.—On my return to Newry, I preached at Ferbane, and was sorry to learn that the Society's school in that town had been broken up, so that not more than three or four children were in it.

Tuesday, 7.—Preached at Rahue, from *John iii. 16, to a little* company of attentive hearers. I believe we found the Redeemer's promise fulfilled; "Wherever two or three are gathered together in my name, there am I in the midst of them."

Lord's-day, 11.—Preached twice for the Rev. J. West, Swift's-alley, Dublin.

Thus I have given a faithful account of what I have been doing since leaving my station in Newry; during which time, brother Dunlop, in connexion with other ministers, has supplied the congregation in that place. I suppose he has forwarded his Journal to the Committee, of the labours of that time, and therefore I need not repeat what he has said. On my return here, the place was well attended, and from this time, during the winter, we shall have good congregations. The Committee will hear with satisfaction, that the Sunday-school is doing well. Surgeon Miller is actively employed in it, and has commenced meeting as many of the children as will attend of a Lord's-day evening, before the public service, for the purpose of reading the scriptures, and asking them questions. I have requested him to write some account of the Sunday-school, which you will have with this.

Begging an interest in your prayers, I remain, Gentlemen, your willing servant in the Gospel,

C. T. KEEN.

Newry, Sept. 21, 1819.

To the Secretary of the Baptist Irish Society, London.

Newry, Sept. 21, 1819.

DEAR SIR,

As you have frequently heard through our much-esteemed friend, Mr. Keen, an account of our religious affairs in this place, it will be unnecessary for me to say much on that subject, as he intends writing by the same conveyance. We can only say, that we feel truly grateful to our heavenly Father, and to your Society, for permitting him to remain so long among us; and though our limited circumstances prevented us from doing what we could have wished towards his support, yet we know that his labours have not been in vain in the Lord. We have had a few difficulties to encounter, respecting a convenient place of worship, but we must not be cast down on that account, as great is the *Truth*, and *it must* prevail.

Our school-room, which Mr. Keen occupies at present as a chapel, may be said to be hid in a corner, and of course our general attendance is but small; but you will be gratified to hear of the prosperity of our Sunday-school, which is the

only one of the kind in Newry. We have, since its commencement, eighteen months ago, about three hundred and fifty children on the books; but the general attendance at present is not more than one hundred and fifty, who are under the care of eight male, and four female teachers, all learning to read from ten till twelve o'clock; but in the afternoon, from four till six o'clock, about sixty of the older classes attend to read, and repeat portions of scripture given them on the preceding sabbath, and have them explained by way of question and answer. You would be delighted to hear the simplicity and correctness of their answers. For example, we had lately the third chapter of the Gospel by John, and began by asking, *Q.* Who came to converse with Jesus? *A.* Nicodemus. *Q.* What was he? *A.* A ruler of the Jews. *Q.* Had he any religion? *A.* Yes, he was a Pharisee. *Q.* What is a Pharisee? *A.* One who thinks his own religion the best, and will not worship God in company with any one who does not think as he does. *Q.* When did Nicodemus come to converse with Christ? *A.* At night. *Q.* Why could he not have come in the day time? *A.* Because the Jews had made a law, that if any one *took up with Christ*, they would put him out of the synagogue. *Q.* What is meant by putting him out of the synagogue? *A.* Excommunicating him. *Q.* But though the Jews might put a person away from the synagogue, could they also put him away from Christ? *A.* No, if he were a real Christian. *Q.* How do you know that? Is not excommunication a terrible thing? *A.* Yes, from Christ; but he says, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. *Q.* Could not the devil take them from Christ? *A.* No; for Christ is stronger than the devil. *Q.* How do you know that? *A.* All power in heaven and in earth is given unto him. *Q.* What did Nicodemus say to Christ? *A.* He said that Christ was a teacher come from God. *Q.* How did he know that? *A.* By the miracles that Christ performed. *Q.* Where did Christ perform the first miracle? *A.* At a wedding. *Q.* Where? *A.* In Cana of Galilee, where he turned the water into wine.—This led us to take notice of some more of the miracles before we proceeded to speak about the new birth. But you will perceive from this specimen our general manner of proceeding. We have a very promising school at Ballynafern, about ten miles from Newry, where there is a small Baptist church established for several years, and which Mr. Keen visits occasionally: several of the Sunday scholars there have become members of the church.

Wishing you much of the Divine countenance and approbation in the good work in which you are engaged, believe me, dear Sir, your affectionate brother in Christ,

GEORGE MILLER.

From Mr. Dunlop.

Dublin, Sept. 21, 1819.

REVEREND SIR,

Since my last I have preached in Newry, Warrenpoint, and Ballanafern. The number that attend in Newry in summer, is small when compared with the attendance in winter; but even when the congregation is at ebb, the aspect of things there is of a more pleasurable character than what it has been formerly. The labours of Dr. Miller in the Sabbath-schools and in various other ways, is unremitted. At Warrenpoint I have preached the glorious gospel to people of four counties; namely, Down, Armagh, Monaghan, and Tyrone—to Episcopalians, Methodists, Covenanters, Burghers, Anti-Burghers, Kirk of Scotland folk, Independents, Baptists, and the avowed adherents of the Pope. At Ballanafern, nine miles from Newry, the attendance was great: as my estimation might not be correct, I shall transfer you that of the leading man in that congregation; namely, 300 persons. Arianism and Socinianism are lamentably prevalent in the northern counties of Ireland. O that the Lord may raise up, and send out, sons of thunder to preach the unsearchable perfection of Christ there.

I am yours, truly,

ROBERT DUNLOP.

The Committee will be greatly obliged to any Ministers who will make congregational or other Collections for them, as the Funds of the Society will soon be expended.

Missionary Herald.

BAPTIST MISSION.

ANNUAL MEETING OF THE SOCIETY.

In conformity with the notice inserted in our Number for September, the twenty-seventh Anniversary of the Baptist Missionary Society was held at the Rev. T. Edmonds's Meeting-house, Cambridge, on Wednesday and Thursday, the 6th and 7th of October. As no meeting of this description had ever been held before in this part of the country, much interest was excited. The congregations were large and attentive; a spirit of affectionate seriousness appeared to pervade all the meetings, both public and private; and business of peculiar delicacy and importance was transacted with a degree of unanimity which has never been surpassed in the annals of the Society.

A preparatory lecture was preached on Tuesday evening by Dr. Ryland, from 1 Chron. xxix. 10—18. Prayer was offered at the commencement by Mr. Winterbotham of Horsley; and at the close by Mr. Dyer of Reading.

While the Committee were engaged in transacting business on Wednesday morning, a number of ministers and other friends met for prayer at the meeting-house. At eleven, public service began with reading the scriptures and prayer by Mr. Hinton of Oxford. Mr. Robert Hall preached a most impressive discourse from Isa. xxxii. 13—15; in which he dwelt with much emphasis upon the absolute necessity of the influences of the Holy Spirit to render Missionary exertions effectual: and Dr. Newman of Stepney, concluded. Mr. Hall has been very earnestly solicited by the Society to publish his sermon; and we cannot but hope that he will feel it a duty to comply with the request. In the evening, after prayer by Mr. Kinghorn of Norwich, an interesting sermon was preached by Mr. Ward, from Serampore, founded on Ps. lxxii. 17. *Men shall be blessed in him; all nations shall call him blessed.* Mr. W. closed the service in prayer.

It has never been customary to make collections on these occasions, but the liberality of the congregation led them to propose a variation from the regular course in this respect, and the sum of £81 10s. was received at the doors, besides a donation of £20 from a generous individual, by the hands of Mr. Edmonds.

The public meeting for the transaction of business commenced on Thursday morning at half-past ten. Benjamin Shaw, Esq. was called to the chair; and after prayer had been offered by Mr. Coles of Bourton, a Report of the proceedings of the Society during the past year was read by the Junior Secretary. Besides presenting a copious summary of intelligence from the various Missionary Stations, this Report communicated, under the head of "Internal Management," the result of the deliberations of the Committee on the seventh Resolution of the last Annual Meeting (see P. A. XXXIII. p. 344.) The Committee have thought it best to recommend that the fourth, fifth, and sixth Rules of the Plan of the Society agreed on at Oxford, Jan. 1, 1817, (see P. A. XXXII. p. 245.) should be rescinded; and that in lieu thereof, it be enacted, that the Annual Meeting shall be held in June—that the Committee consist of fifty members, a proportion of whom shall go out yearly—and that a Central Committee, open to the attendance of any Member of the General Committee, shall meet monthly in London, for the dispatch of business.

After the Report had been read, it was moved by Joseph Gutteridge, Esq. seconded by W. B. Gurney, Esq. and

Resolved unanimously,

I. That the Report now read be received and printed under the direction of the

Committee, together with the List of Subscriptions and Collections for the past year, for the use of the Members of the Society.

On the motion of Ebenezer Foster, Esq. seconded by Richard Foster, jun. Esq.

It was resolved unanimously,

II. That the thanks of the Society be presented to Mr. King, the Treasurer, for his past services; and that Mr. King and Mr. Burls be requested to act as joint Treasurers for the year ensuing.

It was moved by Rev. Joseph Ivimey, seconded by Rev. Joseph Kingborn, and Resolved unanimously,

III. That the thanks of the Society be presented to Dr. Ryland and Mr. Dyer, the Secretaries, for their past services; and that they be requested to continue them another year.

On the motion of Rev. F. A. Cox, seconded by Rev. Thomas Blundell, It was resolved unanimously,

IV. That the thanks of the Society be presented to Thomas Potts and J. C. Gotch, Esqrs. Auditors of Accounts; and that they be requested to act in the same capacity for the ensuing year.

After the Secretaries had severally expressed their willingness to serve the Society, it was moved by Rev. William Winterbotham, seconded by Rev. John Saffery, and

Resolved unanimously,

V. That the suggestions contained in the Report relative to the internal management of the Society be adopted, and form henceforth a part of its constitution.

On the motion of Rev. William Gray, seconded by Rev. William Anderson, It was resolved unanimously,

VI. That the thanks of the Society be presented to the Committee for their services; and that the following gentlemen constitute the Committee for the year ensuing:

Anderson, Rev. Christopher, Edinburgh
Barclay, Rev. George, Kilwinning
Birt, Rev. Isa. Birmingham
Birt, Rev. John, Hull
Blundell, Rev. Thomas, Northampton
Coles, Rev. Thomas, Bourton
Cox, Rev. F. A. Hackney
Deakin, John, Esq. Birmingham
Deakin, James, Esq. Glasgow
Dent, Mr. Joseph, Milton
Edmonds, Rev. Thomas, Cambridge
Fawcett, Rev. John, Ewood Hall
Fisher, Rev. Moses, Liverpool
Gregory, Olinthus, LLD. Woolwich
Griffin, Rev. Thomas, London
Gurney, W. B. Esq. London
Gutteridge, Joseph, Esq. London
Hall, Rev. Robert, Leicester
Hall, Rev. J. K. Kettering
Hall, Joseph, Esq. Northampton
Hanson, Joseph, Esq. Hammersmith
Hinton, Rev. James, Oxford
Hobson, Mr. James, Kettering
Hoby, Rev. James, London
Hogg, Rev. Reynold, Kimbolton
Hughes, Rev. Joseph, Battersea
Innes, Rev. William, Edinburgh
Ivimey, Rev. Joseph, London
Jarman, Rev. John, Nottingham
Kinghorn, Rev. Joseph, Norwich
Lomax, Mr. James, Nottingham
Marshall, John, Esq. London
Morgan, Rev. Thomas, Birmingham
Newman, Rev. W. D. D. Stepney
Nicholls, Rev. W. Long Collingham
Page, Rev. Henry, Worcester
Palmer, Rev. John, Shrewsbury
Potts, Thomas, Esq. Birmingham
Prance, William, Esq. Plymouth
Ragsdell, Rev. William, Thrapstone
Saffery, Rev. John, Salisbury
Shaw, Benjamin, Esq. London
Smith, John James, Esq. Watford
Steadman, Rev. William, D. D. Bradford
Stock, J. E. M. D. Bristol
Thomas, Rev. Micah, Abergavenny
Tomkins, William, Esq. Abingdon
Wilson, Mr. William, Olney
Winterbotham, Rev. William, Horsley
Yates, Mr. John, Leicester.

It was moved by Rev. Dr. Ryland, seconded by Rev. Mr. Dyer, and

Resolved unanimously,

VII. That the following Members of the General Committee be requested to act, with the Treasurers and Secretaries, as a Central Committee for the year ensuing

Blundell, Rev. Thomas
Coles, Rev. Thomas
Cox. Rev. F. A.
Edmonds, Rev. Thomas
Gregory, Dr. O.
Griffin, Rev. Thomas
Gurney, W. B. Esq.
Gutteridge, Joseph, Esq.
Hall, Rev. R.
Hall, Rev. J. K.
Hanson, Joseph, Esq.
Hinton, Rev. James
Hoby, Rev. James
Hughes, Rev. Joseph
Ivimey, Rev. Joseph
Marshall, John, Esq.
Newman, Rev. Dr.
Saffery, Rev. John
Shaw, Benjamin, Esq.
Smith, J. J. Esq.
Winterbotham, Rev. W.

On the motion of the Rev. William

Ward from Serampore, seconded by Rev. William Ragsdell,
It was resolved unanimously,

VIII. That the thanks of this Meeting be presented to the different Auxiliary Societies throughout the United Kingdom, for their liberal aid, and that it be recommended to the friends of the Mission to promote the formation of such Societies wherever it may be found practicable.

It was moved by Rev. James Hinton, seconded by Joseph Hall, Esq. and Resolved unanimously,

IX. That the Annual Meeting of this Society, which has usually been held in October, shall be held next year in London, on Wednesday, June the 21st.

On the motion of Rev. Robert Hall, seconded by Rev. J. K. Hall,
It was resolved unanimously,

X. That the thanks of this meeting be presented to Benjamin Shaw, Esq. for his kindness in presiding on the present occasion. In acknowledging this vote, the Chairman took occasion to repeat the sentiments which had previously been expressed respecting Mr. Hall's discourse, and the Meeting immediately appointed a deputation to solicit its publication, as already stated. This interesting service was closed by prayer and praise.

DACCA.

THE following Letters from this Station have lately been received at Serampore.

Chittagong, August 25, 1818.

WE have five new visitors of the Sutya-gooroo's followers upon inquiry now with us. I expect to baptise two very hopeful young men, one a common Hindoo, and the other one of the Sutya-gooroo's people about the beginning of next month. The head Nuwab of Dacca sent a man to request a visit from me a few days ago, but I was too ill to talk much; therefore sent brother Rama-Prusada with my apology, and promise to wait upon him when better; our brother was received very politely, and had above an hour and a half's conversation with him upon the plan of salvation through Jesus Christ; and what appeared rather singular, not a hint respecting the false prophet dropped from his Highness's lips. I instructed Rama-Prusada not to introduce his name, but to confine himself to the scriptures, unless the Nuwab brought the impostor on the carpet himself. He is to send his English interpreter in a few days to introduce me.

Dacca, September 20, 1818.

YOU perhaps may call to memory a short account in one of my letters of the past year, of a promising young man of the Catholic faith, a Portuguese, who was seduced away from the school by the priests and his father, in consequence of his attachment to the scriptures and increasing knowledge of divine things; also his younger brother, a pleasing lad, about twelve years old, was carried away with him, and continued absent for nearly a year. But what scheme can you conceive the priest fixed on, when neither threats nor promises could draw him? He provided him a young wife, made him confess his sins, do penance, but received eight rupees for performing the marriage ceremony! See the end; the word and love of Christ took root in the heart of this young man, which he also continued to press home upon his young wife's mind, (who was brought up from her infancy by the priest,) with, I trust, the desired success; the result was, the conversion of both; which the young man could no longer conceal, but called upon me about two months ago, in a state of deep sorrow, for having suffered himself to be seduced from the Lord, and entreated a friendship with me again. An account of his convictions during the period of his absence proved very affecting indeed, and had sincerity, as proceeding from the renewed heart in all its child-like native simplicity, stamped upon every sentence.

When his father observed the change in the son and wife, which was too evident to be passed unnoticed, as also his constant attendance on the means, he took him to task about four days ago, and asked if he intended to become a "*kufur*,"* an "*Anabaptist*," and give up the holy religion of his forefathers? To which the young man mildly replied, that he was answerable to God only for his religion, and that the truth was to be found in the written word alone, which he was determined to follow, and risk every consequence, depending upon Christ for support.

The above, with many other answers, rather tended to irritate than appease the father, who declared, in a rage, that he should quit the house the next morning with nothing more than the clothes he had on, and that his wife should be separated from him. The young man's feelings were roused at the latter part of the threat, to which he replied, (upon remembering the words of our Lord, "He that loveth father, or mother, or wife, &c.")

* A blasphemer.

I shall now put the question to her, my father, in your own presence, viz. whether she be willing to follow the Lord with me, or continue a Catholic with you, and if she agrees to the former you cannot keep her from me, as in this case, the laws of God and man are on my side; but if she declares her resolution to forsake me, because I have chosen Christ as my portion, I pledge myself to you, that I shall separate without a sigh, and never more trouble either her or you. Upon this declaration, the question was put by the husband, Are you willing to put in your lot with me, and embrace the truth, or continue where you are with my father? To which the young woman replied, (who heard all that took place from the beginning,) that she was willing to follow the Lord, and go with her husband. This reply enraged the father to the last degree, (who seemed to be prepared for it, having called a party of Catholic friends to his assistance beforehand,) and upon hearing of it he rushed upon the young man, tore off his clothes, and then seized a large club, with which he struck him severely: the lad attempted to run out, but one of the Catholic brotherhood seized him about the body, which the former mistook for a friendly interference to save him from his father; but instead of this, he held him fast, until he received some severe blows of the club on the side; but being strong, he made an effort, got clear, and escaped into my house half naked, and nearly doubled together with a blow on the side. This took place between ten and eleven o'clock last Tuesday night. We afforded him protection, and need I say, my dear Pastor, rejoiced over this young champion in the cause of salvation.

I recommended him, as the first thing, to snatch his wife out of the fire, which he happily effected a little before day-light the next morning, at no small risk; for his mother, a stout masculine woman, happening to be awake, overheard the young woman going out, (as they lived in the same house,) pursued, and overtook her on the road, where she beat her severely. I have placed them with Solomon, who lives over the Persian school-room, in a little place that I gave him during his residence here, and which will answer for this promising young man and his wife, (and save them house-rent,) after Solomon's departure hence. Now, as to this new and gratifying acquisition in a place like Dacca, I have to apply to you for advice, and some small pecuniary assistance, sincerely trusting that the latter will not be misapplied, nor the application appear premature, after the proof which this young man has given of his attachment to the Saviour and his interest.

He is twenty-two years old, has been married about ten months, is smart, steady, communicative, and intelligent; got off a pretty large portion of the scriptures by memory during the two periods in which he attended the school, as likewise instruction from his constant attendance under the means, (when able to attend.) He is a tolerable English scholar for a native, and writes an elegant hand, which would prove a means of supporting him amply in a public office.

But what appears most encouraging, he reads and writes the Bengalee language well, and understands, as well as speaks fluently, the various provincial dialects of these parts; therefore it would appear as if the Lord had already prepared him to set about the good work of winning souls. I shall, however, wait your answer, and take the liberty of allowing him ten rupees a month, until I hear from you; as the nature of the case, which is so closely connected with the honour and interests of the cause, calls upon us for aid. I omitted to mention, that he was wholly depending upon his father.

I think of receiving him about the end of the month; and himself, wife, and a few of the Sutya-gooroo's people will be baptized with them about the end of the next, should the Lord please to continue us.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

Allahabad, Aug. 12, 1818.

In our going about we have had most attentive hearers at times: whilst we have imparted to them the fulness and riches of our dear Redeemer. A Hindoo of the rajpoot cast, in January last, got a written copy from me of a catechism with the exposition of the Ten Commandments in kythee characters, (some copies of which I had got written out to distribute.) He came a few days ago, and opened a wax cloth, and took this book out, and read to me with animation and delight, and said, he was much opposed by his countrymen for reading and setting such a store on it. This man has shown us a great attachment, and has attended a few times our worship. At a fair lately, where I read and exhorted a crowd who got round me, this rajpoot kept close to me. The Serjeant-Major

of the artillery company here was kind enough to open his door on the 19th of July, and I had the pleasure of meeting fifteen men and women for divine worship. This being a convenient place, I have carried on the worship here on a Sunday evening; nearly the same numbers attend. Through the exertions of brother Ford, we have obtained a separate place in the garrison lately, where I have had the pleasure to carry on the means of grace the two last Sundays, at ten o'clock, A. M. This place serves brother F. (who is a matross in the artillery,) to keep a little school for children belonging to various European soldiers in the fort. We intend to carry on the meetings here also on Wednesday evenings. God is pleased to send the axe here now; numbers are hewn down daily by the stroke of death, although we have not seen a more mild and promising season than this since I have been here, for we have abundance of rain and a goodly prospect; but it is closing on the sight of many. Sometimes I have been interrogated by the Hindoos, Could you not devise something for the mitigation of this mortality? I tell them, No doubt but by your cleaving to the idols, and forsaking the true God, you have incurred this plague. One man replied, We have had more deaths since you came than before. I said, You are more culpable now, after hearing the truth, for refusing to embrace it. The brahmuns are now very busy in imposing upon the inhabitants, by exacting offerings to satisfy Bhuvanee or Kalee. They often send a man to beat a drum through the streets to draw the attention of the people, and then with a loud voice enjoin them to present so many pice, cowries, or flour, to the goddess, to have the plague removed. As for drowning Hindoos at the junction of the two rivers, no one seems to care to prevent these shocking instances of self-murder. "Arise, O Lord, let not man prevail; let the heathen be judged in thy sight; put them in fear, O Lord, that the nations may know themselves to be but men."

DELHI.

From Mr. Thompson to Mr. Ward, dated Delhi, July 29, 1818.

While I am writing this, the city is suffering exceedingly from the cholera morbus, that awful scourge of the present times. It has but recently visited this place, and commenced in the palace or *fort of Selim-gurh*, taking away at once three males and two females of the royal family. The people, without distinction of age, cast, or constitution, are dying in the most sudden manner. Among other instances, a shopkeeper having just handed an article to a purchaser, before he could withdraw his arm, was seized with a fit of retching, fell on the ground, and before any aid could be afforded, died. A respectable reader of the koran having, only a few hours before, concluded the reading of the last chapter, fell down through the violence of the fit, and immediately died. Merchants, the most wealthy, and in apparent health, have died in like manner; and from an early hour in the morning to nine or ten at night are the unhappy victims of this disorder carried under our windows to be burned or buried: about a dozen times daily are we assailed with the doleful cries of "Rama nam suth hy, Govinda nam suth hy, Bhagvut nam suth hy."* Many have recourse to amulets. (I have recommended the 91st Psalm as the best amulet, and faith in its truths as the only safeguard.) The Hindoos went yesterday in vast numbers to some temple, and offered bloody sacrifices; and crowds visit the river with opium for the temple and gram for the fish.

I intended in my last to reply at large to your query respecting a journey among the Shikhs, and shall now do so. It must be undertaken in the months of December and January, and should not last more than six weeks. Besides the Shikh scriptures and tracts, it will be necessary, to render the journey more efficient, that I should have speedily sent up to me a good supply of Hindee and Bruj scriptures, scripture selections, and tracts of all kinds, as I have not more than eight or ten scripture selections, and five or six Bruj gospels at present, and no Hindee, tracts excepted. Persian, Arabic, Hindoost'hanee, Cashmiree, I have enough of, but not above sixteen or twenty of your large Persian pamphlets; this being very explanatory, is much esteemed both by Hindoos and Musulmans: and I must request an ample supply of this. But in case the visit to the Shikhs should not take up six weeks, I should like to go into Juyapoora; this I mention, not as doubting your approbation, but as a hint to send up even the unfinished gospel (if not concluded) in the Juya-poora language, both for dissemination and the advantage of local information respecting the language, style, &c. of the translation. If

* The names of Rama, &c. are true (that is, efficacious.)

to this were added a few gospels in the languages of all the neighbouring states and provinces, the same ends might be answered, as opportunity offered. I have papers by me containing corrections, &c. of upwards of half of St. Matthew's gospel, made four years ago; but observing that you had a revised translation in the scripture selection, and thinking that much of what I might have to suggest would be anticipated, I neither continued my labour (for it was indeed a labour) nor forwarded what I had prepared. Imagining that you would not have published any part of the New Testament but in the style of the edition under correction, I intended not to rest till I had gone through it and the Pentateuch; but was discouraged at seeing a revised version, because it rendered my labour useless, and I did not know but that the same had been done to both volumes of the Hindee scriptures. I have lately had a number of visitors, Sikhs, Cashmirians, Viragees, Moluccas, and others; to some I have given, and to others lent small portions or entire volumes of the scriptures. A pundit having been recommended by a gentleman to visit me, was much gratified with the scripture selection, and his brother being ready to depart for Juya-poora, called to obtain a book or two for his friends. I embraced this opportunity, as I found the man could give a good reason for professing to love our scriptures, of sending Hindee scripture selections, Pentateuchs, tracts, and hymn-books, and Bruj gospels into that kingdom. I also gave a few Persian and Hindoost'hanee gospels. A Cashmirian (Hindoo) who has read the koran through, and is a very apt Arabic scholar, took some of the scriptures and your pamphlet in Persian to read. The Churun-dasee viragee mentioned in my last, has since visited me frequently, reading and conversing about the word of God, having obtained the book of Job, the Psalms, Proverbs, &c. in Hindee. Brahmuns, pundits, and others whom I have conversed with at the ghats, have called again and again for the word of God in Hindee.

July 31st. Oh! the multitudes that are dying hourly! Yesterday 25 were carried past our house, and only a fourth or a fifth of the dead come this way. The emperor, affected to the last degree for his subjects, repaired yesterday morning to the chief mujid, in order to avert the wrath gone forth amongst all descriptions of people. My soul hourly weeps for the miseries of this people; but alas! of what avail is it? I mourn alike for their unbelief and hardness of heart, that they will not make Jehovah, who is my God, their refuge. The dead alone seem to feel the stroke, the living lay it not to heart; therefore it is, that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, thus unhappy people. Though I have a few who attend the preaching of the word, I feel myself to be amongst a people spiritually dead: and this is a constant grief to me; it sinks my spirits every time I begin to prepare for my public ministrations. O when will they give proof by their conversation and life that they are born from on high? They hear, it is true, the voice of the Son of Man in his word, but lamentably want its quickening life-giving influence, calling them, converting them, and leading them from the city of destruction to the Jerusalem above. We wish much to be amongst a spiritual people, but this privilege is withheld. To desert our post for comforts would be no less a sin than it would be the surest way to forego them. He gave them their desires, but sent leanness into their souls. Therefore we shall wait till we hear the voice of the turtle in our own land, even in our solitary habitation.

SAMARANG.

THE Friends of the Society have been aware that the health of Mr. Phillips has been much interrupted of late. We have now the painful task of informing them, that his indisposition has increased to such a degree as to render it necessary for him to return to England, at least for a time. The following Letter, addressed to Dr. Ryland, will so fully explain the particulars connected with this afflictive providence, as to render any farther introduction unnecessary.

Ship Broxbournebury, off Portland. October 3, 1818.

I AM sensible that you will be surprised and concerned at receiving a letter from me, dated at this place; I too am concerned, and that deeply, that the dispensations of the Almighty have rendered it necessary for me to leave that station, in which I had earnestly hoped to have la-

boured long and diligently in the glorious service of my Redeemer and King.

However painful it may be for you to be apprized of the event, I yet feel a degree of pleasure in communicating to you, as the father of the Mission, a statement of the circumstances in which I have been placed, and which have induced me thus to return to my native land, as I hope they will satisfactorily prove that I have not without very urgent reasons in part relinquished my pursuits.

Till the month of July, 1818, my health was upon the whole very good, and I was able to pursue my studies with some degree of success; but a fever, which attacked me about that time, seems to have given such a shock to my constitution, as renders doubtful my prospects of ever enjoying health again. While suffering from the debility occasioned by this fever, a cold settled on my lungs, attended by a cough, which decreased my strength, and gave my friends the first alarm of my approaching disease. By adhering strictly to the advice of the medical man who attended me, I was partly restored, and was enabled to proceed in my work. On my first arrival at Samarang, when in good health, I applied for the situation of English teacher in the Dutch military school, which was about to be established at that place. I was induced to make the application partly because the salary would lessen the burden of expense which the Society had to bear, and partly because the appointment would secure me the privilege of remaining in the country. At the period so critical to my health, to which I have alluded, my regular appointment to this station arrived, and I soon sunk under the additional employment which it brought me. I was advised to try the effect of a change of place, and a temporary intermission of my studies. Accordingly I obtained leave of absence from the school, and went to Pakalongan, a village about sixty-four miles west from Samarang, where I was hospitably entertained at the house of an English gentleman, whose kindness I had felt on a former occasion.

While at that place, I rapidly recovered my strength, my cough abated, and my profuse nightly perspirations began to decrease. I returned after a month's absence, and resumed my labours with an injudicious ardour. My old symptoms soon returned with increased violence, and my lungs were so sensibly affected, that by the beginning of March, this year, I was obliged to desist from my work altogether. *Blisters* were applied in vain to relieve the oppression at my breast, and all the medicines I took were incapable of stopping the progress of my disease, which, by the concurrent opinion of four medical men, was pronounced a consumption. As the only probable means of recovery left, they advised a sea voyage of some length, as they assured me the disease had taken such hold of my constitution, that nothing but a long cessation from my studies, and a total change of climate, appeared likely to conduce to the preservation of my life.

Many obstacles, which I then thought insurmountable, seemed to prevent my acquiescence in this plan. My dear Mrs. Phillips had but just been delivered of a daughter, and my mind shrunk from the idea of undertaking a voyage with her and her infant in so tender a state. The great expense which would be connected with the step added a great weight to my spirits; and the sorrow at being obliged to relinquish the object on which my mind had been uniformly set for a number of years, just at the time too when I had begun in some measure to realize my expectations, produced a state of mind nearly allied to despondency. I had learned the Malay language sufficiently to be able to read and converse fluently, and to conduct worship in it. I had so far overcome the difficulties of the Javanese, as to be able to translate into it, with some degree of readiness, and had rendered the whole of St. Mark's Gospel, and sixteen chapters of the Acts, into language, which natives from different parts of the country professed to understand. Some errors must necessarily be connected with these early performances, but they were the means of improving me in the language, and of habituating me to a conciseness and correctness of expression.

The English gentlemen residing at Samarang, had been stirred up by means of a circular, which I had addressed to them at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. About 1000 rupees had been promised as a contribution towards fitting up a large and convenient room in which we were to meet, and 140 rupees monthly to pay the rent of the place, servants' wages, &c.

Thus to relinquish my prospects of success was a painful trial, and called on me for the exercise of faith in the wisdom and rectitude of the proceedings of God. Yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared tottering on the brink of the grave, and the united voice of the few

friends who knew my situation, and who saw me struggling with a disease which threatened speedily to put a stop to all my exertions, urged me, while the spark of life remained, to adopt the plan that had been recommended to me, as the only probable means of restoring me to health.

But few ships now touch at the ports of Java besides those that are bound for Europe. In other places I might have had an opportunity of going by some vessel to the Cape of Good Hope: but there was no ship at Java at that time that was bound for that or any other port eastward of it that was likely to conduce to my health. Among those that were nearly ready to sail for Europe, was the Broxbournebury, whose captain had become acquainted with me, and had regularly attended worship at my house, and it is with the sincerest pleasure I bear testimony to the excellence of his Christian character. Providence led the way that I might take the voyage with him; for two of my neighbours, English merchants, who on many former occasions had shewn themselves kindly interested in my welfare, pressed me earnestly, by the consideration that it was the duty I owed to the Society, to my family, and myself, to undertake the voyage, and generously presented me with 50*l.* each towards the payment of the passage money.

Mr. Robinson being at so great a distance, I had no opportunity of gaining his opinion in time; but he had apprized me, some months before, of his opinion of my disease, and had recommended me to leave Samarang for a time. Mr. Bruckner however concurred in the general opinion of my friends, and even went so far as to predict, that unless I were speedily to adopt some plan for removal, I should in the course of a few weeks be probably so bad as to be unable to go any where, or try any means for restoration. I therefore made up my mind without further delay to speak to the captain on the subject of returning, and he generously promised that the expense should not exceed 150*l.* (one hundred pounds less than was paid for my passage out when only Mrs. P. and myself.) Matters being thus adjusted, Mrs. P. myself, and our baby, not six weeks old, embarked on the 26th of April; on the 3d of May we arrived at Batavia, where the ship was detained for a fortnight. While there I waited on the governor, and acquainted him with my plan, and presented the certificate of my sickness from the surgeon of the military school at Samarang. He expressed his concern at my sickly appearance, was sorry that I was prevented from proceeding in my studies, wished me a speedy voyage, with the hope that it would restore my health, and assured me that he should be glad to welcome me back to Java. On May 18, we left Batavia, about two years and five months having elapsed since I first visited it, and nearly twelve months of that time I had been the subject of wasting sickness.

My own expectations of the benefit which might result from the voyage were very sanguine, as the surgeon of the ship had been very attentive to me at Samarang, and his medicines had done something towards relieving the irritation of my lungs; and indeed for the first few weeks at sea I regained my strength; but I soon relapsed. My liver was thought to be affected, and a salivation was produced to remove the pain I felt in that part. Every comfort I could wish for has been supplied, and the captain has been unremitting in his attentions to promote my happiness and recovery; and I hope that my disease has been arrested in its progress; yet notwithstanding all the advantages of sea air, quiet, and composedness of mind which I have enjoyed, it still remains doubtful how it will terminate. I still have many of the symptoms of consumption in one of its advanced stages; but if the advice and medical treatment I can obtain in England be blessed, my life may yet be spared. The resolution which I formed at the time I left Java was, that, if ever the goodness of God restored me to health, I would, Providence permitting, embrace the first opportunity of returning to my station, to resume my work; and from that resolution I have never swerved. It remains unalterably fixed in my breast. Should God in his mercy hear my prayer, and spare me a little longer, I hope that this temporary interruption of my labours will be followed by a capability of body and of mind, for carrying forward the great object of our mutual pursuit, and that I yet shall spend my days in a Missionary station, and die in the *midst of Missionary work*.

Mr. and Mrs. Phillips, with their infant, and a Javanese girl, who accompanied them as a servant, have since arrived in London.

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THE

Baptist Magazine.

DECEMBER, 1819.

MEMOIR OF DR. JOSEPH STENNETT.

Dr. Joseph Stennett was the eldest son of that eminent and learned divine, Mr. Joseph Stennett, whose character has been drawn by an able hand;* and who is otherwise so well known from his excellent writings that his memory will be transmitted with high esteem to the latest posterity. His father also, Mr. Edward Stennett, was a faithful and laborious minister of the Baptist denomination, at Wallingford in Berkshire, and suffered much for nonconformity in persecuting times.

The Doctor was born in London, Nov. 6, 1692; and received his instructions in grammar and classical learning, from two of the ablest grammarians this age has produced; Mr. Ainsworth, author of the Latin Dictionary; and Dr. Ward, professor of rhetoric in Gresham College. The other parts of literature, which more immediately related to his sacred profession, he cultivated under the care and direction of his learned and pious father; whom I find, on his dying bed, giving him advice with respect to the management of his studies, and the conduct of his future life. His fine natural parts, his acquired knowledge, and above all, the grace of God, and the eminent gifts bestowed upon him, and fitting him for public service, all contributed to form his character; and in him the gentleman, the scholar, the christian, and the divine, were happily united.

When he was about fifteen years of age, he made a profession of religion, and submitted to the ordinance of baptism. And those who have either heard his pious discourses, and fervent prayers; or read his excellent sermons, which are printed, cannot entertain a doubt of his having received the grace of God in truth, which is so absolutely necessary to a minister of the gospel.

In the year 1714, Providence called him into Wales, where he first entered upon his public ministry, and spent about four years at Abergavenny in Monmouthshire; from whence, having declined the pressing invitations of two congregations in this city, he removed to Exeter, not long after the dispute arose in that country concerning the doctrine of the Trinity, and during the heat of the controversy. Letters having been sent hither for advice, in the year 1719, occasioned great disturbances and animosities among Protestant dissenting ministers of all denominations in this city. In the mean time our young divine, as he then was, exerted himself with an uncommon and distinguished zeal at Exeter; made a noble stand

* See the account of his life, prefixed to his works.

for the proper divinity of our Lord, and appeared with great lustre and brightness in the defence of it. Here he continued about sixteen years, faithfully discharging his ministerial trust, and adorning his office with a becoming life and conversation. In 1737, he was called to the pastoral care of this church,* and was invested with that office September 15, the same year; so that he continued in the sacred work of the ministry about forty years.

In the year 1754, he received a diploma, creating him Doctor in Divinity, from the University of St. Andrew's in Scotland, at the instance and recommendation of his Royal Highness their Chancellor; who was pleased to send it to him in a very obliging manner by his Secretary.

The Doctor's ministerial abilities and qualifications are so well known, as to want no description or commendation of them. His mien and deportment in the pulpit were graceful; his voice low, but soft and pleasant; and his language accurate and correct. He had a large compass of thought, freedom of expression, and fervency of soul, as well in preaching as prayer; and would often treat his subject in a very comprehensive view, to the great delight, as well as profit, of his hearers.

As to his religious principles, besides those concerning baptism and the sabbath, wherein he differed from many; there were others of greater importance, the doctrines of our first reformers, which he imbibed in his younger years, and abode by them throughout his ministrations to the end of his life. An instance of this appears in a letter sent by him to the members of this church, about two months before his decease, wherein are the following expressions: "It is my great comfort in the views of eternity, that I have been led in these changeable times, steadily and constantly to maintain those doctrines, which I find are able to support me at such a season as this. I call my dear charge at Exeter, where I spent the first part of my ministry (and the Lord knows in great weakness) to testify this concerning me. I always thought, the great design of the gospel was to lay the creature in the dust, and to exalt the great Redeemer of the church. I always taught both them and you to love Jesus Christ; to live upon him; and to expect your justification from him alone, his blood, his righteousness imputed, and his intercession."

With regard to his political character, he was a warm asserter and defender of the liberties of mankind; he was most zealously attached to the interest of his Majesty King George, and his royal house; he heartily loved his friends, and all whom his Majesty esteemed as such; and was greatly offended with those who gave into an unreasonable opposition to his ministry. His talents for public service in civil affairs, were discerned by some persons of the first rank and eminence, who were pleased to honour him with their friendship and acquaintance. And the easy access which this gave him to those in power, rendered him capable of performing many good and kind offices to multitudes of persons; which he attended to with great cheerfulness and assiduity, and frequently with happy success. So that his death was a

* *The Church* in Little Wild-street.

public loss to mankind; particularly to the whole dissenting interest, and especially with respect to its civil and political affairs.

The disorder which issued in his death, was a mortification in his foot, under which he laboured near six months. During which time, though it appeared very frightful and terrible to those about him; yet it was not at all startling and surprising to himself. When he was first acquainted with it, and it was intimated to him, that he might be carried off by it in a few days; he received the summons with an amazing composure of mind. And through the whole of his affliction, he shewed such christian heroism, as astonished some who were strangers to the inward power of Christianity, and obliged them to acknowledge its divine influence. His patience under those excruciating pains with which he was attended, was almost inimitable; not one murmuring or repining word being heard to drop from his lips amidst all of them. And when he had any intervals from pain, it is thought he never so much enjoyed himself, his family, and his friends about him, in any period of his life, as he then did. This serenity and cheerfulness continued with scarce any interruption. And though he had not those raptures, which some have experienced on their dying beds, and in their last moments; yet his faith continued unshaken, and his hope firm and stedfast unto the end. Thus your dear and faithful pastor finished his course, and fell asleep in Jesus, on the 7th of Feb. 1758; leaving behind him a very disconsolate widow and mournful family, all deeply affected with their great and irreparable loss.

During his illness, though at such a distance, he was not unmindful of this church, his more peculiar charge and care; as appears by his letter to you, in which he says: "Sometimes, I think, I could rejoice to talk to you once more of the loving kindness of the Lord, and what he has done for my soul; and to recommend the dear Jesus, with all the blessings of his salvation, to your precious souls, which I have often sincerely, though poorly, done in the course of my ministry." And now, in your present circumstances, permit me to remind you of your duty, how you should behave under them. And this I shall choose to do, not in my own words, but those of your late pastor, in his letter above mentioned, which may, I would hope, make greater and more lasting impressions on you, than any thing I am capable of saying: "My dear brethren," says he, "let your love abound one towards another; forbearing one another, forgiving one another, as God, for Christ's sake, hath forgiven you. Exercise your charity to all men, in the manner in which the gospel recommends it. Brethren, as you would have your souls prosper, labour to maintain holy discipline in the church; attend early and constantly on the public worship of God; and cultivate the duties of religion in your families and your closets. See that the generous spirit, that has long prevailed among you for the support and encouragement of the interest of our Lord Jesus Christ, may not decay; be exemplary in your conversation; and use your kind endeavours to restore such as are departed from the truth, or by an unholy walk have brought themselves under the censure of

the church." My friends, frequently read over these instructions and exhortations; and though your pastor is now dead, you will perceive that he yet speaks to you, with the most tender regard, for your truest and best interest.

To you, the dear relations of the deceased, his mourning widow and sorrowful children, and other relations and friends, what shall I say? The stroke upon you is heavy; the providence is very afflicting. The loss of such an indulgent husband, tender father, kind brother, amiable relation, and loving friend, is a great one indeed! But sorrow not in an extravagant and unbecoming manner, as those without hope of a future state, and a glorious resurrection. Remember, what is your loss is his gain; and that you will see your husband, your father, your brother, your relation and friend, again, to greater advantage than ever you saw or enjoyed him here; for if we believe that "Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him." 1 Thess. iv. 14.

Gill's Sermons and Tracts, Vol. I. p. 531.

STRICTURES
ON
A SERMON,

Preached at the Consecration of St. James's Church, in the Island of Guernsey, on Thursday the 6th of August, 1818. By John Lord Bishop of Sarum. 18 pages. 4to. Text, Col. i. 24. *For his Body's sake, which is the Church.*

I AM sorry to say, that the object of the author of this sermon appears to be, to eulogize his own *sect or denomination*, and to *excite the public* indignation against his dissenting brethren. In proof of this I will make a few quotations.

Quotation I. "The Episcopal Church of Christ, as delivered down to us by the martyrs of the Reformation, and established by the wisdom and piety of our ancestors, answers to the sacred description of being *the body of Christ*." Page 7.

It is acknowledged that many of the martyrs of the Reformation were members of the church of England. But there were many thousands of martyrs of the Reformation in France, in Switzerland, in Germany, in the Netherlands, &c. who were not members of the church of England, or of any other Episcopal church. See "Popish Tyranny and Cruelty exemplified and displayed in the History of the French Martyrs, at the time of the Reformation, abridged: containing an authentic Account of above two hundred Protestants who suffered death for the Gospel in the several provinces of France. Translated from the French by the Rev. Abraham Maddock, of Creaton, Northamptonshire" — Fox's Martyrology—Jones's History of the Waldenses—The Martyrology of the Baptists; by Tielman Van Braght. This book is a work of immense labour. The second edition, in a large folio volume, with more than 100 engravings, was published at Amsterdam in 1685. It contains accounts of the trials and sufferings of Baptist martyrs of different countries, who were persecuted under the name of Anabaptists; and a history of the cruel deaths of thousands of persons, who were not members of an Episcopal church, and few of whom have been heard of in this country. Many other similar works might be referred to. I

might also notice the fines and imprisonments, and the cruelties and deaths, inflicted upon our Dissenting ancestors, whose memories are revered by us, and dear to us, by that very church which our author says "answers to the sacred description of being *the body of Christ.*"

Quotation II. "To these scriptural doctrines, and to this primitive model has the church of England steadily adhered, uninfluenced by the fleeting opinions of a variable and worldly philosophy, unmoved by the ever-shifting caprices of those who are fond of 'heaping up teachers unto themselves, having itching ears.' The church of England and its faithful adherents know that the BODY of Christ is a solid substance, and not a fleeting shadow. They are not therefore carried about by 'every wind of doctrine,' which the wildness of fanaticism may suggest, or the artifices of those 'who lay (lie) in wait to deceive' may find it their policy to propagate." P. 11.

Protestant Dissenters profess to make the Holy Scriptures the only rule of their faith and practice. So far as they act agreeably to their principles, they also "steadily adhere to the doctrines of scripture, and to the primitive model;" they also are "uninfluenced by the fleeting opinions of a variable and worldly philosophy;" they also are "unmoved by the ever-shifting caprices of those who are fond of heaping up teachers unto themselves, having itching ears;" and they also are "not carried about by 'every wind of doctrine,' which the wildness of fanaticism may suggest, or the artifices of those 'who lie in wait to deceive' may find it their policy to propagate." With respect to those professors of Christianity, whether in the established church or out of it, who do not make the Holy Scriptures the only rule of their faith and practice, we do not connect ourselves with them, but leave them to answer the accusations of their adversaries.

Of what use is it for churchmen to cast the same reproaches upon their dissenting brethren, which have been and are cast upon themselves by the members of the church of Rome? The church of Rome boasts of "steadily adhering to the doctrines of scripture, and to the *primitive model;*" of being "uninfluenced by the fleeting opinions of a variable and worldly philosophy;" of being "unmoved by the ever-shifting caprices of those who are fond of heaping up teachers unto themselves;" and of "not being carried about by 'every wind of doctrine' which the wildness of fanaticism may suggest, or the artifices of those who 'lie in wait to deceive' may find it their policy to propagate." Let the good bishop answer the slanders which these vaunts imply, and it will serve a double purpose;—the defence of the church of England against the church of Rome, and the defence of Protestant Dissenters against himself: one answer will do for both. The church of England may tell the church of Rome, that the uniformity of the latter is the uniformity of ignorance, and not of knowledge; the stagnancy of death, and not the fluidity of life. And yet, after all, is the church of Rome without its dissensions? Or rather, is not history full of them? And with respect to the church of England, who is herself charged by the church of Rome with rending the seamless coat of Christ, "it is marvellous," as

an eminent divine of our own denomination said, "that churchmen should pretend to be of one mind, and that at a time when the most ardent contentions divide them; one party maintaining that the articles mean this, another that, and a third that they have no meaning, but are merely articles of peace."* Have we Arminians? So have they:—Arians? So have they:—Socinians? So have they:—Traitors, heady, high-minded, lovers of their own selves? So have they. The only difference is;—our churches being *independent* of each other, we have no general bond of connection, so as to compel us to hold communion with such people; but *they have*. We can, if so disposed, stand aloof from all these evils, and so escape the charge of being partakers of other men's sins; but *they cannot;* for the church is one and indivisible, including all descriptions of men who choose to frequent her assemblies. Her barriers, which protect the sacred symbols of our Saviour's death themselves against interested infidelity and profligacy, are well known to be very feeble, and such as must in various instances give way to worldly expediency. If indeed a particular parish church, wherein a godly clergyman officiates, were secluded from the rest of the nation, and he were not accountable for any thing which is done beyond the limits of his own immediate charge, the evil might be considerably lessened: but it is not so. *He that sweareth by* this *altar, sweareth by it, and all things thereon;* actually holding fellowship with all the avowed Arminians, and disguised Arians, Socinians, and infidels, who in different parts of the land are admitted without scruple to communion." Vindication of Protestant Dissent. 1803, pp. 20—22. Since the book was written from which this quotation is taken, a new contention has taken place within the church of England, which seems to shake it to its very base, between the friends and enemies of the circulation of the EVERLASTING GOSPEL. I thank God that there is no such contention among us. If there be a single individual amongst us who is an enemy to the *flying of the angel in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,* let that individual be pointed out, and we will shun him as a monster, not merely of wickedness, but of inconsistency.

Quotation III. "Surely the faithful members of our own Apostolical Church are not actuated by an undue prejudice, when they assert, that next to the inspired word of God, the English liturgy is, of all productions, the most conducive to zeal and practical holiness, and to the salvation of the souls of men.....Add to this, that all is done with decency and order, and with that sober admixture of a few simple and edifying Ceremonies, equally removed from the tawdry glare of SUPERSTITION on the one side, or the chilling nakedness of PURITANISM on the other." P. 12.

In reply to the assertion that the church of England is an Apostolical Church, if the Bishop could have told us "in what parts of the New Testament (to use the words of the before-mentioned writer) we might find the offices of Arch-bishops, Arch-

* See "OVERTON'S True Churchman."

deacons, *Deans, Priests*, &c. &c. there is little doubt but he would: but this he has wisely declined. Or though the *names* cannot be found, yet if what is done corresponded with what was done in the primitive churches, it might be said, that the *spirit* of things is preserved: but the proof of this is not attempted. Or if the work of bishops and deacons in the church of England, whose names are found in the scriptures, could be proved to be the same as that which pertained to those offices originally, it would be in its favour so far as it went; but neither is this attempted. Finally, if it had been proved, that one set of pastors was subject to the control of another, who invested them with office, and deprived them of it, as occasion required, something had been accomplished; but neither is this attempted. Nor is a single passage of scripture referred to on the subject, except 1 Cor. xiv. 26, 40.—*Let all things be done unto edifying;—Let all things be done decently and in order;* which prove just as much in favour of popery as of modern episcopacy, and have been as often quoted for that purpose as for this." Vindic. P. 7.

Again. "Were the primitive bishops *overseers* of other ministers, or of the flock of God? Were they chosen by a dean and chapter, on being nominated by the civil magistrate; or by the suffrage of the people? Did their authority extend over a country, including a number of congregations; or was it confined to one; or at most to that, and the branches that pertained to it? When bishops became corrupt, did the purer part of the churches appeal to superior authority, to get them removed; or did they only inform the apostles, and the apostles themselves appeal to the churches? These questions must be resolved, before the church of England can be proved to be apostolical, even with respect to her officers." Ibid. P. 9.

As to the *chilling nakedness of Puritanism*, is there less of show and of glare in the meeting-houses of Dissenters, than in those of the primitive Christians?

In reply to what the bishop says in commendation of the English liturgy, it may be said, in the words of the before-mentioned writer, "There are doubtless many good things in it: but it is too much to pronounce upon it in this manner. To mention only one instance;—If the *burial service* were abolished, and what should be said of the dead were left to the dictates and feelings of Mr. R.'s* own mind, I question whether he would utter what is there uttered, however 'excellent' he may now profess to think it. But it is not my design to point out the faults of this book. If a liturgy must be used, it may answer the end, upon the whole, as well as another: and if a church must be composed of a whole nation, and consequently, the great body of its clergy, as well as members, be prayerless men, it may be necessary to frame prayers for them; and if to prayers were added sermons, or homilies, it might be still better: but 'a congregation of faithful men' needs not such securities. Mr. R. himself, when he meets with people of this description, and sometimes in public worship, can deal in 'extemporaneous effusions,' however contemptuously

* An evangelical clergyman, to whose publication the "Vindication" was an answer.

he can allow himself to speak of them in others. It is sufficient also for my argument, that Mr. R. does not undertake to prove, that the use of a liturgy formed any part of 'apostolic' practice." Ibid. P. 15.

The Bishop then speaks of

Quotation IV. "The reverential, affectionate, and primitive form in which the *Communion* of the body and blood of Christ is celebrated" in the church of England. Sermon, p. 12.

We object to kneeling, 1. Because it was not the primitive mode. The primitive mode was sitting. "Now when the even was come, he SAT down with the twelve—and as they were eating, Jesus took bread, &c." Matt. xxvi. 20. 26. 2. Because kneeling was introduced by the Papists at the same time with Transubstantiation, by way of adoring the host.*

Quotation V. "When then, as members of the church so truly evangelical in its doctrines, so primitive in its discipline, so apostolical in its descent, so charitable in its temper, so productive of those Christian virtues and dispositions which secure public peace and order, imparting comfort and confidence to every social and domestic relation in which we can be placed—when, I say, as members of so sacred a body, we witness the wide-spreading defection from this holy community, how affecting is the spectacle to every pious, every Christian heart. Farther, when we take into our views (view) the clamorous demands which Popery advances in one of our islands for possession of political pre-eminence; and the unparalleled spread of Antinomian fanatism (fanaticism) on the other; when we include in our view the lessons of Atheism and blasphemy which have been so successfully inculcated among the mass of our population, containing in them the seeds of unrelenting ferocity and sanguinary Revolution, which originating in the neighbouring CONTINENT have thrown desolation and misery over more than one quarter of the globe; when we calculate the effects of these complicated evils on our peace and our security, *our sighs* (in the prophetic language) *are* many, and our heart faint." Ibid. P. 14.

I lament, as much as the Bishop possibly can, the progress of Antinomianism, both in the Church of England and out of it; as well as the propagation of revolutionary principles, which I sincerely hope that the great body of Protestant Dissenters are too wise, and too well taught, to imbibe. Unless I am greatly mistaken, there are no greater friends in these kingdoms than they are to subordination and loyalty, by which I mean not the blind and ignorant servility of the friends of the House of Stuart, but the enlightened loyalty of the friends of the House of Brunswick. I also consider Protestant Dissenters as a far more formidable phalanx against such men as Paine and his artful but miserable adherents,

* This "primitive form" was at the Reformation within a little of being rejected. The cross in baptism, and kneeling at the communion, (which are imposed in the church of England as necessary to the administration of these ordinances,) as well as the observation of saints' days, and a few other ceremonies, were carried in the convocation of Elizabeth 1562 by a single proxy. The majority of those present, *against* them, was 43 against 35; but upon adding the proxies, the majority, *for* them, was 59 against 58. Strype's Annals, vol. i. p. 337—339. edit. 3. Burnet's History of the Reformation, vol. iii. No. 74. among *the Records*, p. 662, 664. edit. 1753.

than those persons whom infidels consider as too deeply interested in its temporal advantage for their testimony to be regarded as impartial. "This is the reason, (says the author already quoted,) why the writings of a WILBERFORCE, and others who are called laymen, make so deep an impression upon the public mind, in comparison of those of dignified churchmen. Many amongst the evangelical clergy, I acknowledge, have proved themselves to be very disinterested. They are far from making so much of their time and talents as they might do in other pursuits. But the church of which they boast, is as much a place of merchandize as the Royal Exchange. The disinterested testimony of a few people, who are united together, not by a sectarian, but a truly catholic spirit, and whose life comports with their doctrine, speaks a thousand times louder in the consciences of men, than the decrees of a council, enforced by all the authority, ecclesiastical or civil, which the greatest nation, or all the nations of the earth, can muster up. The army of the Lamb, by which he will overcome his enemies, is not described as connected with the states of the respective kingdoms of the earth; but as a select band, acting immediately under his authority. *He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.*" Vind. P. 32.

V. R. T.

ALGERINE SLAVERY.

THE state of all mankind previously to Regeneration is a state of moral slavery: they are the slaves of sin and Satan. Regeneration introduces them into the glorious liberty of the children of God. God is their Father; the Lord Jesus Christ is their elder brother; angels are their ministering spirits; and Heaven will be their everlasting home. That our young readers may know what actual *slavery* is, we will present them with an extract from Signor Pananti's Narrative of a Residence in Algiers. When they have read it, we hope they will thank God for the mercies which they enjoy, and that they will say,

"'Tis to thy sovereign grace I owe
That I was born on British ground."

Yea, whatever calamities any of us may have to sustain, (and every heart knows its own bitterness!) let us all be thankful that we were born, and that we live, in a land of Christianity and of liberty.

"No sooner is any one declared a slave, than he is instantly stripped of his clothes, and covered with a species of sack-cloth: he is also generally left without shoes or stockings, and often obliged to work bare-headed, in the scorching rays of an African sun. Many suffer their beard to grow as a sign of mourning and desolation, while their general state of filth is not to be conceived. Some of these wretched beings are destined to make ropes and sails for the squadron: these are constantly superintended by keepers who carry whips, and frequently extort money from their victims, as the price of somewhat less rigour in the execution of their duty; others belong to the Dey's household; and many are employed by the rich Moors, who may have bought them at market, in the lowest drudgery of domestic employment. Some, like the beasts of burden, are em-

ployed in carrying stones and wood, for any public buildings that may be going on: these are usually in chains, and justly considered as the worst among their oppressed brethren. What a perpetuity of terrors, series of anguish, and monotonous days must theirs be! Without a bed to lie on, raiment to cover them, or food to support nature! Two black cakes, thrown down, as if intended for dogs, are their principal daily sustenance, and had it not been for the charity of a rich Moor, who left a legacy for that purpose, Friday, the only day they are exempted from work, would have seen them without any allowance whatever. Shut up at night in the prison, like so many malefactors, they are obliged to sleep in the open corridor, exposed to all the inclemency of the seasons. In the country they are frequently forced to lie in the open air; or, like the Troglodites of old, shelter themselves in caverns. Awoke at day-light, they are sent to work with the most abusive threats, and, thus employed, become shortly exhausted under the weight and severity of their keepers' whips. Those destined to sink wells, and clear sewers, are for whole weeks obliged to be up to their middle in water, respiring a mephitic atmosphere: others employed in quarries, are threatened with constant destruction, which often comes to their relief. Some attached to the harness in which beasts of the field are also yoked, are obliged to draw nearly all the load, and never fail to receive more blows than their favoured companion, the ass, or mule. Some are crushed under the falling of buildings, whilst others perish in the pits *into which* they are sent to be got rid of. It is usual for one and two hundred slaves to drop off, in the year, for want of food, medical attendance, and other necessaries; and woe to those who remain, if they attempt to heave a sigh, or complain, in the hearing of their inexorable master. The slightest offence or indiscretion is punished with two hundred blows on the soles of the feet, or over the back; and resistance to this shocking treatment is often punished with death.

"When in marching, a poor slave is exhausted by sickness, fatigue, and the cruelty of his usage, he is inhumanly abandoned on the high road, to be insulted by the natives, and trod under foot by the passengers. They frequently return from the mountains, with the blood trickling from their limbs, which are, with their whole body, covered with scars and bruises. One evening, towards dark, I was called to by a hoarse voice; on drawing nearer, I beheld an unhappy being stretched on the ground, foaming at the mouth, and with the blood bursting from his nose and eyes. I had scarcely stopped, struck with horror and apprehension, when, in a faint voice, the word 'Christian! Christian!' was repeated. 'For Heaven's sake have pity on my sufferings, and terminate an existence which I can no longer support!' 'Who are you?' was my reply. 'I am a slave,' said the poor creature, 'and we are all badly treated. An Oldak of the militia, who was passing this way, and happened to be near me at the time, exclaimed, in an angry tone, 'Dog of a Christian, how dare you stop the road, when one of the faithful passes?' This was followed by a blow and a kick, which threw me down a

height of several feet, and has left me in this condition.'"

"On another occasion, the situation of a still more unfortunate slave was equally calculated to excite my indignation and sympathy. He was sorrowfully seated under an old wall: at his feet there lay an immense load, under which he seemed to have sunk; his visage was pallid and meagre; with looks full of wildness, and eyes fixed on the ground, all expressing strong signs of premature age, brought on by grief and sufferings; raising his head, he seemed to become more agitated, and striking his breast and forehead several times, deep sighs seemed to relieve his mind from some internal paroxysm of despair. 'What can be the matter, my friend,' said I, addressing myself to this unfortunate wretch; 'Why all these signs of misery and distress?' 'Poor Christians,' he replied, 'there is no help for them in this world! and their groans are not heard in heaven. I was born in Naples, but what country have I? Nobody assists me; I am forgotten by all. I was noble, rich, and illustrious, in the place of my birth; see how wretchedness and slavery can change the face of man. It is now eleven years since my sufferings began, during which time I have in vain solicited the assistance of relatives and fellow-creatures, but all to no purpose; there being no longer any one on whom I can place hope or reliance. To whom, therefore, can I turn my eyes for support? What have I done to deserve so much oppression and sufferings?'"

This is a picture of misery indeed! Misery in the present world, and no hope with respect to a hereafter. But if this captive had been a truly good man, instead of these expressions of horror and despair, the following words might have dropped from his lips. "There is no mortal who hears my groans; and there is no help for me in this world: but I am a Christian; there is help, therefore, for me in God; and my groans are heard in heaven. I am banished from my native country; but I have a better country to which I am travelling, even a heavenly. I am forgotten by my relatives and friends; but my heavenly Father has engraved my name upon the palms of his hands; his protection encompasses my bed and my path, and his holy angels take pleasure in ministering to me. I was once noble and illustrious; and now I am a poor despised slave: but I am an heir of God, and a joint-heir with Jesus Christ; and I shall soon wear a crown of glory which fadeth not away. Wretchedness and slavery have indeed changed my face; but this corruptible shall put on incorruption, and this mortality shall put on immortality. It is now *eleven years* since my sufferings began: but my light affliction, which comparatively is but for *a moment*, worketh for me a far more exceeding and eternal weight of glory. During all this time I have in vain solicited the assistance of friends and fellow-creatures; but I have a Friend who sticketh closer than a brother; and he hath said, I will never leave thee, nor forsake thee. There is no person upon earth on whom I can place reliance, or to whom I can turn my eyes for deliverance or support: I will look, therefore, to the everlasting hills, from whence cometh my help. Instead of saying, with some of my fellow-captives, What have I done to deserve so much oppression and

sufferings? it becomes me to say, I will bear the indignation of the Lord, because I have sinned against him; wherefore doth a living man complain, a man for the punishment of his sins?

Reader, if you are a Christian, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's.

V. R. T.

ON EMIGRATION.

A LETTER TO A FRIEND.

My Dear Friend,

It is with much regret I have heard a report, that you are about to leave your native country. Surely you must have reasons for such a line of conduct more cogent than any with which I am acquainted. There certainly are persons who might go to America with every prospect of advantage; but I think you are not one of them. You have a comfortable home, are much respected, possess considerable property, are in a situation where you are useful, and have a reasonable ground for expecting that you will be successful in your business.

Pardon me, my dear friend, if I express my great surprise at your project. Why, O why are you not happy? You expect to increase your property very considerably. You may do so: but your wishes will not be realized till you are greatly advanced in life; and you must necessarily make the greatest sacrifices. I would give up very much for the benefit of my dear children; but are we called to relinquish almost every comfort on their account? And would not the means you will be necessitated to adopt in America for the increase of your property, in the course of years accomplish the same purposes in your native country? Let your comfortable habitation to some other family; it will produce you a good rent;—reside in a log-house; it will exempt you from many taxes;—labour with indefatigable diligence, and practise the most rigid economy; I have no doubt that you will soon make large and valuable additions to your present possessions. But suppose this should be the case; are you or your family sure that you would be more useful or happy? You know who has said, "The happiness of a man's life consisteth not in the abundance of the things which he possesseth." Might you not, if you pleased, be far more comfortable than you have ever been? Do you really want any thing but a contented mind? And a dissatisfied spirit would be wretched even in a Paradise.

Even Mr. Cobbett does not advise persons in respectable circumstances to emigrate. In his opinion, a family who can but barely live upon their property in England, will more consult their happiness by not removing to the United States.*

I have been informed, that you very much admire the Government of the country to which you think of emigrating. It certainly is worthy of high commendation in many points of view; but, like all human institutions, it has its defects, though perhaps not so many as most of the older European establishments. It is, assuredly, very economic in its expenditure, and a great degree of

* Fearon's Sketches of America, p. 68.

personal liberty is actually enjoyed, without any unjust and invidious distinctions: but it is a vast and lamentable drawback from the general excellence of the American Constitution, that the most degrading and horrible Negro Slavery is not only tolerated, but absolutely flourishes under its auspices. Our Government, blessed be God! does not so much as tolerate any practice at all comparable to this in cruelty and injustice. And were you safely landed, and comfortably settled on the New Continent, would the reflection be pleasing to your benevolent mind,—"It is true, I am in a great and rising country; a country proverbially proud of its liberties; but thousands of my fellow-creatures are here treated like beasts of burden, and held in the most cruel, abominable, and permanent thraldom"? I think not. The excellencies of a Government ought to be great indeed, to counterbalance such an abomination. If I were in the United States, I would never cease to bear testimony against this diabolical practice; and I trust that you, my dear friend, should you eventually leave us, will think it an indispensable duty, incumbent on you in all places, and at all times, to brand this accursed system with every hateful and opprobrious epithet, with your most entire and unqualified abhorrence, and as peculiarly execrable in a land of freemen.

You complain, I hear, that our taxes are very heavy. They certainly are so; and they must bear much harder on large classes of the community than on you. You do not, my dear friend, tax yourself heavily, by your pride, luxury, idleness, intemperance, or extravagance, like too many of our countrymen. Many reductions have, however, been made in our public expenditure; and may we not hope, since Peace has taken up her residence among the European nations, for more extensive alleviation of our burdens, till they shall become light and easy to be borne? I think we ought not readily to despair of our country. The recollection of past seasons of difficulty, out of which we have been brought by the effectual and astonishing interference of Divine Providence;—the industry and enterprize of our countrymen; their unrivalled talents; their unconquerable spirit; their noble manufactures; their extensive and unparalleled benevolence; and the various and unquestionable proofs recorded in our annals, that Britain has been the care of God in past ages, and periods of difficulty;—should induce us at least to cherish a hope, that we shall survive our present burdens, and be yet a great and a happy people.

After all, my dear friend, I suspect, that on the subject of taxation you are much mistaken: nor am I surprised. The speech of the President, on a late occasion, has led many into an error, as well as you. He recommended *a repeal of all the internal taxes*; and multitudes in Europe imagined that there would be none left. This sentiment, however, is not correct. There are taxes peculiar to each separate State, which the President and Congress *cannot repeal*, besides those of the United States at large. A gentleman of Philadelphia, who occupied a good, but not one of the first-rate houses, showed Mr. Fearon his tax-receipts. For 1815, they were nine pounds four shillings and three-pence;

and for 1816, they were ten pounds four shillings and sixpence. There are also many poor, who are supported at a considerable expense, in America. The average number of paupers in Philadelphia is 1600; and the expense of maintaining them is about 70,000 dollars a year. So rapidly have the poor increased in the city of New York, that Governor Clinton, in his address to the Legislature, a year or two since, expressed his fear that the burdens necessary on this account should diminish their population.*

The general state of society in America, especially with reference to servants, will, I apprehend, be exceedingly unpleasant to you. Mr. Cobbett complains of the difficulty of obtaining labourers at a price by which the agriculturist can realize any profit. He even conceives that a farmer in America cannot support himself unless he has sons, who, with himself, will labour with their own hands. Mr. Cobbett contracted with a man to do his mowing. The terms were,—*an equal division of the produce.* The contractor complained, that even half the hay, for merely his labour, was a hard bargain.†

I hope, however, my dear friend, you will not forget, whether you continue with us in England, or emigrate to the Western Settlements in America, that there is A NEW WORLD, to which I hope we are continually journeying, and into which we shall, in a very little time, assuredly enter. It is our unspeakable felicity to possess a map of the glorious path, marked out by the hand of Omnipotent love, leading to this unequalled region. The blessed God has also been pleased to reveal so much of this sublime state of our future residence, as to kindle in our bosoms emotions of inextinguishable desire for its full and entire possession.

Should you actually depart for the territory of the Illinois, you may not, in every instance, find that cordial welcome which you apprehend—the Americans frequently regarding new settlers with considerable jealousy, and often with enmity.* — But in the incomparable state to which I allude, we shall meet with the most affectionate reception: every inhabitant will be a friend and a brother, and their hearts will be constantly embued with dispositions of unalterable kindness.

Should you be ultimately a land-owner on the American Continent, you will have to pay a considerable sum.—But in the infinitely superior region of which I am speaking, I trust you have large possessions of inestimable value, secured to you inalienably, "without money, and without price."

If in America you should be really able to improve your property, and to succeed at all in proportion to your expectations, you must labour with unremitting and incredible diligence; you must toil yourself, and toil through the whole of your life.—Not as in that distinguished land to which I have repeatedly directed your attention. No:—there the happy inhabitants enjoy for ever the most delicious repose. They "rest from their labours, and their works do follow them."

You cannot be sure that your whole family will accompany you to the new settlements on the Mississippi; some painful separa-

* Fearon's Sketches of America, pages 179, 181, 383, 409—412.
† *Ibid.* p. 70.

* See Sketches, p. 93.

tions must take place.—But our Father's House, where "our best friends and kindred dwell," is in the midst of the territory to which we are journeying, and the whole family, happy and immortal, are to reside in it eternally.

You may not be more happy in America, than you are now in England. Your society, certainly, will not be equal to that of the circle with which you now associate. You will find, though an American citizen, that all things are not entirely to your wishes; and it is possible you may, on the whole, be eventually disappointed in your expectations.—This, however, cannot be the case with reference to the happy country which is to be emphatically OUR HOME: there our sublimest wishes shall be gloriously realized. In a sense, surpassing what we can now possibly imagine, we shall be happy. Our society will be of the most elevated description: there will be nothing, in the smallest degree, to pain us, or the alteration of which could afford us any additional gratification.

Finally, should you become a neighbour of Mr. Birkbeck, you will seldom enjoy the public means of grace, which would be no small sacrifice; and if at length, after a course of years, you should be settled ever so happily, you must at last bid a final adieu to the most amiable and interesting earthly residence. —But in that infinitely nobler state of being which awaits us, there is "no more death," and we shall live immediately in His blissful presence, who has "loved us, and given himself for us," and whose smiles fill the realms of bliss with the inconceivable and surpassing splendour of eternal glory. That you may share *these sublime* and never-ending felicities, is indeed the constant and earnest prayer of

Your affectionate friend,

Coseley. B. H. D.

CITY OF LONDON AUXILIARY BIBLE SOCIETY,

Held at the Mansion House, Nov. 4, 1819.

THERE were a very numerous and respectable meeting, and many excellent speakers. We have room for only very short extracts.

Mr. Cunningham said, that the spread of Infidelity was not near so extensive as some feared it to be. It was true there might be some deluding wretches, and their pitiable dupes, who dared to attack the sacred truths of the gospel—who dared to deny the Divine inspiration of the Bible; but if there was one such man, there was a Jury of twelve men who, on their oaths, declared their conviction that he was wrong. The wise and the good attested the propriety of this conviction. There were some causes, however, which gave to very partial Infidelity an apparent extent, which in reality it did not possess. The voice of opposition was ever clamorous, while that of acquiescence in a received truth was silent and retired. The cry of infidelity and impiety was boisterous and daring, whilst the mild tone of Christianity was reserved and unobtrusive. The loud and harsh discordance of the one made it known: the divine harmony of the other did not provoke notice. Who was it that, when the thunder burst with terrific crash over his head, would not be led to believe that all the powers of the air were at variance? Yet, during such a temporary war of elements, the great bodies of the

heavens rolled through their several spheres, performing in majestic silence the great mandate of their God.

Mr. Phillips (the Irish Barrister) said, "The Bible is a book of facts, as well authenticated as any heathen history—a book of miracles, incontestably avouched—a book of prophecy, confirmed by past as well as present fulfilment—a book of poetry, pure and natural, and elevated even to inspiration—a book of morals, such as human wisdom never framed for the perfection of human happiness. Sir, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practise the mandates of this sacred volume; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have conquered, and gloriously triumphed, in the goodly fellowship of the saints—in the noble army of the martyrs—in the society of the great and good and wise of every nation. If my sinfulness be not cleansed, and my darkness be not illumined, at least my pretensionless submission may be excused; if I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations.—If I err, it is in a heavenly region—if I wander, it is in fields of light; and rather than sink with infidelity into dust, I am content to cheat myself with their vision of eternity. I err with men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught: I err with *Bacon, the* great confidant of *Nature,* fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance; I err with Milton, rising to heaven on an angel's wing, and, like the bird of morn, soaring out of sight amid the music of his grateful piety; I err with Locke, whose pure philosophy only taught him to adore its source, and whose love of liberty never degenerated into rebellion against its author; I err with Newton, whose star-like spirit shot athwart the darkness of the sphere; I err with Franklin, the patriot of the world, the philosopher of liberty, whose electric touch thrilled through the hemisphere. I will not renounce even the errors of such men for the drunken death-bed of a Paine, or the delirious war-whoop of the sinking fiend, who would exalt his altar on the ruins of society. It is difficult to say, whether their tenets are more ludicrous or detestable. They will not obey the King, the Prince, the Parliament, or the Constitution; but they will obey anarchy. They will not believe in Moses, or in Christ; but they believe Tom Paine. With no government but confusion—no creed but scepticism—I really believe they would abjure the one if it became legitimate, and rebel against the other if it were established. A lover of my country, I draw a line between patriotism and rebellion. A friend to liberty of conscience, I will not confound toleration with infidelity. With all its mysteries, I will die in the doctrines of the Christian faith; and with all its errors, I am contented to live under the glorious safe-guards of the British Constitution".

Obituary.

MRS. MARTHA COLLINGS,
Of Walworth, aged Thirty Years.

MRS. COLLINGS was first enabled, through the riches of Divine grace, to see her lost state, and to feel the need of a Saviour, under a sermon to children, preached November 10, 1799, by the Rev. John Miffin, at Dartford, from Psalm xxxiv. 11, "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

She was then about eleven years old; but though young in years, she felt herself old in sin. Between hope and fear she continued a regular hearer of the word, often exclaiming, "What shall I do to be saved?"

In April, 1800, she was persuaded by her old companions, to go, contrary to her inclination, to a fair in the neighbourhood. While she was there, she thought she was lost for ever; and when she afterwards saw her friend, to whom she had revealed the state of her mind, she burst out in the following language, "Oh! I fear I have committed the unpardonable sin. I fear I have been only a hypocrite. You do not know what a wicked heart I have got. O that I should ever go to that wicked fair!" Her friend tried to comfort her, saying, that beholding as she did the evil of this sin, there was reason to hope that she would not fall into it again. Her mind was now very tender, and the Lord was pleased to bless the word of his grace to her relief; two hymns in Lady Huntingdon's selection also afforded a sweet support to her mind. One of them was the 262d.

"What heavenly man, or lovely God,
Comes marching downwards from the skies,
Array'd in garments roll'd in blood,
With joy and pity in his eyes?" &c.

Some time after this she was brought to the gates of death, and was full of joy and peace in believing. Mr. Miffin asked her what he should pray for. She replied, "For the Lord's will to be done, and that I may not bring reproach upon him, by sinning against him." The Lord was pleased to restore her for a season, and to bless the ministry of the word to her soul's prosperity. She was still the subject of much bodily weakness, and after a few years the Lord was pleased to visit her again with the rod of severe affliction; but she had not then that sweet enjoyment of the Lord's presence, though she could sometimes say concerning the Saviour, "This is all my salvation, and all my desire." Her medical attendant thought it impossible she should recover; but the Lord raised her up again, and daily led her to see more of her need of the precious blood of Jesus to cleanse her from all sin.

Soon after this, she joined the Baptist church at Eynsford, under the pastoral care of Mr. Rogers, at which time she went on her way rejoicing. She had great spiritual enjoyment under the word and ordinance of the Lord's house, and was enabled to say, "My beloved is mine, and I am his." Thus the Lord was pleased to carry on the work of grace in her heart, which manifested itself in her walk and conversation.

She continued an honourable member of that church till September, 1810, when she married, and removed to Walworth; soon after which, she and her husband joined the church of Christ under the care of Mr. Chin, under whose ministry her spiritual concerns continued to prosper.

She was led on from strength to strength, often the subject of much bodily affliction, till the end of 1817, when it pleased the Lord to afflict her with a pulmonary complaint, which ended in her death. Under this painful affliction her mind was

much supported; yet at times she complained of darkness of mind; and often, through her affliction, she was detained from the means of grace, and the ordinances of the Lord's house. In the summer of 1818, she tried her native air, and appeared rather better for a little while; but her disease surpassed the power of air or medicine, and she returned home, and for a few weeks was enabled to go to the house of God. After confinement with her fourth child she was raised up, but grew weaker, till nearly the end of the year, when she was confined to her room; during which time she was much supported, yet at times would say, "O that it were with me as in days and months that are past!" Her daily prayer was for patience; that she might not by murmuring bring a disgrace upon her dear Lord. She often lamented over her dear children, saying, "How shall I give them up?" and especially over her little girl, saying, "That she would have no kind mother to watch over her tender years." But as she drew near the time of her departure, she was enabled to give them up, saying to a friend, "It has been a hard task; but I have given them all up."

Thus she was led on till a few days previous to her death, when she was enabled to rejoice in the prospect of death, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" Her soul was supported, and she was enabled to rejoice in the prospect of an opening eternity; and on Lord's-day, February 28, was conducted to the more immediate fullness of the beloved of her soul; when she rose up in bed, and sung with more than her usual voice,

"Lord! my very heart would bleed,
While for pard'ning love I plead," &c.

And exclaimed in rapture, "Give my love to all the friends; tell them I love Jesus Christ. Give my love to my dear pastor, and tell him, if he improves my death, to exalt the *riches of Divine grace*." She then exclaimed in holy triumph;

"Jesus sought me when a stranger,
Wand'ring from the fold of God:
He to rescue me from danger,
Interpos'd his precious blood."

1st Epistle of John, the third chapter, was very precious to her, and particularly the 2d verse; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Through the extreme weakness of her body, she could not converse much; but she often cried out in great bodily agony, "Come, Lord Jesus!" She frequently said to her friends, "O pray that I may have patience, that I may not dishonour him. Yet if it were his blessed will, I could wish to breathe my soul out into the arms of my dear Redeemer this moment." A friend calling, she was asked, if she knew him; to which she answered, "Yes; tell him when heart and flesh faileth, God is the strength of my heart, and will be my portion for ever." Looking at her wasted arm, she said, with a sweet smile, "There will not be much for the worms." Thus she was supported with a hope full of joy and peace. About six o'clock on Lord's-day morning, March 7, she said, "The conflict will soon be over." She then called her husband, and desired she might not be disturbed by the visits of any friends that day, as she hoped to be in glory before its close. She then lay composed till about eleven o'clock, except crying out at intervals, in great agony, "Cut short thy work, dear Jesus! pray that I may have patience." Then suddenly raising herself up in bed, with a hope full of immortality, and with an ecstasy of joy, she exclaimed, "O, my dear friends, I find Jesus so precious: I am so happy: I do indeed find him precious. O, my dear friends, I am sensible: do not think me delirious." She then called them all by name, and exclaimed, "This cannot be dying." Observing her friends weep, she said, "No weeping here: there is no cause for it: there is nothing but Heaven; nothing but Jesus; nothing but joy; nothing but

happiness! O how full of joy I am! So happy! surely I cannot be dying! O what joy I feel!" Desirous of debasing the creature, and of exalting the Saviour, she prayed that nothing might drop from her lips but what came from her heart. She exhorted all to love her dear Saviour, to follow the footsteps of her dear Jesus, and constantly to attend the means of grace. She looked at her reduced body, and rejoiced that when God should build her bones again, he would clothe them all afresh. She lamented over the rebellion and murmurings of her unbelieving heart; but rejoiced that, notwithstanding all her murmurings against her dear Lord, he had favoured her with such a manifestation of his love, even in the swellings of Jordan; exclaiming,

"'Jesus is precious to my soul;
My transport and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust.'

O death, where is thy sting? O grave, where is thy victory? Jesus sought me when a stranger; and though a young sinner, I was straying from his fold: but rich grace has brought me hitherto, and will lead me safe on Canaan's happy shore." Thus perfect love had cast out all fear. She begged her husband to bring up her children in the fear of the Lord, and tell them how happy their mother died. She then said to her friends, "I love you all, but can part with you; even you, my dear, (addressing her husband,) for a precious Christ." Thus she rejoiced, and magnified the riches of Divine grace, till her body was exhausted. She said but little till the evening, when she again rejoiced in the Lord; and referring to Christian and Hopeful in the Pilgrim's Progress, where Christian says, "I sink in deep waters; all thy billows go over me;" she burst out into a holy triumph, and said, "Be of good cheer, brother, I feel the bottom; and it is good." She continued,

"See the kind angels at the gate,
Inviting me to come:
There Jesus my forerunner waits,
To welcome pilgrims home."

She exhorted her friends not to neglect closet prayer. Whenever she had done so, she said she had always found the enemy to take the advantage. She said, "The conflict is sharp; but there is a crown after the cross." She sung in sweet accents,

"Redeeming blood and dying love
Here be my theme, and when above."

And again,

"O 'tis a world worth dying for,
To see a smiling God."

After which she said but little until the next morning, March 8. She said, "Was not yesterday ordinance-day?" Being answered in the affirmative, she replied, "I thought I should have been celebrating it above. Come, Lord Jesus, cut short thy work; why are thy chariot-wheels so long in coming?"

The 103d Psalm was very sweet to her; the 14th verse was a great support to her mind, under her long confinement. "For he knoweth our frame; he remembereth that we are dust." She said this was her consolation, that the Lord knew her heart, and all her severe pains of body.

Her affliction was very severe, with little abatement, the whole of this time; but her consolation abounded. She now said little, being very low, till March 11, (on which day she died,) except often saying,

"Come, dear Lord, cut short thy work."

On this morning she said to her sister, "The conflict will be over to-day: do not leave me;"—pointing to her breast, and then upwards, thereby intimating that her soul was about to depart, and that she should soon be in glory. About five o'clock she sweetly fell asleep in Jesus, without a struggle or a groan.

Thus the Lord, whose ways are past finding out, has been pleased to remove from this vale of tears to a mansion prepared above, one that lived near her God, and whose walk and conversation proved she was a Christian indeed.

JOHN ORMEROD,
Aged 16.

NOTHING can wear a more lovely appearance than early piety. It cannot fail to excite the gratitude and joy of all who love our adorable Redeemer.

John Ormerod was born at Bacup, in Lancashire, of poor, but honest and industrious parents. From his infancy he was of an amiable disposition, which endeared him to his family and friends. In the Sunday-school belonging to the Baptist chapel at Bacup, he was introduced to an acquaintance with that blessed book, which became so precious to him in the short career of his pilgrimage. It was not till within the last three years of his life that he manifested any great concern respecting his salvation. But then, He who had loved him with an everlasting love, drew him to himself with his own silken cords of loving-kindness. He felt his perishing condition as a sinner before God, and embraced that hope which the gospel sets before us. The New Testament became his constant companion, and the throne of grace his delightful resort. His parents, who at that time were destitute of any real religion, could not but find their attention powerfully arrested by what they witnessed in his daily deportment. In a few months after his conversion, he felt anxious to be baptized after the example of his Saviour, and to hold fellowship with the people of God in the appointed ordinances of the Christian religion. His youthful appearance at our church-meeting, together with the clearness and simplicity with which he gave the account of his conversion, greatly affected the members, and he was welcomed among us with the hope that we beheld in him the fore-runner of other young persons, who should soon taste the same grace, and walk in the same steps. In this, thanks be to the great Head of the church, we have *not been* disappointed. Previously *to his being* baptized, he thought it *his duty* to state his views to his *dear parents*, and ask them if they had any objection to his taking such a step. They were completely overcome by *such* a question being put to them under *such* circumstances. They replied, that if he saw it to be his duty, they did not wish to hinder him. But what a season did this prove to them! They felt the bowels of parental tenderness yearn over their son, while the arrows of conviction appeared to pierce their hearts; and their eyes were suffused with tears of holy shame and contrition. It was then that good work, of which God is the author, commenced in them, which we trust will be consummated in glory. The father and mother soon after gave themselves to the Lord, and to his church, according to the Divine will. Their humble habitation put on the appearance of a Bethel. Family worship was attended to, and the father and the son were seen, morning and evening, alternately taking the lead in family devotion, surrounded by other branches of a numerous family. The mother had hitherto been unable to read, nor had she considered this to be any great loss, till she began to perceive the value of the word of God. Then she lamented her situation. There was, however, one way of removing this evil; she was not ashamed to be taught; and her dear son was eager to instruct her.

This youth adorned by his life the doctrine which he professed, and conducted himself agreeably to his high and heavenly vocation. He was early and regular in his attendance on the worship and ordinances of God's house. He loved also to be present at meetings for social prayer and intercourse. He took great delight in praying with the children of the Sunday-school, and appeared earnestly to long for their salvation. With what fervour and humility he was accustomed to pray, those who heard him will not soon forget. His tender concern for the welfare of others led him often to visit the sick. They shared his sympathy, and enjoyed his society. In the chamber of affliction, he has poured out his soul to God; and from the volume of inspiration he attempted to direct the weary to

Jesus for relief. He had gifts as well as grace, and it was thought that both would one day be called into exercise in the work of the ministry. But God, whose thoughts are not as our thoughts, has seen fit to take him to himself; and his sun is gone down while it is yet day. The time arrived when he must visit the house of God no more. Symptoms of general debility appeared, and were succeeded by a pulmonary affection, which proved incurable. During his illness, he had a clear view of the way of acceptance with God. He had no hope but in Christ, and him crucified. He was well acquainted with the leading doctrines of the gospel; and as they had been the food of his soul in health, so they were his comfort through affliction, and his support in death. He could say,

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress."

He had no raptures; but he enjoyed tranquillity. On the Saturday before his death, he was very restless, owing to the increase of fever and pain under which he laboured; but he was patient and resigned. Late in the evening he said, he hoped the prayer of his pastor had been sanctified to him. He also said, Christ was very precious to his soul; he had no wish to live, but longed to go to Jesus. He requested that Luke xxiii. 28, might be improved on the occasion of his death, adding, that it was the latter part of the verse to which he had a particular regard, in making such a request. He continued till near one o'clock on Lord's-day morning, December 6, 1818, when, after complaining of dimness of sight, he said, "Lord Jesus, receive my spirit," and then departed to the enjoyment of that eternal sabbath, "where the assembly never breaks up, and where nothing shall ever interrupt their joy."

Let every youthful reader ask, "Am I prepared to die?" To such we would say, O neglect not the one thing needful. Trifle no longer with time; but fly, instantly fly, to the arms of Jesus, the only refuge set before you.

Bacup. F. W. D.

Review.

Persuasions to Early Piety, interspersed with suitable Prayers. By J. G. Pike. 12mo. 283 Pages. 3s. 6d. bound.

MR. PIKE, if we are rightly informed, is a General Baptist minister, of the New Connexion, at Derby. He is the author of "The Consolations of Gospel Truth, exhibited in various interesting Anecdotes, respecting the dying Hours of different Persons who gloried in the Cross of Christ; to which are added, some affecting Narratives, describing the Horrors of unpardoned Sin, in the Prospect of Death and Eternity;" 4s. bound; of which we gave *a favourable account*, August, 1817, and the second volume of which is preparing for publication.

The subject of the present work may be comprised under the following analysis. Ruined state of man —Sins of youth—Religion described —Warning against delusive hopes —Reasons for early piety, derived from the worth of the soul; testimonies of scripture; divine love; acceptableness of early piety to God; its present advantages; its pleasantness, happy end, and future blessedness; no real good possessed by the ungodly; their ingratitude to God, and cruelty to themselves; vanity of youth; sorrows and dangers of a life of sin; terrors of death and judg-

ment; and the eternal ruin of the ungodly—The young reader urged to make his lasting choice—Twenty Objections answered — Danger of delay—Addresses to several classes —Directions to the young Christian.

There is a very great similarity between this Work and Dr. Doddridge's Rise and Progress of Religion, to which it will be a suitable companion. We cannot but strongly recommend it on account of its seriousness; the pleasing and interesting manner in which it is written; and its Christian spirit.

It cannot be expected that Particular or Calvinistic Baptists should give it their *unqualified* approbation. In many, very many instances, however, we have found the author a Calvinist, although he himself may not have been aware of it. When a good man follows the leadings of the sacred oracles, he cannot greatly err; they serve as an antidote to the errors of his creed, and frequently make him entirely renounce them.

Thus we find the doctrines of ORIGINAL SIN, and MORAL INABILITY TO THAT WHICH IS GOOD, which are the fundamental doctrines of Calvinism, expressly stated.

"Allow me, my young friend, after this general view, to descend a little into some particulars. The word of God, in describing your natural condition, represents it as so extremely sinful, that while in it, nothing which you do can be pleasing to God. They that are in the flesh, (under the government of that corruption which is named flesh,) cannot please God. So entire is this corruption, that an apostle confesses, 'I know that in me, that is in my flesh, dwelleth no good thing.' So completely is the soul indisposed by it for all that is really good, that men are dead in trespasses and sins. How awful is their delusion, who are strangers to real religion, and yet flatter themselves that there is something good in them to recommend them to God! Their best actions flow from corrupt motives, and are in his sight but a kind of splendid sins.

"In pursuing this melancholy description of your natural condition, I must add, that man is not only so extremely *sinful* that he cannot please God, but so *blind* that he is entirely ignorant of what *is acceptable* in his Maker's sight. Our *Lord himself* declares, that the design of his Gospel is to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto God. He assures us, that he came to preach recovering of sight to the blind. His most distinguished apostle affirms, that even the followers of Christ were sometimes darkness; that he and they had been delivered from the power of darkness; and humbly confesses, We ourselves also were sometimes foolish, disobedient, deceived; being blinded by those false hopes and delusions, which blind thousands now. So destructive is this blindness, that men know not the way of peace. So entire, that the sullen ox and stupid ass know more of their masters, than unenlightened man of his God. 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider.' So awful is this blindness, that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him:' even the preaching of the cross itself, is to them that perish, foolishness. And so wilful, that 'men love darkness rather than light, because their deeds are evil;' and, proceeding in their career of madness, fools make a mock at sin. Is it possible, my young friend, to give a sadder representation of the natural blindness of the heart, than these passages give? Sin, which God declares to be the cause of misery, death, and hell, men treat as a matter of foolish ridicule and mad laughter; while that glorious plan of salvation, which so magnifies the wisdom and love of God that it astonishes the angels of heaven, even this is folly in the view of poor unconverted men. The man who should laugh at a thousand swords aimed at his defenceless head, or pointed at his naked breast, were wiser than he who laughs at sin. Less foolish were the wretch who should treat as folly a plan to deliver him from the condemned cell, the halter, the gibbet, or the fire, than he who thus treats the wondrous plan, which God has devised to save him from the flames of hell." Page 22.

From this statement of the universal and total depravity of man, the necessity of DISCRIMINATING GRACE flows as an inevitable consequence. We accordingly find it both *implied* and *expressed*.

1. Implied.

"The feeblest instruments can in thy hand perform the mightiest work. A pebble and a sling can bring down to the dust thy proudest foe. Now then, compassionate God, display thy power to

save. Grant that some who read this book may yield to its persuasions, and earnestly regard their best concerns. By feeble instruments thou hast awakened many a thoughtless heart; and if this be the feeblest of the feeble, yet magnify thy power and mercy, by making it to one soul, (O might it be to many!) a solemn and awakening call. Let some of its readers learn the end for which life was given: and O let them not sleep the sleep of sin and death, till awakened by judgment and destruction. Gracious God! teach them that life is not given to be trifled and sinned away. By the power of the gospel, subdue the stony heart, and break the rock of ice. With a voice, effectual as that which shall wake the dead, bid the dead in sin arise and live. Bid the young sinner, that may read this volume, flee from the wrath to come. O let not sin and death resist thee. Let not Satan successfully oppose thee. Let not the stubborn heart refuse thee admittance. But, God of mercy, by thy conquering Spirit, make this little book, which in itself is feeble as a reed, powerful to lead to penitence, prayer, and conversion, some youthful wanderer from the paths of peace. O thou who pitiest wretched men, teach the young readers of this book to pity themselves. Let them not by sin and folly, make even immortality a curse. Let them not despise thy gracious calls, nor trample on thy dying love. Over them let not hell rejoice, and heaven mourn: but let the angels that dwell in thy presence, and the saints that surround thy throne, exult over some penitent awakened by this feeble instrument,—some youth embracing the gospel of thy Son, and finding every good in him. Great God, grant this request. O let the sorrows of the Saviour urge it. O let the intercession of the Saviour obtain it. O let the influences of the Spirit accomplish what is thus desired: for, blessed Lord, it is here devoutly acknowledged, that without that Spirit, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly." P. 13.

2. Expressed. In the closing part of the preceding quotation; and also in what follows.

"We are assured that there is a display of the exceeding greatness of God's power in the conversion of a sinner; that all who are saved, are born of the Spirit; that all things are of God; and that it is God that *prepares the soul* for death and *eternity. But, my young friend, would all this be requisite, if* man were able to deliver himself? Would he need the help of an Almighty arm, if he were not in himself deeply fallen, and utterly helpless?" P. 26.

We need not say that ELECTION, or Discriminating Grace in the Divine intention, is equally implied.

We are also happy to find the following Calvinistic sentiment upon that important subject, THE GROUND OF A SINNER'S ACCEPTANCE IN THE SIGHT OF GOD, so fully and unreservedly stated.

"Abhorring yourself, you will flee to Christ, as your sole dependence. You will indulge no hope from imagining that your sins are few or small; but will own them to be deserving of Divine wrath. You will no longer rest on the deluding, but absolutely false notion, that you have done as well as you could, and that therefore God will accept you; but you will be humbled at your Maker's feet. Nothing past, nothing present, nothing future, of your own, must, in the slightest degree, be the ground of your dependence; but, as stripped of every thing, as in yourself destitute of all good, you must look to the Lamb of God. A dying minister, eminent in his day, once said to a visitor that was taking leave of him, 'Sir, I am every day expecting my death; but I desire to die like the thief, crying to the crucified Jesus for mercy. I am nothing; I have nothing; I can do nothing, except what is unworthy; my eye, and hope, and faith, are to Christ on his cross. I bring an unworthiness, like that of the poor dying thief, unto him, and have no more to plead than he. Like the poor thief, I am waiting to be received, by the infinite grace of my Lord, into his kingdom.'" P. 61.

We can, and we most cordially do, recommend this volume to our congregations, our families, and our servants, at the same time reminding them, that no human composition should be so confided in as if it were entirely free from error:—this property belongs only to the Oracles of Truth. We behold, however, in this book, a striking proof that good men of all denominations, having been renewed by the same Spirit, do not very greatly differ. "The catholic church," says that eminent martyr, Mr. Thomas Bilney, "can by no means err in faith;" that is to say, fundamentally err; "for it is the who

congregation of the elect; and so known only unto God, who knoweth who are his."

The Spiritual Nature and Spiritual Order of Public Worship: a Sermon preached at the Opening of Albion Chapel, in the Island of Jersey, on Lord's-day, August 28, 1819; *containing a brief Description of the Principles of Protestant Dissenters, and some Strictures upon a Sermon by John, Lord Bishop of Sarum, preached at the Consecration of St. James's Church in the Island of Guernsey, on Thursday, the 6th of August*, 1819. *By Joseph Ivimey.* 32 pp. Whittemore, London; Le Cras, St. Helier's.

THE great design of the Christian ministry is, the conversion of sinners, and the edification of those who have believed through grace; and the scene of its labours is, wherever there are sinners to be converted, and saints to be established and confirmed. It is, however, the part of wisdom in Christian ministers, as much as possible to strive to preach the Gospel, not where Christ is named, lest they should build upon another man's foundation. This rule of conduct is not always violated by proximity of labours: we frequently see new places of worship opened and filled, in towns where others exist, without the diminution of the attendants upon those already established. The fact is, that in countries called Christian, the great mass of the population are unbelievers. It requires, therefore, the united, the harmonious, nay, the fraternal co-operation of the ministers of their common Lord, without jealousy and rivalship, but each doing his utmost, in his separate station, to stem the torrent of infidelity and iniquity, to make war upon the enemy of God and man, and to render the particular church over which he presides, a nursery for heaven.

"*It may* not be unnecessary," says *the preacher*, "to mention the reasons *which have led* to the erection of ALBION CHAPEL, and the USES to which it will be appropriated.

"The epithet 'ALBION' denotes, that it is built for worship in the English language. This was peculiarly desirable, on account of the respectable English families who reside among you, and because the inhabitants of Jersey increasingly feel the importance of their children being educated in the language of the mother country.

"A chapel, too, was required for the accommodation of those English persons especially, whose sentiments accord with the Church of Scotland, and with the Calvinistic Dissenters and Methodists in England. Whilst we wish prosperity to attend the English Wesleyan Methodists, we do not approve of some of their doctrinal sentiments. The erection of this building, I feel persuaded, was not from opposition to any class of Christians, but simply for the purpose of religious edification.

"The uses to which I trust it will be appropriated, are to disseminate the glorious gospel of the blessed God, and to administer the ordinances as they were by the apostles delivered to the churches; to maintain the doctrines of the Reformation; to enforce a regard to all moral precepts; to enjoin submission to magistrates, and loyalty to the king; and to promote the present and eternal welfare of our fellow-creatures."

It is to be lamented that, assailed and vilified as our common Christianity is by the malice and subtlety of Infidels, one sect of Christians, because it is endowed * with wealth

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* "The terms *established church*," says the author, "are generally used to designate the Church of England, in contradistinction to dissenting congregations. This, however, strictly speaking, is improper, because the Toleration Act has in fact established, or declared legal, such congregations. In proof of this remark, the sentiments of Mr. Onslow, the celebrated Speaker of the House of Commons, are submitted. He said that, 'as far as the authority of the law could go in point of *protection*, the Dissenters were as *truly established* as the Church of England; and that an established church, as distinguished from their places of worship, was, properly speaking, only an *endowed* church; a church which the law not only protected, but endowed with temporalities for its peculiar support and encouragement.'—Dr. Furneaux's Letters to Justice Blackstone; Letter I. p. 24."

and exclusive privileges by the state, should treat those Christians who are of different sentiments from themselves, with contumely and contempt. But since this is unhappily the case, it becomes a matter of necessity for the latter to vindicate their cause, and to justify their conduct, which is done by the author in the Strictures on the Sermon of the Bishop of Sarum.—There are some interesting particulars relative to the ecclesiastical history of the Island, taken from Falle, its celebrated historian.—We recommend this sermon to our readers. The text is John iv. 19—24. It is divided into two parts. 1. The Worship which God will approve, must be spiritual in its nature, and be spiritually performed. 2. The New Testament is the only standard by which the worship of God should be regulated.

Strictures on the Corporation and Test Acts, with Suggestions as to the Propriety of applying to Parliament for their Repeal. Submitted to the Consideration of "The Protestant Society for the Protection of Religious Liberty;" of the Members of the Church of England; and of Dissenters. By a Protestant Dissenting Minister. 57 pp. sewed. 2s.

THE House of Brunswick has not possessed any friends and adherents more to be relied upon than the Protestant Dissenters. They were amongst the foremost to welcome the Princes of that illustrious family to the throne of these realms; and they have rallied round them in every hour of dangor. Of this they have received repeated testimonies from his present Majesty and his royal Ancestors, who have never been backward to give them assurances of their high regard.

We do not, therefore, perceive any necessity for the exclusion of them from civil offices by the Corporation and Test Acts, which indeed were originally made in the reign of Charles the Second, from an apprehension of danger, not from them, but from the Papists.

And not only are they loyal and *conscientious subjects, but the established church* has nothing to fear from them. Dissenters do not aspire after its emoluments. It is contrary to their principles, as Dissenters, that their own opinions should be endowed by law, or that they should be members of any endowed religion whatsoever. If their own opinions were to be so established, they would remain Dissenters. An alliance between church and state is contrary to their creed. The clergy, therefore, have no occasion to fear that it is their wish to supplant them.

But they disapprove of the Corporation and Test Acts, because those acts

"Require that Dissenters shall conform to the discipline, to the tenets, to the mode of worship, to the forms, to the sacraments of a church from which they are conscientiously nonconformists. Yes,—Dissenters they punish, and deprive of the common rights of subjects, and brand with a mark of infamy, merely for exercising their natural liberty of conscience on subjects that no way affect the public welfare or prosperity.

"By these acts the very nature of the Lord's Supper is varied from RELIGIOUS to SECULAR purposes. Its frequent and profane use as a qualification for civil offices, has occasioned much of the inattention to its solemn and important character, which is inimical to the interests of truth, and the advancement of pure religion. THE DISSENTER, if he conforms to such requisitions, is a traitor to his principles, his profession, and his conscience; and if he does not conform, under the Corporation Act, is rendered incapable of holding offices in the Corporation where he resides, though his talents and respectability might be eminently beneficial to the body of men with whom he desired to connect himself. Nor is this all: the evils are also of a positive character. If elected to fill public offices, and he does not undertake them, fines in some cases are incurred by him to a very heavy amount; and against such offenders they are generally enforced . . . .

"The same remarks will apply to the TEST ACT. * * * * It has deprived the nation of the counsel and assistance of men who were her real ornaments, and her best supporters. It has introduced a spirit of inattention to an ordinance, which but to name, should be enough to awaken the purest and best feelings of the soul." P. 20.

This pamphlet contains a full and clear statement of the subject. There is, however, an appearance of asperity in it which we do not approve. We are indebted to the House of Brunswick for so great a degree of protection from our enemies, that if we do not possess all the privileges we could wish for, or which we think ourselves entitled to, we desire to be thankful for the great blessings which we have long enjoyed under their mild government. And if we should never enjoy more than we do enjoy, we hope we shall never forget to be thus thankful. We have no objection to state our sentiments respecting the injustice of the acts in question, and to petition for the repeal of them; but here we will stop, and will leave it to the wisdom and mercy of our rulers to afford us relief. We hope that not a word of murmuring and discontent will proceed from our lips. Let not this be mistaken for the language of servile meanness, or of hypocritical sycophancy: we speak the words of truth and soberness. Let it be shown from the word of God that it is the duty of Christians to be "murmurers, complainers, unthankful, and unholy," and we will destroy our own peace of mind, and that of every body about us, by our murmurs and complaints. But till then we will quietly and serenely go on, improving our numerous religious privileges, and doing every thing we lawfully can for our own good and that of society.

Letters on the Excellence and Influence of Evangelical Truth; including Addresses on Practical Subjects. By James Upton. 324 pp. 12mo. 6s. Whittemore.

This interesting volume contains Letters on the Divinity of Christ and the Holy Spirit—Exhortation to early Attendance upon the Worship of God—Letters on Prayer, Searching the Scriptures, Sanctification, and Christian Obedience—A Letter on Marriage, and Advice to a new-married Couple—Anniversary Address—A Monument of Mercy—Cautionary Counsel to a Young Man—Serious Address on Points of Doctrine and Duty—On Bible Associations—Excellence and Influence of Evangelical Truth—Piety the best Portion, by W. Herbert—and a Poem on the Choice of a Wife.

The first of these articles contains an excellent defence of one of the most important doctrines of our religion. The second is deserving of attention. The third contains much valuable information. The fourth, containing Thoughts on Marriage, and Advice to a new-married Couple, is entertaining and instructive. The remainder will please the serious reader.

We are glad to see the following testimony borne by this respectable minister against Antinomianism.

They say

"*That there are but very few ministers who clearly preach the gospel of Christ, the generality of teachers being blind and dead—They discard every thing which persons inculcate under the idea of its being a duty incumbent upon the children of God—As to growing in grace, or sanctification of the Spirit, being a progressive work in the souls of believers, it is represented as absurd—That the moral law of God is no rule of moral conduct to believers in Jesus Christ, as they are in every sense entirely delivered from it—And as to the children of God, they need not be afraid of sinning themselves out of the covenant of grace, for it is impossible for them to do it.* I honestly tell you, that I am very much afraid that the above horrid system has too much your approbation, and the cordial approbation of many professors in town and country. How far it corresponds with God's most holy word, I leave your conscience to determine. The preceding sentiments, and others connected with them, form the system which duty and conscience compel me to oppose; against which love to souls, concern for the honour of God our Saviour, and the credit of genuine Christianity, constrain me to bear my feeble, but decided testimony."

Letter on Searching the Scriptures, p. 80.

A Correspondent of Mr. Upton's earnestly recommends to him the perusal of Beart's "Eternal Law and Everlasting Gospel." See page 251. That is indeed a most valuable work, and deserves the serious attention of those who are commonly called High Calvinists.

An affectionate Exhortation to a decent Observance of the Lord's Day, most respectfully addressed to the Inhabitants of the Parish of Christ Church, Surry. By James Upton, Minister of the Congregation in Church-street. 6d. or gratis to any Parishioner.

THE Sabbath is a Divine Institution, not only of holiness, but of mercy;—of mercy to man and beast, by affording a cessation of labour to both. In other words, it is an institution of mercy to the souls of men, and of mercy to their bodies, as well as to beasts of labour. Where was the mercy of French Infidels who endeavoured to obliterate the Sabbath from the Calendar? Their very memory has rotted, as will the memory of all the admirers of the infamous writings of Paine. And where are his admirers to be found? At the Sunday tea-garden, the ale-house, the gin-shop, and the gallows. We recommend this excellent pamphlet to general perusal. We are at the same time rather doubtful, whether it is required of ministers of the gospel to meddle in cases, for which the laws of the land have appointed officers, whose business it is to attend continually upon that very thing.

Beneficent Visits in the Metropolis: with Facts, on the Effects of Simple Regimen and Medicine; and Hints, particularly and humbly addressed to Visitors of the Sick in general. By an old Visitor. 3rd Edit. enlarged. 72 pp. 8*d.*

THIS little book, written in a plain and unornamented style, by a humble, pious, and simple-hearted man, we recommend to those of our readers who have time and inclination to "visit the widows and fatherless in their affliction;" to "search out the cause which they know not;" and to imitate their heavenly Father in "delivering the needy when he crieth; the poor also, and him that hath no helper;" and in "strengthening that which is sick, and binding up that which is broken." We hope with the writer that this narrative of facts will be

"Instrumental in rousing the best feelings of the heart; of exciting to deeds of active beneficence many a lively and intelligent visitor; and of calling forth the liberality of those who, with hearts in some degree disposed, are at a loss how to bestow the bounty of which they justly consider themselves stewards, with circumspection, prudence, and effect."

On Religion, and the Means of its Attainment. By John Brown, Minister of the Associate Congregation, Biggar. 12mo. Boards. 110 pages.

MR. BROWN thought,

"That a short Treatise on the Nature, Means, and Importance of Religion, if written in a plain style, free of the technicalities of human system, and exhibiting a luminous view of the truth on these subjects, might, by the blessing of God, be useful for reducing the number of the apparently well-informed, yet really ignorant, professors of Christianity; and for presenting to inquirers a somewhat more satisfactory representation of the origin and progress of the transforming influence of 'the truth as it is in Jesus,' than is easily to be met with in a short compass." Preface.

The author is a pious and intelligent man, and there are many excellent and striking remarks upon the Nature and Importance of Religion. It is shown that it affords to the rational faculties of man the noblest employment; that it calls forth into delightful exercise the most pleasing emotions; that it renders his powers of exertion sources of progressive improvement and ever-growing happiness; that it brings him into a state of friendship and reconciliation with God; that it softens the evils, and sweetens the pleasures of social life; and that it prepares him for a happy eternity. —And it is also shown that it consists in a right way of *thinking*, a right way of *feeling*, and a right way of *acting*, in reference to God; and, it might have been added, in reference also to ourselves, and to all other beings and things with

whom and with which we have to do.

If we understand our author, we do not approve entirely of what he says concerning the means of religion.

These means are, 1. The sinner must be deeply convinced that he is naturally destitute of it. 2. He must be persuaded of its importance. 3. He must be persuaded that it is attainable, and that it is practicable to obtain it. 4. He must have a general acquaintance with the means by which it is to be attained. 5. The fifth thing mentioned, but we are not told whether the things already mentioned go before it or follow after it, is *Faith*. "It is by believing the truth about God, that a man is formed to a right mode of thinking, and feeling, and acting, in reference to Him." See pp. 44—70.

Again. "Faith is not only the necessary, but the effectual, means of true religion." P. 70.

But is not faith a *constituent part* of true religion? Why then does Mr. B. call it the *means*?—Again: Is it *easier* for an unregenerate person to think rightly, that is, to have right views of God, of himself, of salvation, of sin, and of holiness, than to feel rightly, and to act rightly?

Mr. B. farther says,

"In these illustrations, I have represented faith as the sole direct means of forming men to a really religious character—believing, as the only way of getting wisdom, of becoming religious at first, and of becoming more and more religious: and I have done so, because, on careful consideration, it will appear, that all those exercises which are usually termed the means of religion are so, merely so far as they have a tendency to produce faith, or to secure that Divine influence which is necessary in order to the production of faith."

It is a language to which we are unaccustomed, and which in our opinion is unauthorized by Divine revelation, that any of the exercises of unregenerate men have a tendency to produce faith, or to secure *that Divine influence* which is necessary *in order* to its production.

BAPTIST IRISH SOCIETY.

Received by Mr. Ivimey, for the Baptist Irish Society, since June 24, 1819.

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Intelligence.

SPEECH OF THE REV. JAMES HINTON.

We extract from the Oxford University and City Herald the following Speech, delivered by the Rev. James Hinton at a County Meeting held in the Town Hall of that city, on Friday, Nov. 11, 1819.

"I fully agree with the learned Gentleman who has just sat down, in the remark that we cannot with propriety attach a declaration* of any kind to the address which is now under consideration. It is on the subject of that address only that I can now deliver my sentiments.

"Some of us have been present at nearly all the assemblies of this nature, which have occurred during the present long and eventful reign; and I apprehend the present occasion is equal in importance to any of them.

"From that line of conduct which I have hitherto thought it my duty to pursue, I see no reason to deviate: on the contrary, advancing years have fully confirmed my first sentiments of loyalty to my sovereign, attachment to the constitution of my country, and veneration for the holy Bible. Each of these has, indeed, been rudely attacked, but on that very account all have become more valuable in my esteem. After fifty years trial of their worth, I hope I shall never forget the sacred precepts, 'Fear God, honour the King, and meddle not with those that are given to change.'—As an individual, my opinion is of small importance; but I reflect with satisfaction on the character of some hundreds who are now filling highly respectable situations in life, and exemplifying therein the principles, which it was my duty to inculcate upon them in their early years. They are following the sacred maxim of One whom, though wicked men blaspheme his name, we still adore; they 'render to Cæsar the things that are Cæsar's, and unto God the things that are God's.' They obey magistrates and honour kings from the strongest of all motives—'because it is good and acceptable in the sight of God our Saviour.' If these motives were more generally urged on the community at large, it is probable that such meetings as these would seldom be necessary.—I wish it, however, to be understood, that I have never appeared as an advocate for any political party, but merely as a Christian, and a faithful subject of the king, and obedient to the laws of my country, whoever may be the persons intrusted by the constituted authorities to administer them.

"But though I abstain from political contests, (as I think every Christian minister ought to do,) yet, when the great interests of my country are endangered—when all faithful subjects must be of one heart and one soul!—I think prompt activity a Christian duty. Such I apprehend are present circumstances, and they fully warrant the calling of the present assembly. It is not so much the state of this county as it is that of other districts, and of the country at large, which calls on us to repeat an avowal so often made, of our loyalty and our attachment to the Constitution; and really, Sir, if there be a single subject among us who cannot, from his soul, make such an avowal, I wish he were in any land rather than in this; and I would advise him instantly to leave a country of

* This refers to a motion which had been previously made to attach a Declaration to the Address.

which he is wholly unworthy. I recognise with pleasure the union which the requisition expresses of loyalty with attachment to the Constitution. There was a time—it occurred in a sanguinary period of our history—when loyalty and love of the Constitution were rudely torn asunder, and our country still feels the injury which she sustained from the violence of the shock. But since the accession of the present illustrious House, both duties have been inseparably blended. It is impossible to venerate the Throne without being attached to the laws by which all its decisions are guided; and it is impossible to be attached to the laws without venerating the Throne which they surround and support. To be attached to the British Constitution, is to be attached to the essential rights of all mankind.

"I confess I know not where to fix on a spot on which Justice holds a seat as pure and dignified as that which she occupies in a British tribunal. In these Courts the Monarch presides, but the law is his only guide. It is the Throne which declares, in the words of our great national charter, '*We will sell to no man, we will deny to no man, we will delay to no man, the rights of justice; no Briton shall be banished, imprisoned, or any way punished, but according to the known laws of the land.*' A similar declaration follows the Bill of Rights; '*The very end of kingly authority is to defend our laws, our liberties, and our religion.*' I fear, Sir, many persons need to be informed how excellent our Constitution is; and I am well pleased, therefore, that so many are this day listening, not to their enemies, but their friends, and the friends of their country. They will be more fully convinced of the guilt of those men, who would deceive and mislead them. Our Constitution, like the source whence it is drawn, is too just to encourage despotism, and too wise and good to allow of anarchy; it combines freedom with security; liberty with good order; and veneration for religion with a sacred regard to the right of private judgment. Like every thing human, it must be imperfect: but among human productions, it has no equal. To tamper with such a Constitution is folly; to subvert it would be sacrilege.

"Permit me, Sir, to mention another reason why I could not conscientiously withhold my name from the Requisition by which we are now assembled:—I had long viewed with surprise the forbearance of the constituted authorities towards the republishers of a most impious and seditious work, which had so long and justly lain under the sentence of the laws. The time of republication was artfully chosen, and its circulation has been attended with great, though, I hope, not irreparable mischief. From this evil I apprehend our vicinity is, comparatively, free—I have not, in the circle of my acquaintance, seen or heard of a single copy of that work. But in London, at the mouth of the den from whence it issued, I have stood and shuddered to see the lowest orders of the people enter in crowds to procure this deleterious drug, this poison of the soul. The evil is enormous; it is circulated by men abandoned to desperation for both worlds. It degrades the human mind to the lowest degree of wretchedness, by depriving it of all moral principle, and all immortal hope. It teaches men to despise all dignities, human and divine, and thus prepares them to perpetrate every crime. The deluded, I trust, may still be reclaimed; but on the abandoned, I fear the heavy hand of the law must fall. Christianity, indeed, supports free inquiry; but it is the inquiry of decency, reason, and virtue, and it must never be allowed to shelter impiety and blasphemy, by the prevalence of which the foundation of society would be destroyed.

May I beg, Sir, in one instance, to be distinctly understood. It has been said that no one could sign the requisition of this day without deciding, by implication at least, on a question which has greatly agitated the public mind, and on which I sincerely wish no public opinion at all had been given, because I am confident no full and impartial evidence has yet met the public eye. Integrity

demands that I should declare that from such an implication I hold myself to be entirely free. Whether individuals have acted legally or not let the law decide. Those who think they have not, can have no real obstacle to prevent them from bringing the cause before a just and honourable tribunal; and whatever be the decision, our attachment to the throne and to the constitution, will not in the least degree be affected thereby. In what manner this great and leading county should express its sentiments, it would be presumption in me to dictate; but were I to choose my own expressions, I would select the strongest which our language affords to assure his Royal Highness the Prince Regent of our attachment to the throne, of our love to the Constitution, and our determination to support both by every lawful means within our power. I would add the high satisfaction I feel at the speedy assembling of the Legislature, and my confidence in the wisdom of Parliament to adopt such measures as the exigency may require. I would express my earnest hope and firm expectation that the Government, so far from obstructing inquiry, will afford every facility which may be consistent with the due administration of justice, to promote the most impartial investigation of the late events, thus confirming the loyal and obedient, while they punish the seditious, and cementing more closely than ever that ardent love of the people towards the British throne, to which, under God, we so much owe the stability and prosperity of the empire.

I hope, Sir, we shall not rest in avowals of loyalty. On former occasions these were followed up by patriotic exertions. We cheerfully bore for twenty years the increased burdens of the state, and were studious that they should fall heaviest on those best able to bear them. The friends of Government circulated millions of small publications full of sound morals and loyalty. The people were retained in their duty, and the enemy retired ashamed. The attack is now renewed, and our defence *must be renewed* also. I *trust it will be* with the same success. We cannot remove, but we may alleviate our country's woes. I would entreat (could my voice reach them) every man of rank and fortune in the kingdom to imitate those of this county; to make their country houses their chief residence, to perambulate their own demesnes, and make a friend of every one who inhabits them; to make the coming winter cheerful by a renewal of that old-fashioned hospitality, by which the houses of the great may become at once the shelter and supply of the poor, and discontent may be expelled from the humblest cottage. In a district thus nurtured, should a seditious orator make his appearance, our peasantry would with one consent expel him from the soil, or, what is better, resign him to the injured laws. And let not our countrymen think that they shall be deprived of the right of peaceably petitioning the senate or the throne. I would never lift up my hand to divide the people from their sovereign: this would be to separate the children from the parent. It should be placed under proper regulations—but never let the privilege of petitioning be impaired. Let it for ever be held sacred. It must be so held; for here we behold around us the guardians of our rights and of their own. Here are men of the highest rank and influence in the state, who never have refused—who never will refuse—to bear the petitions which we place in their hands to the Legislature or to the Sovereign. These hereditary counsellors of the throne will never, under any pretext, violate the constitution in which they are equally interested with ourselves. These our representatives will never aid to frame laws in which the innocent shall be punished with the guilty, or a loyal nation deprived of its liberties through the misconduct of a few despicable men. But while we place a just confidence in these our guardians and protectors, we place unlimited confidence in God alone. May our reformed lives secure his favour, and through his blessing, may the honours of the British throne, and the safety of our constitution be perpetuated till nations shall exist on earth no more.

On the DEFENCE of REVELATION.

To the Editors of the Baptist Magazine.

WHATEVER opinion may be formed of the propriety of prosecuting those who revile and slander religion, there is a mode of counteracting their evil designs, on the propriety of which no wise and good man can hesitate, and in which I have no doubt of your readiness to concur—*Informing the minds of those who are in danger of being deluded by the sophistry of infidel writers.*

You are, no doubt, aware, that in consequence of the attacks of Woolston and others, in the last century, a number of valuable works were published; some in defence of Revelation generally, and others in vindication of such parts of the inspired volume as were then attacked. Reflecting on the subject with that solicitude for the best interests of others, especially of the rising generation, which a Christian cannot but feel, it occurred to me that I might render your readers in general, especially the younger part of them, some service, by sending you a list of well-written works, of various sizes, published not merely at the time already referred to, but at various periods.

Permit me to suggest, whether, if, at the present moment, it be thought expedient to publish works in defence of Revelation, we should not render a better service to religion by republishing some of those admirable works, which are now but little known to common readers, than by publishing *new*, but hastily written, productions. If works on this subject are not *unanswerable*, they may injure the cause they are intended to support.

I beg leave to explain that I do not mean by recommending some of those works, to pledge myself to an approval of every sentiment incidentally advanced. Some of them I know only by means of their reputation; and from those authors who identify Christianity with a religious *establishment* I differ in toto, as well as from those who admit that "the *liberty* of the press is a privilege *arising from* the favour and indulgence of our governors." But these mistakes (for such I consider them) do not invalidate the excellent arguments of the writers in defence of Revelation itself.

Those of your readers who possess the Encyclopædia Britannica, may, by turning to page 476, of Part II. of Vol. 18, find an excellent argument for the truth of the Scripture History of the Resurrection of Christ. It is under the article THEOLOGY. It begins thus, "In the article Miracle we have said." This work probably contains many other equally valuable short dissertations which might be very useful to young persons.

Mr. Fuller's Address to Deists, in his work on Deism, might, with a few trifling alterations, form a useful tract for young persons, who have had a religious education, but whose minds are endangered by the sophistry of Deists. It is perhaps hardly suitable for those who are confirmed in infidelity, if published without the arguments by which it is preceded in that admirable work.

There are some strong arguments against infidelity in several of the dialogues in Thornton Abbey.

If those of your readers who have good theological libraries, look over their books, probably they may find they possess not only many recommended in the following list, but other valuable works, which are calculated to establish the minds of their families in the truth of that revelation by which alone life and immortality are brought to light.

LIST, &c.

1. A Vindication of the Truth of the Christian Religion against Atheists, Deists, and Socinians, in three Volumes. Written in French by James Abbadie, D.D. Mr. Bayle commends it as one of the best in its kind. The seventh French Edition was printed in 1729. There have been at least two Editions in High Dutch, with Notes. Mr. Lussan has translated the whole into English.

2. Dr. Doddridge on Inspiration; published as a Pamphlet in 1793. 79 Pages, 12mo. 1s. 6d.

3. Dr. S. Stennett's Sermons on the Divine Authority, and various Uses of the Holy Scriptures. One Volume.

4. Benjamin Bennett's Sermons on the Truth, Inspiration, and Usefulness of the Scripture. One Volume, 8vo.

5. Robinson's Sermon, entitled, Scripture a good Book, written by Divine Inspiration.—Sermon Fourth, in his Village Sermons.

6. Dr. Lardner's Credibility of the Gospel History (eighteen Volumes) is too voluminous for most readers, but might be advantageously consulted on many points.

7. Butler's Analogy of Natural and Revealed Religion. One Volume.

8. Dr. Delany's Revelation examined with Candour. Three Volumes, 8vo. (Published anonymously.)

9. Dr. Paley on the Evidences of Christianity.

10 Dr Doddridge on the Evidences of Christianity.—The Tract Society has published a cheap Edition of this Tract.

11. Dr. Chalmers on the Evidences and Authority of the Christian Revelation.

12. Dr. (Olinthus) Gregory on the Evidences, Doctrines, and Duties of Christianity. Two Volumes, 8vo.

13. Bishop Watson's Apology for the Bible, in answer to the Second Part of Paine's Age of Reason.

14. Dr. Bates on the Divinity of the Christian Religion, &c. for the Cure of Infidelity; annexed to his "Considerations of the Existence of God," &c.

15. Letters of certain Jews to Voltaire, respecting certain Passages in the Old Testament. (This title may not be quite correct, as it is given from memory.

16. Dr. Chandler's Vindication of the History of the Old Testament.

17. Bishop Porteus's Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation. One small Volume, 12mo.

18. Dr. Leland's Defence of the Authority of the Old and New Testaments. Two Volumes.

19. Locke on the Reasonableness of Christianity. One Volume.

20. Dr. Watts's Caveat against Infidelity. In Vol. II. of his Works, it occupies thirty Pages Quarto.

21. Fell and Hunter's Lectures on the Evidences of Christianity. One Volume, 8vo.

22. Dr. Leland's View of the Deistical Writers. 2 Volumes, 8vo.

23. Leslie's Short and Easy Method with the Deists. One Volume. From this Work the Tract Society have published an Extract.

24. Fuller's Gospel its own Witness; or, as it is more generally called, Fuller *on Deism*. One Volume, 8vo.

25. Toller's (Rev. T. N. of Kettering,) Plain and Popular View of some of the leading Evidences of Christianity.

26. Dr. Doddridge's Answer to a Pamphlet, entitled, "Christianity not founded on Argument;" in Doddridge's three Volumes of Sermons and Tracts. 150 Pages, 12mo.

27. Dr. Priestley's Letters to a Philosophical Unbeliever. Two Volumes, 8vo.

28. Dr. Collyer's Lectures on Scripture Facts, one Volume, 8vo.—Scripture Miracles, one Volume, 8vo.

29. An Answer to the Question, "Why am I a Christian?" by Clarke. America printed; London reprinted. 38 Pages, 1s.

30. Dr. Delany's Historical Account of the Life and Reign of King David. Two Volumes, 8vo.—Designed to clear the Character of David from the Aspersions of Infidels.

31. Dr. Chandler's Life of King David.

32. Dr. Chandler's Review of the "Life of the Man after God's own Heart." One Volume, 8vo. (being a Defence of No. 31)

33. Dr. T. Sherlock, (afterwards Bishop of London,) on the Use and Extent of Prophecy; and containing some Dissertations illustrative of Scripture.—N. B. The *third Edition*, published in 1740, has a Dissertation on Christ's Entry into Jerusalem, which is not contained in the earlier Editions.

34. Bishop Newton's Dissertations on the Prophecies. Three Volumes, 8vo.

35. Hurd on the Prophecies. Two Volumes, 12mo.

36. Dr. Campbell's Dissertation on Miracles, in answer to Hume. One Volume, 12mo.

37. Our Saviour's Miracles Vindicated; by T. Ray, London, 1727. 72 Pages, 8vo.—The Miracles vindicated in this Pamphlet are,

Jesus driving Buyers and Sellers out of the Temple—Permitting the Devils to enter the Herd of Swine—The Transfiguration—Jesus turning Water into Wine—Feeding Thousands with a few Loaves and Fishes—Curing the Paralytic—Restoring Eye-sight to the Blind—Raising Jairus's Daughter—Cursing the barren Fig-tree.

38. The Miracles of Jesus Vindicated; by an anonymous Author, in three Parts; in the whole, 102 Pages, 8vo. London, 1729.—The Miracles vindicated in this Pamphlet are,

The Resurrection of Christ—Jesus driving Buyers and Sellers out of the Temple—Suffering the Devils to enter the Herd of Swine—Cursing the barren Fig-tree—Turning the Water into Wine.

39. Gilbert West on the Resurrection of Christ. One Volume, 8vo.

40. Ditton on the Resurrection of Christ. One Volume, 8vo.

41. Dore on the Resurrection of Christ. 100 Pages, 12mo.

42. The Trial of the Witnesses of the Resurrection of Christ; by Dr. T. (afterwards Bishop) Sherlock. London, 110 Pages, 8vo.

N. B. The Society in Bartlett's Buildings printed a new Edition of this valuable Work, about fifteen or twenty years ago; and there was also, about the same time, an Edition published by a Bookseller, at 1s. or 1s. 6d.

43. The Sequel to the Trial of the Witnesses; revised by the Author of the Tryal of the Witnesses. London, 1749. 164 Pages, 8vo.

44. The Fitness of the Witnesses of the Resurrection of Christ Considered; by Wm. Webster, A.M. London, 1731. 26 Pages, 8vo.

45. Lord Lyttleton's Letter to Gilbert West, Esq. entitled, "Observations on the Conversion and Apostleship of St. Paul. 110 Pages, 8vo.

46. A Dissertation on the Conduct of the Jewish Sanhedrim, and the Advice offered by Gamaliel; anonymous. Edinburgh and London, 1769. 190 Pages, 8vo.

47. The Conduct of Judas Iscariot considered as a Proof of the Truth of Christianity.—Published, I think, in Scotland.

48. Dr. Kennicott's Two Dissertations, on the Tree of Life, and the Sacrifice of Cain and Abel. One Volume, 8vo.—Intended by a proposed Emendation of the Translation, to refute the Cavils of Unbelievers.

49. Dr. Paley's Horæ Paulinæ. One Volume, 8vo.

50. White's Bampton Lectures.—In this Work Christianity is contrasted with Mahometanism.

51. Plain Truth for Plain People, in three Dialogues. Intended to counteract Paine's Age of Reason. 36 Pages, Price 4d. (Seeley.)

52. The Truth and Certainty of Christianity Demonstrated, by eight infallible Marks, (24 Pages.) selected from Leslie's Short and Easy Method with the Deists. Published by the Edinburgh Religious Tract Society in 1804.

53. Jenkin's Reasonableness of the Christian Religion. Two Volumes, 8vo.

54. Skelton's Deism Revealed. Two Volumes.

55. *Baxter's* Reasons of the Christian *Religion.*

56. *Halyburton's* Natural Religion *insufficient.*

57. The last six Chapters, containing 107 Pages, 8vo. of Dr. Bates's Harmony of the Divine Attributes. This is an excellent Work.

58. T. H. Horne's Deism Refuted. 18mo. 1s.

59. Addison's Evidences of the Christian Religion. Dr. Purdy's Edition.

60. Bishop Horne's Letters on Infidelity.

61. Thomson's Age of Infidelity.

62. Grotius on the Truth of the Christian Religion; with the Notes of Le Clerc.

63. Dr. Beattie's Evidences of Christianity.

64. Dr. Findlay's Vindication, &c. against Voltaire.

65. Bishop Porteus's Essay on the beneficial Effects of Christianity.

66. Dr. Douglas on Miracles, against Hume.

67. The Defences of the Christian Religion, by Minutius Felix, Lactantius, Origen, Tertullian, Arnobius, Augustine, (on the City of God,) Eusebius, Justin, Athenagoras, Tatianus, Clemens Alexandrinus, Cyprian, Athanasius, Basil, Nazianzene, Nyssen, &c.

68. Camero's Prælectiones on the Word of God.

69. Marsilius Ficinus on the Christian Religion, with Crocius's Notes.

70. Ludovicus Vives on the Christian Faith.

71. Philip Morney du Plessis on the Truth of the Christian Faith.

72. Savonarola's Triumph of the Cross.

73. Micrelius's Ethnophronius.

74. Raymundus Lullius's Articles of Faith.

75. Alexander Gill on the Creed,

76. Dr. Jackson on the Creed.

77. The Divine Authority of the Scriptures, in Boston's, Gill's, and many other Bodies of Divinity.

78. Dr. S. Clarke's sixteen Sermons at Boyle's Lecture.

79. Stillingfleet's Origines Sacræ. 8vo. 619 Pages. A masterly Work.

80. Sermons preached at Boyle's Lecture, and collected in three Volumes, folio, 1739.

81. Dick's Essay on the Inspiration of the Holy Scriptures.

82. Dr. John Owen's Divine Original and Authority of the Scriptures, 8vo.

83. ———— Reason of Faith in the Scriptures. 8vo.

84. Clarke's (Author of the Annotations,) Divine Authority of the Holy Scriptures asserted.

85 Dr. Edwards's Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testaments.

86. Tillotson's Rule of Faith.
87. Dr. Knox's Christian Philosophy.
88. Adams's Answer to Hume. 8vo.
89. Benson's Reasonableness of the Christian Religion. 8vo.
90. Brine's Vindication of Natural and Revealed Religion. 8vo.
91. Bernard's Excellence of the Christian Religion.
92. Coneybeare's Defence of Revealed Religion.
93. Stebbing's Christianity Justified.
94. Elisha Smith's Cure of Deism.
95. Abbe le Pluche's Truth of the Gospel Demonstrated. Two Volumes.
96. Murray's Evidences of the Jewish and Christian Revelations.
97. Ilive's Vindication of the Christian Religion.
98. Jortin on the Truth of the Christian Religion.
99. Gerard on the Evidences of Christianity.
100. Dawson's Appeal to Heathen and Jewish Writers in Defence of Christianity.
101. Lowth's Divine Authority of the Old and New Testaments
102. Hammond's Truth of the Christian Religion.
103. Pascal's Thoughts on Religion.
104. Many of Archbishop Tillotson's Sermons.
105. Hickes's Gentleman instructed in the Conduct of a virtuous and happy Life. 8vo. 584 Pages. Tenth Edition, 1722.
106. Gastrel on the Certainty of the Christian Revelation.
107. Dr. Priestley against Evanson.
108. Doddridge's Lectures, Part VI.
109. Antidote for the rising Age, against Scepticism and Infidelity: In Letters from Credens to Scepticus. 12mo. 135 Pages. 1765.
110. Reynolds's (John) Letters to a Deist.
111. Nichols's Conference with a Theist.

My Young Friends,—Having, with a special view to your information, pointed out such Works as are calculated to aid you in your inquiry respecting the evidences of Revelation, let me entreat each of you not to rest satisfied with ascertaining that Revelation is certainly true and inspired; for however true—however divine, it will do you no good unless you enter into the views of its Divine Author. To ascertain that there is a rock on which you may safely build, will not secure your safety, *if, after all, you* build on the sand.—To ascertain that the Charter of Salvation is genuine, will be of no use to you, unless you seek to obtain an interest in its privileges.—To ascertain that the scripture furnishes us with a map of the road to the celestial City, will be of no avail to you, if you continue in the city of Destruction, instead of becoming pilgrims towards the Heavenly Country.—To feel confident that the Church of Christ will effectually resist, and survive, the attacks of Infidelity, will afford you no reason for consolation, if you are not members of that church.—Allow me then to recommend a little tract, which, if out of print, I should hope would soon be reprinted. It consists of an extract from the works of the celebrated M. Bonnet, of Geneva: the title given in the edition I have is, "The Nature and Design of Christianity; extracted from a late Author." It contains only sixteen pages; but twenty-seven important propositions are clearly stated, and well applied. It is an English translation, or rather an abstract, I believe, and was *printed in London* in the year 1795, but I suppose *not published*, as there is no bookseller's name in the title-page. To those who understand French, I would recommend the original. But above all things, my young friends, let me entreat you to read the sacred volume, with attention, and with prayer for Divine influence, conscientiously resolving to obey the Divine will as far as you can discover it; and steadfastly believing, that "if any man will do his will, he shall know of the doctrine, whether it be of God."

That every one of you may enjoy in your own person this irresistible evidence of the truth and efficacy of Christianity is the heart's desire and prayer of

A BELIEVER IN REVELATION.

The Editors will be greatly obliged by this writer's communicating the other pieces in favour of Christianity, which have been mentioned in a private letter; and also to any person who shall communicate a paper in defence of Christianity, which is supposed to have appeared in the London Evening Post, between June and December, 1778.

EXTENT

OF THE

LIBERTY OF THE PRESS.

ALTHOUGH every wise and good man cannot but despise and detest the infamous writings of Paine, Carlile, and Sherwin, yet there are some persons of this description who are of opinion that the circulation of their publications ought to be tolerated. This opinion they found upon the *justice* of religious toleration, and upon the *wisdom* of leaving Truth to defend her own cause, which it is alleged she is competent to do without the aid of human laws. In order to come to a decision upon the subject, I have lately been reading Dr. Furneaux's Letters to Sir William Blackstone, and by reading that excellent work I have been induced to think that this opinion cannot be maintained.

Let us begin with the *justice* of the case. Dr. Furneaux contends, that "overt acts contrary to the peace and good order of society" should be punished? And are not the printing and dispersing of publications which encourage vice, "overt acts contrary to the peace and good order of society?" Again: Dr. Furneaux justly observes, that it is the duty of the magistrate to "*encourage* those general principles of religion and morality on which the happiness of society depends." Does it not follow, that it is his duty to *discourage*, that is, to punish, the propagation of the contrary? It is true the doctor confines this to self-evident cases, and does not extend it to cases where the ill-tendency of principles is not manifest; since in that case the magistrate might claim the right of prohibiting the publication of every thing which he dislikes. But this limitation justifies the punishment of Carlile, whose publications have a *manifest*, and not merely a "supposed" ill-tendency. Are they not eagerly read by the most profligate characters; and do they not encourage them to persevere in their wicked courses? Is not the dispersion of blasphemous publications *highly prejudicial* to society? do they not corrupt the minds of the people by taking away moral restraint? Is not this dispersion a crime of the worst description? does it not train up the readers of these vile publications to the commission of all other crimes?

It is objected, that our arguments cannot be confined to our own country, and therefore ought to be equally applicable to Turkey, and other Mahometan countries. Granted. And it is the duty of Christians in Mahometan countries not to revile and treat with scurrility and abuse their religious books, but to maintain and diffuse their own sentiments with a mixture of firmness and modesty. Let not the example of Elijah be adduced in opposition to this. He was a prophet and ambassador of the most high God; he stood up to vindicate, not with scurrility and abuse, but with a majestic firmness, the cause of his sovereign, against Ahab and his prophets, who were rebels against the King of the country; and he produced his credentials, when fire came down from heaven to consume his sacrifice.—Again: if it can be proved by the Turks that the publications of Christians are demoralizing, it is their duty by penal restraints to prevent their circulation.

We proceed now to the *wisdom* of the measure. And here it is said, in the first place, that truth will finally prevail. Very true: and so will Divine Justice finally be executed; but it follows not that human justice should tarry. Because the former is frequently slow in its operations, it follows not that the latter should be so too. The law of self-preservation urges upon us the stopping of the circulation of the poison WITHOUT DELAY. Shall, in the mean time, our children, and our domestics, and our neighbours, be exposed to drink the poisonous draught? I allow that arguments ought to be opposed to them: and so they ought to be opposed to immorality: but this is not enough in either case; immorality and demoralization (the latter of which exceeds the former in baseness) ought both of them to be punished.

In the second place, it is objected

that if free discussion be allowed, there will be no danger; that the poison cannot in that case operate; and that, if let alone, these writings will soon fall into oblivion. To this I reply, Not so very soon. The lower classes, with the exception of the wise and good among them, to whom these publications are an annoyance, gladly drink in the poison, and neither understand nor wish to understand that which opposes their wicked inclinations. In addition to the sweetness of the poison, and the unpalatableness of the remedy—will the objector take upon him to be responsible that the reader of the blasphemous trash shall always be in possession of the remedy? Shall then thousands, and hundreds of thousands, of our countrymen be exposed to be carried away by bold and scurrilous publications, which are consonant with their own depraved inclinations, and thereby not only ripened for temporal and eternal ruin, but rendered dangerous and pestilential members of society?

To conclude;—Will the objector say, that wicked men ought to be tolerated in slandering their unoffending neighbour? Does not the law take cognizance, and ought it not to do so, of the offence? And yet it might be said, in the objector's own words, that "if free discussion were allowed, there would be no danger; that the poison could not in that case operate; and that, if let alone, the slander would soon fall into oblivion." And what are the writings of Paine and Carlile but scurrilous libels against the Creator, the Saviour, and the Sanctifier of the world, against the prophets and apostles, and against the noble army of martyrs? If the circulation of libels of this description is not to be repressed, I know not what kind of libels should be so. If they had entertained doubts concerning the truth of divine revelation, and had expressed those doubts in a modest and humble manner, and with a becoming regard to the pious feelings of the heads of Christian families, the case would have been very different; but impudence, scurrility, and blasphemy, are what nothing can justify in any country; since they can answer no other purpose than that of exciting the indignation of the worthy part of the community, of seducing the young and unsuspecting, and of rendering the worthless part still more worthless. For my part, I would not revile Mahomet in a Mahometan country, nor the idols in a pagan country. What good can be done to any one by provoking his resentment? But when he sees that you are actuated by love to him, and that to firmness and magnanimity you add humility and modesty, who knows but that he may be won by the loveliness of these graces, even as the infidel husband has been sometimes won by the humility and meekness of his believing wife?

Since the above was written, that part of it which makes a distinction between a modest and humble expression of doubts concerning the truth of the Holy Scriptures, and an impudent, scurrilous, and blasphemous attack upon them, we are happy to find sanctioned in the Court of King's Bench at the passing of sentence upon Carlile; on which occasion the Attorney-General made the following amongst other observations.

"The publication [Paine's Age of Reason] is not one of calm and dispassionate discussion of particular doctrines, but a direct attack upon the truth of our holy religion. I will not go over the painful and disgusting passages which were recited at the trial. They are all summed up in one assertion, namely, that the Bible is a collection of lies, wickedness, and imposture. The question is not therefore, whether the defendant has exercised the right of free discussion and of forming his own opinion. In such a case, I should be the last man to call upon him to answer. FOR OPINIONS SO PROMULGATED I COULD NOT SO CALL UPON HIM."—The Attorney-General most decidedly declared, that it was not the object of this prosecution, nor of the punishment which he hoped would be inflicted, EITHER TO FETTER RELIGIOUS DISCUSSION, OR TO CRAMP RELIGIOUS TOLERATION.

Mr. Justice Bailey, in passing

sentence, said, "You have been convicted for the publication of two works notorious for their blasphemy, and their tendency to undermine the religious faith of the country, as well as to destroy that hope of a future state which is founded upon it. It has with justice been observed, that this prosecution has been conducted for a work, not as against God, but as against men. The crime of blasphemy is one of the most serious offences known to our law. THAT LAW ALLOWS A FREE TOLERATION TO ALL. IT IMPOSES A RELIGIOUS CREED UPON NO MAN, BUT LEAVES HIM TO WORSHIP HIS CREATOR IN THAT WAY WHICH MOST ACCORDS WITH THE DICTATES OF HIS OWN CONSCIENCE. But these publications, instead of being written in a spirit of temperate inquiry, grossly traduce a moral and religious code, from the belief and practice of which mankind have derived the most extensive advantages. Let any one calmly contemplate the doctrines of Christianity, let him examine the mildness of its principles, and the purity of its morals, and it will be impossible but that, in the fair exercise of his reason, he will be influenced to admire and adopt it. Every principle it contains tends to benefit society: it says, "Love your neighbour as yourself; and do unto all as you would they should do unto you." The FORCE AND SANCTION OF OATHS ARE DERIVED FROM RELIGION; and upon their inviolability depends the safety of all those institutions under which we enjoy happiness and freedom. The king himself takes an OATH which binds him to a certain line of conduct, that forms his title to the obedience of his subjects. How could property be secured, or crime punished, but for the sacred influence of OATHS over witnesses and juries? The administration of justice must stand or fall with the respect in which OATHS are held. The same benefit has extended to the public by the OATHS which persons in my capacity take when they enter upon their functions; and I hope the country will long continue to enjoy it. It is strange that the defendant *should conceive* that he was benefitting mankind by removing the securities and obligations by which their conduct is regulated. With regard to the subject of intention, it is doubtless the duty of the magistrate to inquire into it. But God only is acquainted with the inward man: the power of human tribunals therefore, can no otherwise ascertain intention, than by means of actions and the effects produced by them upon society." V.

ANNUAL MEETING.

Sept. 8th. The Churches of the Hants and Wilts Assistant Society in aid of the Baptist Mission held their Annual Meeting for 1819, at Forton. Mr. Russell preached on *Meekness as a fruit of the Spirit*, from Gal. v. 23. Mr. Bulgin from Luke xviii. 7, 8. And in the evening Mr. Ward, from Serampore, preached at the Methodist Chapel, Gosport; after which there was a collection for the Mission. Mr. Millard preached the preceding evening. The devotional parts of the services were conducted by the brethren Miall, Ward, Franks, Bulgin, Millard, George, Headden, and Saffery. The next Association is appointed at Lockerly, Wednesday in the Easter Week, 1820. The brethren Millard and Saffery to preach, the former on the given subject.

The subscriptions and collections received by the Treasurer of this Society for the year ending September 30th, amount to 442*l.* 2*s.* 9*d.* Notwithstanding the distressed state of the times, this is a larger sum than has been remitted to the Parent Society in any preceding year. The increase is ascribed to the preaching of Mr. Ward, an advantage which cannot be hoped for on a succeeding occasion of this sort. The ministers of this association therefore cannot refrain from urging their dear people, to unabating exertions in this good work, which asks for, and deserves their prayers and their pecuniary aid, with extraordinary claims of interest, and necessity.

ORDINATION.

CROSCOMBE, NEAR WELLS.

APRIL 27, 1819.—Mr. William Hush, of Allhampton, was ordained over the Baptist Church, meeting at Croscombe,

Reading of the scriptures, and prayer, J. N. Burnet, Street; introductory address, Mr. Dare, Chillwood; ordination prayer, Mr. Cox, Horsington; Charge, Acts xx. 28, Dr. Ryland, Bristol; Address to the Church, Philippians iv. 1. Mr. Holloway, Bristol. Mr. Dodge, Evercreech, (Independent,) closed in prayer.

NEW MEETING OPENED.

September 14, 1819.—The New Meeting-house in Cherry Lane, in the Parish of Lymn, in Cheshire, was opened. Mr. John Thompson of Hill Cliffe commenced the service. Mr. Moses Fisher of Liverpool preached two Sermons on the occasion from Psalm xciii. 5, and 1 Cor. iii, 5, 6, 7. The brethren James Swinton, John Swinton, and James Bradford, engaged in the devotional exercises. The congregations were numerous, the divine presence was enjoyed, and liberal collections were made after each service. The Meeting-house was built by the members of the Particular Baptist Church at Hill Cliffe in Cheshire, near Warrington, and is considered as a branch of that church. The existence of the mother Church can be traced back as far as the year 1663. The Particular Baptist Church Meeting in Byron's Street, Liverpool, now under the pastoral care of Mr. M. Fisher, is a branch of the same church. In the year 1714, the church at Hill Cliffe agreed that the branch at Liverpool should be considered as a distinct church. The church at Hill Cliffe is now flourishing under the pastoral care of Mr. John Thompson.

ABSENCE FROM CHURCH.

From the Times of Nov. 22, 1819. "On Thursday the 11th inst. Benjamin Baker, John Muncey, and James Allen, in Great Eversden in Cambridgeshire, labourers, were severally convicted before the Rev. Mr. Leworthy, in the penalty of twelve pence each, for neglecting to resort to their parish-church on the preceding Sunday, during Divine Service, without having lawful or reasonable excuse for such absence." From such a mode of "compelling persons to come in," the Act of Toleration secures Protestant Dissenters.

RELIEF OF A DISTRESSED FAMILY.

Mr. W. Humphry, pastor of the Baptist Church at Isle-Abbots, wishes *to return his* grateful acknowledgments to his kind benefactors, for the following sums which he has received, by the Rev. R. Horsey, Taunton, for the relief of his numerous and distressed family. See Obituary of Mrs. Mary Humphry, in our Magazine for April last.

From an unknown friend, at Oxford, signed J. remitted by post to Kilkenny	1	0	0
From the Hon. — Noel	5	0	0
From the Hon. Lady Grey	1	0	0
From the Rev. Mr. Hughes of Battersea	1	0	0
From Mr. J. M. of London	0	10	6
From Mr. Butler of Romsey	0	10	0
From Mrs. Moss of Weymouth	0	7	0
From Mr. Wilshford of ditto	0	5	0
From a Friend of ditto	0	5	0
	9	17	6

RECENT DEATHS.

Rev. Thomas Flint, late of Weymouth.
Rev. Thornhill Kidd, late of Clapton.

LITERARY INTELLIGENCE.

Just Published.

Memorial respecting the Diffusion of the Sacred Scriptures throughout the United Kingdom; particularly in the Celtic or Iberian Dialects. By Christopher Anderson, one of the Secretaries to the Edinburgh Bible Society, and the Society for the support of the Gaelic Schools.

Personal Religion: containing, 1. A General Inquiry into the Nature of Personal Religion.—2. A more particular Description of it, in its salutary Fruits and Effects.—3. Its great Importance.—4. Addresses to different Ages and Characters. By Reynold Hogg.

In the Press.

A Sermon, occasioned by the Death of the Rev. Thomas Thomas, of Peckham, by Dr. Newman; with the Address delivered at the Grave, by Mr. Griffin.

Memoir of Miss Ann Price, by Joseph Ivimey. Second Edition.

Preparing for the Press, in one Volume, 12mo. Price Six Shillings, Boards, a Work to be entitled, "A concise View of True and False Religion." With a List of the best English Books on Experimental Divinity, and Explanatory Remarks. By the Rev. G. G. Scraggs, A. M. It will contain about 300 Pages, and be published by Subscription in January or February, 1820.

LINES written during a Journey to Chittagong, in Feb. 1818.

Now faithful Mem'ry, in this calm retreat
Long years of pleasant toil and care review,
And bid each breeze the Saviour's praise repeat,
For ever boundless and for ever new.

Bless'd be the hand that form'd this human frame,
And gave me being in a world like this,
Destin'd to teach th' unutterable name
To endless worlds, and through eternal years.

Bless'd be that power which fix'd this vagrant mind,
Aw'd and astonish'd, on the blessed cross,
Taught it to seek a bliss by truth refin'd,
And tread on all things else as worse than dross.

And oh! if when this life must be resign'd,
Tho' fill'd with errors baneful,—I may see
One soul reclaim'd, illumin'd and refin'd,
And fitted for a bless'd eternity;

If precious seed, now sown in tears, may yield
Successive harvests in all time to come,
Till the whole land become a fruitful field,
And all the labourers shout the harvest home;—

Then bless'd existence mine—in such employ
The longest life's too short—since every breath
Of prayer lifts an immortal soul to joy,
Beyond the power of sin, or reach of death.

But be it so, that fruit will ne'er arise,
Nor superstition from its throne be hurl'd,
Well pleas'd with this, I'll close my peaceful eyes,
That I have served my God and not a dying world.

SONNET, written in the Sunderbunds, in Bengal, in the Year 1818.

Though far from youthful scenes, and long-lost home
Endear'd by recollections ever new,
Of grove and stream, of hill and dale, I roam,
And all that Friendship, all that Fancy drew,—

Though ev'ry face, and form, and stream, and tree,
Be alien, and strange each sound I hear,
Though ev'ry mode and form of life I see,
Displease, and shew that I'm a wand'rer here,—

Though in this wilderness no voice is heard,
Save roar of tiger at the midnight hour,
And all the horrid spectres feign'd or fear'd,
Meet here, and gambol in unbroken pow'r,—

Still, even here, O MORN, thy fragrant breath,
And the gay lark, can cheer the realms of death.

SONNET, written at Chittagong, in Bengal, in the Year 1818.

Romantic spot! And have I found at last,
After long wand'ring on the stagnant plain,
Where every prospect is but like the past,
Nature in all her glory ris'n again?

Here on an eminence of sober height
For Contemplation a divine abode,
Nature appears to our enraptur'd sight,
Leading her votaries to the seat of God.

To the vast deep; mountains that touch the sky;
Forests impenetrable; and the stream
Meandering through the plain—she points the eye;—
Impressive emblems of the Great Supreme.

Romantic Scenes; Here would I spend my days,
And here would sing the Saviour's boundless praise.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from the Brethren at Calcutta, dated

February 24, 1819.

Our work among the natives has been gradually increasing, and we hope the effects resulting from it bear some small proportion; though we must confess, that had we to describe to you the latter instead of the former, we should feel ourselves greatly discouraged. We are thankful for what you have so kindly expressed to us on this subject, that "you do not require us to detail our success so much as our labours." From this we learn, that you do not expect that this barren wilderness should be cultivated without much toil, and repeated exertions; and that it is only in the patient pursuit of our great object, that we can expect the Divine blessing, and consequent success, upon the means we use. As far as our experience goes, it fully confirms the idea you have suggested; we see that the seed must be sown, and patience exercised, before the crops can be reaped: —the gospel must be published, it must be pressed on the attention of the Heathen, and applied to their hearts by the divine Spirit, before any important effects can result from it. It is ours to labour in the field, to sow the seed, and our heavenly Father's to foster and bring it to perfection, by the dews or showers of his Divine grace, which we desire to wait for with all the anxiety with which the husbandman waits for the early and latter rain; and though unworthy to see, and much more to reap, the crop, we rejoice that he is faithful who has spoken, and that he has declared his word shall not return to him void, but shall accomplish that whereunto he has sent it. We were afraid respecting the places we built for worship among the natives, that after they had become acquainted with the design of them, they would have absented themselves, or would have opposed us. It was an *experiment*, and we had serious fears that it might fail at the first outset. Had we conferred with flesh and blood, we should have concluded, with others, that the plan, however desirable, was altogether impracticable. We trust we entered upon it, though with fear and trembling, yet in the strength of the Lord. He has assisted us, and blessed these means in part, and we hope that he will bless them still more. The attendance of the natives, instead of growing less, has been on the increase; and instead of violently opposing, they have, on the whole, become more attentive: so that we can now speak to them for between two and three hours without the least disturbance. The first moral effect we have perceived arising from our labours, has been the production of a certain degree of seriousness in the minds of some that attend. The dreadfully black and complicated system of idolatry, to which the natives have been so long accustomed, has destroyed in their minds every thing like serious reflection about salvation; and if they talk about it, it is rather to display their knowledge by the quotation of some line or lines of poetry from their shasters, than to learn whether there is a way in which they can obtain deliverance. You will not wonder, therefore, in such circumstances, if we should ascribe to a Divine influence what in England would be attributed to decency of manners. Yet, to our unspeakable mortification, after conversing with them for some time, and gaining their consent to the truth of our message, and all we have declared, they have left us, saying, that our Christ and their Krishna were the same; so that while we have some little to encourage our hopes, we have much more to excite our fears, and lay us low in the dust. We have as yet seen nothing of that deep contrition for sin, which is experienced by those who have correct views of the holiness of God and his laws. The natives have no settled data on which we can argue with them on divine things: their

are destitute of moral principles; so that instead of arguing from these, as we have always been accustomed, we have, with great difficulty, in the first place to establish them. For instance, they commonly maintain that sin in God and us is not the same thing, because he is above law; and if sin enters into him, it is consumed like fuel in the fire; and thus they take away the malignity of sin, and reduce it to a mere circumstance:—in fact, they make God himself the author of all sin as well as holiness; for, say they, "We live and move in him, it must be *He*, therefore, that impels us to every thing we do;" and on this principle many do not fail openly to declare, that they themselves are God. From this you will perceive, that there are many obstacles in the way of communicating religious ideas to their minds; yet we begin to see some regularly attend, and listen to better instructions; we begin to hear the name of Christ pronounced in whatever direction we go, and oftentimes by many who we should have supposed had never heard it; and we should gladly hail the day in which the Sun of Righteousness shall arise with healing beneath his wings, and scatter the whole of these dark clouds of superstition and idolatry. We have at present but three places of worship, in which we preach five or six times every week. Several American gentlemen have come forward very liberally, and have subscribed as much as will build nearly two more, and in the course of about a fortnight more, we hope to be taking steps about building them: (they requested the chapels to be called by one or other of the following names, Nazareth, New Bethlehem, Zion, or Jordan.) This leads us to notice another very important step that we are now taking in this department of labour. We have had frequently to lament our not being more intimately associated with the natives. After preaching we had some who have followed us, wishing to inquire more about this new way, who, when they have come into the European part of the city, and seen its bustle and confusion, have made some excuse and gone back. We have also felt, on being called to preach to them, the necessity of entering fully into their modes of thinking and speaking. These considerations suggested to us the propriety of renting some ground, and building a house something like the natives' houses, that they might come to us freely, and without suspicion, and that we might have a place to give them while *they remained* with us as inquirers; and *also accommodate* those who could give *us some assistance* in preaching. From these considerations, we resolved to get a place, if possible, in the most populous part of the native city. We mentioned this to our Pundit, and he immediately directed us to a spot in Doorgapoor, which we think, of all others that we know, most eligible for our purpose. After due consideration, we took it for five years, at the rate of 200 rupees annually:—some part of it, which we do not want, we have let again; which will considerably reduce the sum. We immediately commenced building our house upon it, and it is now almost finished: this, together with a place of worship, and other little accommodations, will cost about 1000 rupees, or £125. This place is about four miles from our residence; and if we are succeeded in our work, it will prove an important Missionary station. But you will be led to inquire, how is it to be supplied? Respecting this, we have been in some doubt. At first, we thought it would be best for us to reside at it alternately, for a week or a month at a time; afterward, we were inclined to think it might be better for one of us to reside there constantly;—we found, however, upon mature reflection, that both these plans had their peculiar disadvantages, and we therefore resolved on a medium between them;—viz. that Adam, Carey, and Yates, should supply it alternately for half a year at a time; and the lot being cast, it came to Adam to take the first half year. Should this step be succeeded, it may be highly desirable in the course of time to take another of a similar nature. If you consider the extent of the population that lies before us, you will readily see the necessity of adopting some such plans. The number of idolaters in this city is nearly equal to the population of London; and suppose, even in its present enlightened state, that there were not to be found in London six men to supply its spiritual wants, who would not consider that there was a dreadful famine of the word of life. This is the case *here*, for instead of six, there is scarcely one amongst us who is capacitated to preach with effect to the Heathen; and even were we all so, what would five or six Missionaries be in a field where a million of souls are perishing for lack of knowledge? The sickle (we mean the word of life in the Bengalee language) has been put into our hands; the field (Calcutta and its environs) is laid open before us; and the language of Divine Providence seems to be, "enter and labour." We have attended to this voice, and now we must continue till by faith and patience a blessing is secured. The prosecution of plans like

that we are now attempting will be attended with considerable expense, because in addition to the money laid out in the commencement, we have another house establishment to support, which, though it will be nothing like the expenses of keeping house amongst the Europeans in Calcutta, will be something considerable.

Since we last wrote to you we have been visited by brother Chamberlain, who came down on account of the ill state of his health. While he was with us he seemed considerably better, and his trip down to Saugor appeared to have done him much good; but we have been extremely sorry to hear since his departure to Monghyr that he has been considerably worse, and that he is by no means out of danger. While he was in Calcutta, we had the highest expectations that he would perfectly recover. He preached for us several times in Bengalee at our places of worship, and was heard with the greatest attention. He expressed his great satisfaction at the steps we had taken in native work, particularly at our commencing the Doorgapoor station. His affliction is peculiarly trying to his spirits, and he says every village that he passes gives him new grief, because he cannot enter it and preach to the natives. So wondrous are the ways of God, that we are sometimes called to submit to his will, in abstaining from that by which alone we think his will can be promoted. We are persuaded that you will unite with us in praying that his life may be spared and his health restored; that he may for many years to come preach the Gospel to the heathen, and in this work be crowned with abundant success. The house built for native inquirers, which is not far from our residence, is partly inhabited by Panchoo, the nephew of Sebuk Ram, whom we have employed as a native preacher to assist us in preaching at home, and to accompany us in our itineracies. He had his mind first seriously impressed by some conversation he had with Eustace Carey and J. Peters, since which time he has manifested much diligence in his attention on the means of grace, and zeal in recommending the word to others. Should it be asked, why we employed him so soon? we reply, because we shall have him under our own immediate care, and attend him whenever he preaches, so that we can both correct and encourage him in his work; besides which it brought him into immediate usefulness, and saved him from contracting some habits that would have been disagreeable. We should have thought it very wrong to have employed him and left him alone; for though one of the boldest and most active of the natives, we know that he can do scarcely any thing when left alone, and without the presence of an European cannot preach openly, particularly in Calcutta. We hope, if constant attention is paid to him, he will prove a useful man. We mentioned to you in our last something about a long itineracy during the winter months which are now just past. Owing to the great expense that would have been incurred by it, and to our undertaking the station at Doorgapoor, we were unable to accomplish it; nevertheless, we have not relinquished the idea of it, but keep it in view as a very desirable thing whenever it is practicable. Till the station demanded the whole of our attention, Carey, Yates, and Adam made weekly itineracies alternately for about two months, during which time many books were distributed *to those who could read*, and the gospel was preached to many hundreds of the people. There is a Telinga Pundit, a Brahmin, who has been for some time past studying the English language with Penney, concerning whom we have reason to hope that he is seeking after salvation. Should he become a decided character, it will be with much pleasure that we shall inform you of it, at a future opportunity.

As it regards native schools, we have to inform you, that we have resigned the one at Similya to the Calcutta School Society, as the Committee of that Society have selected its neighbourhood for the scene of their operations, and as it was too distant from us to receive that regular superintendence which was necessary to its prosperity. We have, since we last addressed you, built a new School-room at a part of the city called Sheldah, very near one of our residences, which contains above fifty children, and which is placed under the patronage and supported by the funds of the Calcutta Female Juvenile Society for the establishment and support of Native Schools,—a Society lately formed for our encouragement in this branch of our Missionary work.

We are now likewise building another School-room close to our Molunga place of worship, being desirous to ascertain whether the proximity of a school to a place where the Gospel is preached will prevent the attendance of the children. Should this experiment succeed, we have reason to hope that the introduction of the Scriptures and other religious and moral works may be readily effected. Our school at Intalie is proceeding as usual; the numbers have suffered no diminution. Besides these three schools connected with our European establishment the American Gentlemen, whose gene-

rosity we have before mentioned, as it regards places of worship, had subscribed a sum for the erection of a School-room in the neighbourhood of our Native Station. A respectable native, however, with whom they were connected in business, expressed his wish to erect the school-room at his own expense. A request so interesting was of course immediately granted, and he is now erecting the building. The sum subscribed by the American gentlemen will therefore be applied to meet the permanent charges of superintendence, &c. In the printing-office, in consequence of an increase of business, we have added two new presses to the one we mentioned in our last as being in operation. We have likewise purchased of the Serampore Brethren, a fount of small Bengalee. Since our last communication we have printed (independently of work for the Bible and School-book Societies) at the expense of the Calcutta Baptist Missionary Society, 2000 copies of the Life of Futick, and 2000 of the first part of the True Durshun, or General View of the Christian Religion, both mentioned in our last as ready for the press, together with 1200 of a tract by Brother Chamberlain, entitled "The Mind's Reflection," in Bengalee verse. Nearly one-half of these tracts, we have reason to believe, are now in circulation. We are now preparing in Bengalee, an Address on the Sufferings of Christ, two or three tracts in continuation of the True Durshun, and the Harmony of the Gospels. Brethren Carey and Yates are now about to study Hindostanee, which will very much facilitate the accomplishment of an object we have long desired, viz. the translating of most of our Tracts (as they issue from the press in Bengalee) into Hindostanee. We intend to print them in the Persian character for distribution in Calcutta, and in the Deva Nagree for Hindostan; for printing in the latter of which characters, the Branch Society at Digah have appropriated the greater part of their contribution to the funds of the Calcutta Auxiliary Missionary Society. Brother Chamberlain has furnished us with a tract in Hindostanee, which we shall print as soon as a fount of Persian we are cutting is ready. The first part of the True Durshun too is translated into Sanscrit, and will be printed when we receive a fount of Deva Nagree which we have ordered from Serampore. We would here as Missionaries express our obligation to various Societies for the assistance they have afforded us in our great work;—to *the Calcutta* Auxiliary Bible Society for *Gospels and Testaments*; to the Calcutta *School-Book Society* for Tables, books, &c. necessary in Bengalee Schools; to the brethren of Serampore, and the Independent Brethren at Calcutta for their liberal exchange of tracts; and especially to the Calcutta Baptist Auxiliary Missionary Society, whose Annual Report we hope to forward to you in a few months, when you will be able more distinctly to trace its operations. Brother Lawson is continuing his labours in the English department, and will send accounts to you respecting them at convenient intervals.

And now, dear Brethren, we must conclude. We should have rejoiced to send you accounts of great success, but we have none to communicate. We are not however discouraged, and we hope that you will not be so either. If the delay of success render us more diligent and more dependent on Divine blessing, it will be extremely beneficial. We feel we hope more attached to our object than ever; and though we have reason to lament a deadness in Divine things, and an apathy to the salvation of the heathen very inconsistent with the value of our own souls or of theirs, yet we have begun a warfare with the empire of Satan in this country, which we hope not to relinquish till death, nor till some signal success shall have been granted, indicative of the eventual overthrow and complete destruction of his at present uncontrolled power. We desire still to labour, assured that success is certain, and that the kingdom of our Lord shall eventually embrace the world. Encouraged by these reflections we bid you farewell, affectionately soliciting an interest in your prayers, and assuring you that we remain,

Your very affectionate Brethren,
for Christ's sake,

JOHN LAWSON,
EUSTACE CAREY,
WILLIAM YATES
JAMES PENNEY,
W. H. PEARCE,
WILLIAM ADAM.

SURAT.

Extract of a Letter from Carapeit-Chator Aratoon, to Mr. Ward, written after his return from Serampore, and dated

June 1, 1818.

AFTER leaving Agra with a party of five companies of sipahees, and a company of irregular cavalry, who were under Captain Barker of the second battalion, 12th regiment of N. I. carrying treasure from Agra for the army, on my way to Surat, I tried to get a proper opportunity

of writing to you, to let you know where I was, and how gracious Providence was to me; but when I had the opportunity to send you a letter by a proper channel, I was so much entangled that I was unable. I had opportunity twice, once while I was with Major-General Donkin on the 8th of March, near a very large and ruined village called Toda; and the other was on the 24th, when I was with Major H. Bellingham, near to Rampoora. These gentlemen asked me if I had any letters to send to Serampore, and promised to send them with the greatest pleasure; but I was hindered by various difficulties, which every new traveller must expect to meet with. After all, I had to take care not to lose the proper opportunity to proclaim the word of life, and distribute books and tracts to the people of those parts, which was my first and great design; but now I hope soon to write you a long letter, in which you will find much more than in this, since it has pleased our gracious Lord to bring me once more to Surat.

I proclaimed the word of God on my way, I mean from Agra to this place, and also distributed all the scriptures and tracts that I had with me. Now I beseech you to pray to Him, who is able to give to those that heard and received the scriptures from me, a spirit of inquiry; that he may change their hearts and give them a new heart, and renew within them a right spirit; that the Lord may lift up the marvellous light of his countenance upon their dark minds, saying, Let there be light; then their minds will receive true light; then they will see and know what is the true and what is the false; then they will see the danger of their state, their need of that true Saviour unto whom the gathering of the people shall be; then he will turn them, and they will be turned unto him, and they will forsake their evil ways, and sing the new song of the Lamb of God; then the morning stars once more shall sing together, and all the sons of God shall shout for joy. O I beg you to increase, O I pray you to augment the number of preachers in Hindoost'han. I entreat you to delay not, if possible.

BATAVIA.

Extract of a Letter from Mr. Robinson, to Dr. Carey, dated

June 9, 1818.

Our brother Diering always spends the intervals of worship, on a Sabbath-day, in going from place to place; and on the two last sabbaths, the Pontifex maximus of Batavia, a very stiff Arab, was at brother Diering's house at the time of worship. I supposed he came to oppose, or to trouble us with hard questions; however we were glad to see him, for we love to meet our opponents, as we have then some chance of victory. It is also pleasing to observe, that many of the Musulmans will receive tracts, and then ask for the scriptures.

One of the Dutch dragoons attends English worship at my house every sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's-supper to him. I told him my objections, and in the course of the conversation, I learned something more of his history: I am, says he, a Jew, born at Gothenburgh, in Sweden, but I was baptized in England, by a minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. "Can you read Hebrew?" said I. I learned it, said he, when I was a child. I produced the Hebrew Bible, and had the pleasure of hearing him read several verses.

GAYAH.

Letter from Rhughoo, the Native Reader placed under the care of Brother Fowles.

You will accept the best thanks and love of Rhughoo. I entreat you to pray for me, because I am a very sinful man, so sinful that there is not such another. I am desirous of doing the work of God; and that I may never be lazy, pray for me, that I may live in hope. The work in which I am to be engaged is very difficult: unless Christ gives his Spirit to man, man can do nothing; but we must preach the glad tidings, and teach the people: pray to the Lord Jesus Christ. I am very happy at Mr. Fowles's. I read the word to others here twice a day in Hindoost'hanee, and many come to hear. When I go to the villages many people want to come to me, but I have no place to entertain them.

List of Monies received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

				L.	s.	d.
Little Wild-street, Part of a Collection, by the Rev. John Edwards				14	0	0
Chelsea, Collection at the Rev. Owen Clarke's, by the Rev. Wm. Ward				17	6	8
Legacy of William Walmsley, Esq.	£200					
	Duty 20			180	0	0
Watford, Auxiliary Society, by J. J. Smith, Esq.				6	19	9
Chenies, Collection, by the Rev. Wm. Lewis				6	0	0
Keppel-street Auxiliary Society, One Year's Subscription, to the 1st of July, by John Marshall, Esq. Treasurer				50	0	0
Legacy of Mrs. Catharine Maddocks, late of Nantwich, Cheshire, paid by Joshua Wilson, Esq. Executor	£200					
	Duty 20			180	0	0
Wales, from the Northern District of the South-East Baptist Association, by the Rev. J. Evans, Brecon				15	2	11
Auxiliary Society at the Rev. James Upton's, by Mr. Pontifex, Treasurer				42	0	4
Cambridge, additional Remittance from the Auxiliary Society	£8	10	0			
Ditto Collections at the Annual Meeting, October 6	81	10	0			
Ditto Mrs. Calwell, a Donation	20	0	0			
				110	0	0
Hertford, Auxiliary Society, by the Rev. Mr. James				12	2	0
Northampton, Friends at, by the Rev. Mr. Blundell				4	14	6
Ilford, Missionary Association, Half-year, to Nov. 1, by Rev. Mr. Smith				14	2	2
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.				80	3	3
Ground-rent of Mr. Burns, London				19	9	6
Oxfordshire Auxiliary Society, by Mr. Thomas Parsons, Treasurer, viz.						
Abingdon	54	1	0			
Alcester	24	2	6			
Banbury	20	1	8			
Blockley and Campden	22	14	6			
Bloxham	1	0	0			
Bourton, (including a Life Subscription from Mr. R. Cooper, 10*l.* 10s.)	50	0	7			
Cheltenham, (including 1*l.* 1s. for Translations)	40	19	4			
Chipping Norton	40	6	6¾			
Coate	1	1	0			
Cirencester	5	5	0			
Eatington	1	0	0			
Fairford	24	4	4¼			
Hook Norton	11	3	5½			
Middleton Cheney	13	12	1½			
Oxford	45	14	0			
Shipston	8	1	0			
Stow in the Wold	3	9	0			
				366	16	1¼
Collections and Donations received by the Rev. W. Ward, at Ipswich, Stowmarket, Colchester, Woodbridge, &c.				136	2	10
Tottlebank, Contributions at, by the Rev. Mr. Harbottle				5	10	0
Tethury, Subscriptions, Penny a Week Society, and Sunday School				11	17	6
Wellington, Somerset, Collection and Subscriptions				5	17	6
South Wales, Southern District Auxiliary Society	35	0	0			
Ditto, Eastern District of Eastern Association	79	0	0			
Pontnewydd, Penny a Week Society	1	11	6			
Abergavenny, Friends at	5	5	0			
Pontyrhydrum, Subscriptions & Penny Society	14	14	0			
Pontheer, Sion Chapel Penny Society	3	3	0			
				138	13	6
Stirling Missionary Society, by the Rev. Mr. Smart				50	0	0
Gloucester, Collection by the Rev. W. Ward				7	7	0
Frenchay, Collected by Miss Maurice				8	16	10
Ross, Herefordshire, Collected by Mrs. Wall	2	18	10			
Subscriptions	4	8	5	7	7	3

	L.	s.	d.
Bridgewater, Monthly Prayer Meeting at the Rev. J. Vineys 3 4 10½ / Friends, a Donation 1 1 0	4	5	10½
Hatch, Collection by the Rev. Mr. Fay	3	1	1
Bradninch, Monthly Prayer Meeting, by the Rev. Charles Sharp	2	11	0
Taunton, Ditto, by the Rev. R. Horsey 2 16 7½ / Friends 3 3 0	5	19	7½
Foxton, Collection and Subscriptions by the Rev. Joshua Burton	7	0	0
Thrapston, Ditto, by the Rev. Wm. Ragsdell	25	3	0½
Hitchin, Friends at, by Miss Ann Bradley	7	0	0
Soham, Baptist Church, by the Rev. Mr. Norman	5	5	0
Wellingborough, Penny a Week Society at Salem Chapel, by the Rev. J. Davies	11	0	0
Dunstable, Collections and Subscriptions, by the Rev. W. Anderson	27	7	6
Stony Stratford, from the New Meeting	2	0	0
Newport Pagnel, Penny Society, by the Rev. T. P. Bull	2	2	0
Road, Northamptonshire, Penny Society, by Mary Longstaff 5 12 0 / Ditto, by Mrs. Heighton 0 10 0	6	2	0
Olney, Subscriptions, and Penny Society	16	16	0
Ashburton, Collection by Rev. Philip House	3	3	4
Kingsbridge, Subscriptions and Penny Society, by Rev. Mr. Nicholson	13	7	8
Modbury, Collection by the Rev. Christopher Woollacott	2	10	0
* Hants and Wilts Assistant Society, year ending Sept. 30	442	2	9
Hull, Collections and Subscriptions, by the Rev. John Birt	110	2	6
Tewkesbury, Ditto, by Mr. S. Jones	60	12	1
Birmingham, Donation from John Deakin, Esq.	100	0	0
Ditto, Auxiliary Society, Cannon-street, by Ditto	46	10	9½
Ditto, Sunday-school Children, Newhall-street, by Mr. James Taylor	2	0	0
Newark, Collingham, and Scarborough Collections, by the Rev. R. Hall	100	18	9
Burlington Ditto by Ditto	10	0	0
Mrs. Phillips, Gorenden Park, Donation, by Ditto	20	0	0
Towcester, Penny-a-week Society, by the Rev. J. Barker	8	0	0
Sheffield, Juvenile Missionary Society, by Mr. W. Atkinson	42	0	0
Wincobank Missionary Society, per J. Read, Esq. by Ditto	8	0	0

TRANSLATIONS.

Edinburgh Bible Society, a Donation, by the Rev. Christ. Anderson	300	0	0
Paisley and East Renfrewshire, Ditto, by Mr. James Thomson	20	0	0
Ipswich and Needham Market, Donations, by the Rev. W. Ward	8	10	0
Ipswich, a Friend in Bethesda, by the Sale of Books	5	0	0
Hamilton Bible and Missionary Society	5	0	0
Frenchay, Collection, by Miss Maurice	1	10	0
Tain, Scotland, Donation from the Northern Missionary Society, by the Rev. Angus Macintosh	50	0	0
Burslem Juvenile Society, by Mr. W. S. Kennedy, Treasurer	21	0	0

* As the Subscriptions and Collections of the Hants and Wilts Society for the year ending Sept. 30, 1819, will appear in the Annual Report of the Parent Society now printing, we state the following sums from the above, the particulars of which, with smaller collections and subscriptions, will be published in the Report of the Society for 1820.

	L.	s.	d.
Barnsley	8	1	0
Bradford	49	3	3½
Bratton	13	12	5
Broughton	21	9	6½
Forton and Gosport	19	16	6
Lymington	22	0	9
Lyme, &c.	20	0	0
Poole	18	1	0
Portsea and Portsmouth	99	10	5½
Romsey	17	1	0
Salisbury	56	15	0
Southampton	18	15	9

SCHOOLS.

		L.	s.	d.
William Wilberforce, Esq. M. P.	a Donation	10	0	0
Mr. Samuel Hall, Uxbridge	Ditto	10	0	0
Mr. John Shewell, Clapham	Ditto	10	0	0
Mr. Richard Phillips, London	Ditto	10	0	0
Mr. Comer, by the Rev. Dr. Adam Clarke,	Ditto	5	0	0
Mr. N. Fisher, by Ditto	Ditto	1	1	0
Lyme, half-yearly payment for a Hindoo School, by Mrs. Oliver		7	10	0
S. M. Donation, by Rev John Saffery		2	10	0

The Thanks of the Society are presented to Mrs. Pratten, of Bristol, for three Volumes of the Evangelical Magazine, half bound.

☞ The Committee take this opportunity of saying, that presents of Books, to be forwarded to the Missionaries abroad, will be highly acceptable. Books on Theology, Languages, or General Literature, Periodical Works, School Books, Hymn Books, and Tracts, may all be employed with great probable advantage. Should any Donor specify the particular station for which he designs his benefaction, his wishes shall be punctually adhered to. Parcels may be sent to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.

TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the Missionary Herald, must be addressed to the Rev. John Dyer, Reading. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

INDEX TO THE MISSIONARY HERALD FOR 1819.

BAPTIST MISSION.

Page

Annual Meeting of the Society 85
Allahabad 30, 46, 50, 88
Batavia 97
Beerbhoom 79
Benares 29, 36, 79
Burman Empire 12
Calcutta 2, 18, 27, 33, 60, 65, 93
Cawnpore 51, 63
Ceylon, Columbo 9, 80
——— Point de Galle 39
Chittagong 36, 44, 53, 57, 77
Cutwa 28, 35
Dacca 28, 43, 78, 87
Delhi 51, 59, 89
Digah 22, 47
Dinagepore 49
Gayah 97
Hindosthan 11
Jamaica 7, 74, 81
Java—Batavia 30, 55
Samarang 10, 55, 58, 81, 90
Jessore 36, 43, 49, 78
Jubbulpoora 80
Moorshedabad 43, 58
Munghir 21
Serampore 1, 17, 25, 41, 49, 77
Surat 37, 96
Monies received by the Treasurer 28, 48, 75, 98
To Correspondents 15, 40, 55, 64, 76, 84, 100

Page

Church Miss. Soc. 23, 39, 68
Edinburgh Missionary Society, 22
London Missionary Society, 7, 15, 22, 67
Moravian Miss. Society 15, 63
Wesleyan Missionary Society, 31
America 31, 63, 69, 83

CONTENTS.

ASSOCIATIONS. Page

Bedfordfordshire 395
Buckinghamshire 395
Hants and Wilts 36, 262, 538
Midland 127
Northamptonshire 126
Oxfordshire 395
Welsh, South-Eastern 443
Welsh, Western 486
Wilts and Somerset 215, 486

ESSAYS, &c.

Address to Sunday-school Teachers 60
Algerine Slavery 509
Antinomianism delineated 377
Atonement of Christ 469
Baptist Churches, Yearly View of, recommended 287
Bennett, Mr. Anecdote of 428
Bird that forsakes her Nest 376
Brunswick Family, Anecdotes of .. 427
Calvin's Commentaries 59
City of London Auxiliary Bible Society 515
Conversion of two Infidels 424
David Levi and Dr. Priestley 326
Dejection reproved 428
Divine Guidance 425
Dod's Droppings 201, 425
Dress, Vanity of 14
Education, Ministerial Advantages of 145
Education of Ministers' Children ... 110
Emery, Miss 111
Emigration 512
Epigram, Remarks on 14
Error promoted by a vicious Life .. 464
Fruit of the Spirit, No. 1. Love 10
No. 2. Joy 154
No. 3. Peace ... 460
Fuller, Rev. Andrew, Vindication of 233, 307, 421
——J. G. Reply to, and Answer 330, 332
Fund for Ministers' Widows 56
Hope, Thoughts on 112
Invitation to Sinners 376
Limehouse, Query concerning 243
Masillon 64
Missionary Question and Answer ... 426
Moral Duties, Intimate Connexion of 335
Palace of Science 6
Proverbs of Solomon, Notes on 151
Providence 370

Page

Queries 15, 242, 243
Salters' Hall Conference 1, 49, 106
Smythe, L. C. Baron 64
Strictures on the Bishop of Salisbury 504
Sovereignty of God 198
Vindication of Gallio 329
Virginia Planter 112
University Query 427
Wilks, Letter of the Rev. Mark 376

INSTITUTIONS.

Bradford Academy 125
Stepney Ditto 83

IRISH CHRONICLE.

Anecdote 129
Baptist Irish Society 309
C. H. 87, 267
Davis, Rev. S. 265
Dunlop, Rev. R. 88, 220, 492
Gentleman 220
Hart C. 129
Keen, Rev. C. T. 174, 220, 490
M'Carthy, Rev. Isaac, 38, 85, 173, 217, 397, 490
Miller, Mr. George 491
M'Quige, Mr. James 446
O'N. W. Esq. 132
P. B. 174, 219, 267
P. C. 266
Readers, 87, 130, 131, 218, 353—356, 445, 446
R. M. 40, 218, 265, 268, 399
Saffron Hill 220
Sirr, Mr. D'Arcy 37
Subscriptions 88, 132, 176, 220
Sunday School Society 447
Thomas, Rev. Wm. .. 131, 219, 400, 489
W. of D. 88
West, Rev. John 87, 356
Wilson, Rev. J. 88, 131, 175, 266, 356, 445
W. M. 174, 219

JUVENILE DEPARTMENT.

Adulterer, End of the 201
Bells, Baptism of 21
Bible Advocate, No. I. 476
Historical Essays, No. 11, Richard I. 17
No. 12, John 158
No. 13, Ditto 474

Page

Negro Slavery 429
Philosophical Reflection, No. 20, The Earths 113
Popery in France 65

MEMOIRS.

Brown, Rev. W. 365
Draper, Mrs. 277
Dunscombe, Mrs. 190
Fawcett, Dr. 97
Haddon, Mr. 229
Hardcastle, J. Esq. 457
Knott, Rev. John 321
Sowerby, Rev. T. 185
Stennett, Dr. Joseph 501
Tindale, William 413
Wilson, Rev. S. 141

MISCELLANEOUS.

Absence from Church 539
Bombay, American Mission at 393
Catholic Emancipation 214
Death of the late Queen 170
Hinton, Speech of the Rev. James 529
India, Letter from 82
Marriage among Dissenters 260
Poor-Rate Bill 351
Press, Extent of the Liberty of 536
Protestants in France 260
Relief of a distressed Family 539
Revelation, on the Defence of 532
Roborough Case 352
Walworth Common Sunday School .. 171

MISSIONARY HERALD.

Africa 47, 404
Agra 225
Allahabad, ... 182, 274, 314, 496
American Indians 184
Annual Meeting 493
Batavia 545
Beerbhoom 451
Benares 181, 224, 451
Bermuda 455
Bombay 139, 184
Bramah, Picture of 362
Burman Empire 92, 363, 405
Calcutta, 42, 134, 179, 221, 401, 541
Catholic Mission 91
Cawnpore, ... 315, 363
Ceylon 89, 139, 183, 184, 227, 452
Chittagong 224, 272, 317, 357, 449, 495
Cutwa 180, 223
Delhi 315, 359, 497
Dhacca 180, 271, 450, 495
Deaths 138
Digah 138, 275
Dinagepore 313
Gayah 545
Jamaica 47, 96, 410, 454
Java 90, 182, 319, 358, 453, 498
Jessore 224, 271, 313, 450
Jubbul-poora 452

Page

Juggernaut's Car. 178
Madagascar 96
Madras 139
Malacca 95
Missionary Press 270
Moorshudubad 271, 358
Moravians 363
Munghir 137
New York Society 184
North America 48, 406
Phillips, Mr. Returns to England .. 498
Saadhs, The 227
Serampore 41, 133, 177, 269, 313, 449
South Sea Islands 96, 403
Subscriptions 48, 139, 276, 411
Surat 225, 544
Tartary 138
Travancore 405

NEW CHURCHES.

Chepstow 171
Long Parish 127
Magor 262
Somersham 215

NEW MEETING HOUSES.

Cheshire 539
Chittern 215
Greenford 171
Hadleigh 171
Liverpool 262
Ossett Common 351
Oxford Street 171
Stamford 440
Webber Street 171
Wotton-Under-Edge 171

OBITUARY.

Allen, Mr. Thomas 67
Brown, Rev. W. 68
Bulgin, Mrs. 383
Collings, Mrs. 517
Cowan, Mr. 385
Emery, Anna 24
Fittal, Mr. 386
Gooding, Rev. Sampson 388
Green, Mrs. 432
Humphry, Mrs. Mary 160
Jerment, Dr. 387
Kilpin, S. W. 118
Mara, Miss Judith 159
Marshman, Mr. John 66
Nickolls, Rev. Joshua 202
Norman, Rev. Samuel 116
Ormerod, John 520
Surman, Rev. Mr. 388

ORDINATIONS.

Belcher, Joseph, Somersham 245
Belsher, W. Burton-Street 127
Cooper, James, Amersham 396

	Page
Dore John, Redruth	170
Foreman, John, Laxfield	127
Gabriel, Wm. Brixham	127
Glanville, Wm. Shaldon	263
Geodrich, W. Ravensthorpe	395
Grochy, Mr. De	439
Haigh, John, Masham	441
Hughes, S. Rawden	127
Hughes, W. Harut	265
Hunter, Christ. Richmond	441
Hush, William Croscombe	538
Leonard Thomas, Magor	262
Lewis, Joshua, Chepstow	171
Middleditch, T. Biggleswade	442
Newman, W. H. Carlton-le-Moorland	215
Parsons, John, Corsley	170
Phillips, D. Caerleon	486
Reynolds, W. Ipswich	170
Roberts, John B. Lixwno Green	263
Ruston, Sam. Broughton	442
Sample, George, Newcastle	127
Shoveller, John, Jun. Melksham	263
Tay, T. Southill	442
Thomas, Jenkin, Oxford	35
Thomas, T. Bromsgrove	442
Tutcher, T. Long Parish	127
Tyso, Joseph, Wallingford	396
White, Mr. Lowestoft	170

Poetry.

Child of Sorrow	84
Close of the Year	36
Fear not	128
Knott, Rev. J.	128
Lines	540
Neri, St. Philip	444
Pilgrim	216
Sonnets	540
Sutton, Mrs.	172
Welcome kind Stranger	84
Where there is no vision	396

Portraits.

Rev. Thomas Griffin	1
Rev. Samuel Wilson	141
William Tindale	413

Recent Deaths.

Draper, Mrs.	83
Flint, Rev. Thomas	539
Harris, Mr.	443
Jenkins, Rev. Dr.	119, 162
Johnston, Rev. Thomas	162
Kidd, Rev. Thornhill	539
Ladson, Rev. Thomas	216
Payne, Rev. Alex.	119
Pendered Mr. W	83
Perrot, Mrs.	439
Smith, Rev. Elisha	216
Sowerby, Rev. Thomas	119, 162
Thomas, Rev. Thomas	479
Wilks, Rev. Mark	119

Reviews.

	Page
An affectionate Exhortation	527
Balfour, Dr. Funeral Serm. for	122
Baptists, Hist. of General	120, 208
Baptists justified	69
Belsham's Present State	213
Beneficent Visits	527
Brown on Religion	527
Bugg's Appeal to Truth	165
Burder's (John) Sermons	389
Churchman's Second Epistle	393
Claims of the Society, &c.	212
Cobbin's Poems	391
Cobbin's Scripture Parables	392
Conversion of the World	34
Edinburgh Monthly Review	166
Emery, Miss, Memoir of	484
Essays, Nautical	33
Family Union	34
Forgiveness, Christian	30
Foster's Discourse	481
G llibrand's Sermons	437
Ignotus's Letters	210
Immanuel: A Poem	211
Innes's Dissertations	479
Ivimey's Sermon at St. Helier's	524
King, The	75
Newman's Baptismal Immersion defended	165
Newman's Pastoral Letter	308, 349
Newman's Trinitarian's Appeal	382
Nosegay	123
Parry, Rev. W. Funeral Serm. for	208
Pike's Persuasions to Early Piety	521
Popery, Supremacy of	162
Pritchard's Funeral Sermon for Dr. Jenkins	349
Quin's City of Refuge	212
Resurrection of the Dead	484
Romilly, Sir Samuel, Death of	213
Ryland's Serious Remarks	434
Savage, Life of Mrs.	208
Short Tour	213
Sleigh's importance of Peace	166
Steadman's (Dr.) Charge	210
Steadman's and Lister's Sermons	210
Strictures on the Test Act	525
Superville's Sermons translated	167
The Spiritual Nature and Spiritual Order of Public Worship	524
Thomas's Sermon	255
Thornton's Sermons	208
Unitarian's Appeal	388
Upton on the Sabbath	527
Upton's Letters, &c.	526
Val of Light	212
Wilks's Christian Missions	390
World of Spirits	392
Youth's Dictionary	256

Signatures.

A. and B.	486
A. X.	64
B. H. D.	60, 287, 429, 432, 488, 512

	Page
C. B.	84
Colman, James	82
E. B.	128
E. D.	396
Editor of N. E. M.	330
Fuller, J. G.	233
G.	21, 287
Gough, Thomas	66
H.	10, 154, 460
Hinton, James	348
H. S. A.	17, 158, 474
Humphry, Wm.	160
J. B.	198
J. F.	370
J. M.	67, 229
J. N.	335
Josephus	56
Iota	1, 49, 106, 329
J. S.	383
Juvenis	84
Latitudinarian	242
M. N.	116
N. N.	113
Plorator	172
Rebecca	16
R. H.	202
S.	439
Scriptor	145
S. D.	385
Sigma	14, 216
T.	376
Thomas Thomas	36, 83
Thompson, Thomas	486
Tyso, Joseph	487
V.	536
V. R. T.	242, 426, 504, 509
W. G.	128, 320
Wilks, M.	376
Wills, Benj.	83
W. N.	243, 326, 373, 477
W. P.	16
W. R.	36
W. S.	110
W. W.	190
X.	427

SOCIETIES.

Albion Union	251, 394
Baptist Itinerant	82, 553
Baptist Missionary	297, 341
Baptist Widow and Orphan	257
Baptist Irish	528
Bible Admonition	35, 250
British and For. Bible	247, 253, 515
British Free School	214
Church Missionary	246
Country Case	395
Hibernian	252
Irish Evang.	251
Irish Free School	170
Jews	262
London Missionary	252
Methodist Missionary	244
Naval and Military Bible	251
Peace	125
Poor-Rate	171, 351, 443
Port of London	125, 169, 250, 394
Prayer-book and Homily	249
Protestant	253, 260, 288, 338
Religious Tract	251
Sunday School Union	251
Welsh Auxiliary Bible	253

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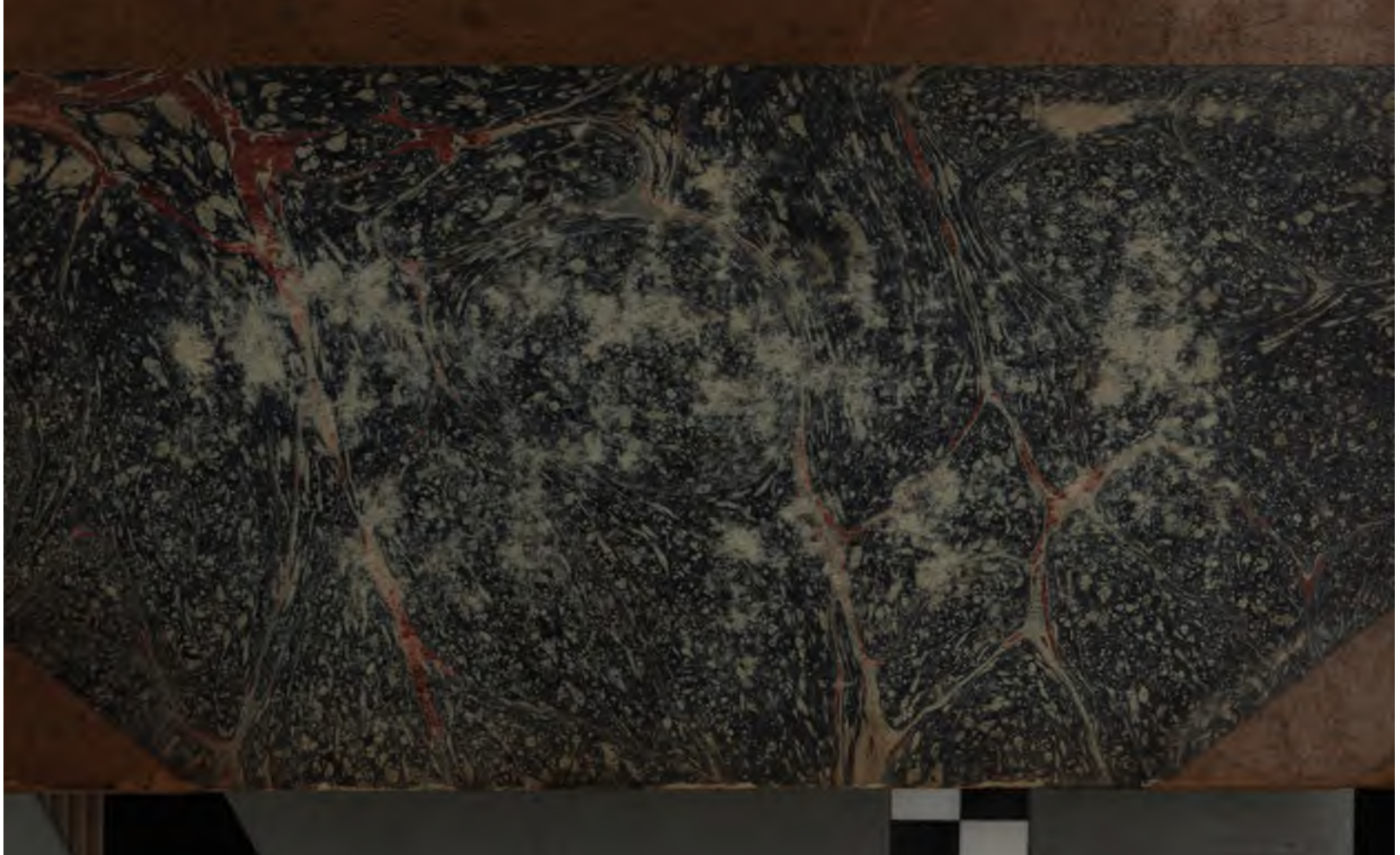
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